

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

Southwest	Pueblo, Zia	1982	<p><b>ZIA REPATRIATION</b></p> <p>The NMNH repatriated a Snake Society vase to the Pueblo of Zia in 1982.</p>
Southwest	Pueblo, Zuni	1987	<p><b>ZUNI REPATRIATION</b></p> <p>The NMNH repatriated two Ahayu:da (twin gods or war gods) to the Zuni of western New Mexico in 1987. The Zuni initiated discussions with the NMNH in 1978 regarding the return of religious objects in its collections. After extensive negotiations, the NMNH agreed to repatriate the war gods because they had been taken from their shrines improperly, and because they are communally owned by the Zuni people and no one could have conveyed title to the Smithsonian Institution. For more information about this repatriation, see "The Return of the Ayhu:da : Lessons for Repatriation from Zuni Pueblo and the Smithsonian Institution," by William L. Merrill, Edmund J. Ladd and T.J. Ferguson (Current Anthropology 35:5:523-67, 1993).</p>

Southwest	Apache, Yavapai	1994	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS POTENTIALLY RELATED TO THE APACHE AND YAVAPAI TRIBES IN THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>This report provides an inventory and assessment of the human remains and associated funerary objects in the National Museum of Natural History (NMNH) potentially affiliated with the Apache and Yavapai tribes. Both tribes are included in one report as many of the museum's records erroneously refer to the Yavapai as "Apache, " and it is difficult to treat each tribe individually because the records do not distinguish between the two tribes. Documentation of the remains and associated funerary objects for these tribes was initiated in September 1992, in response to informational requests from the San Carlos Apache Tribal Council in October 1991 and the Yavapai of the Camp Verde Reservation in March 1992. In addition to the San Carlos Apache and the Camp Verde Yavapai Apache, the other Native American communities potentially affected by the findings of this report are the White Mountain Apache (Fort Apache Indian Reservation), the Tonto Apache (Payson, Arizona), the Mescalero Apache, the Jicarilla Apache, the Apache Tribe of Oklahoma (Anadarko, Oklahoma), the Fort Sill Apache Tribe of Oklahoma (Apache, Oklahoma), the Fort McDowell Mohave Apache, and the Prescott Yavapai.</p> <p>A total of 49 sets of remains in the Physical Anthropology division of the NMNH were identified from museum records as being Apache or Yavapai (the latter are imprecisely classified as Apache-Mojave, Apache-Yuma, and possibly as Apache-Tonto), or are from the lands of the White Mountain and San Carlos Apache reservations and the Ft. McDowell Mohave Apache reservation. It is important to note that the ongoing documentation of the entire NMNH collection may identify other remains which have not been included in this report; this stems from the incomplete nature of the museum records, errors in the data, and the possibility that some remains are miss-identified in the current records. Thirty-eight sets of remains were contributed to the NMNH by the Army Medical Museum, and had been collected primarily by U.S. Army surgeons during the late 19th century. A further seven sets of remains were recovered by Smithsonian Institution curator Ales Hrdlicka on a 1905 visit to the San Carlos Reservation, and four other remains were donated by archaeologists.</p> <p>The Apache people are a diverse group of Na-Déné (Athapaskan) speaking tribes and bands, who appear to have entered the southwest several centuries before the arrival of Europeans. In</p>
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		<p>the 19th century the Apaches inhabited a broad area from central Arizona to southern Texas and northern Mexico. Many Apache groups were nomadic or semi-nomadic, and travelled over large areas, including areas visited or inhabited by other tribes. This makes it impossible to correlate geographic locations with any single specific cultural group, or even with a particular tribe. Today there are six distinct tribal divisions, the Western Apache, the Chiricahua, the Mescalero, the Jicarilla, the Kiowa-Apache, and the Lipan. Members of these tribes are resident on several reservations as well as numerous non-reservation communities.</p> <p>The Yavapai are a Yuman speaking tribe, linguistically unrelated to the Apache, who live in western and central Arizona. Due to the general similarities of material culture and subsistence adaptations, the Yavapai were often referred to as "Apache" by Euro-American observers, and the Yavapai remains in the NMNH retain this inexact cultural designation. The Yavapai currently have three reservations in Arizona, and individual Yavapais also reside in other communities, and perhaps on other reservations.</p> <p>The majority of the remains reported here were collected for the Army Medical Museum in the 1860s and 1870s, which was an extremely violent era in Indian-White relations in the greater Southwest. A number of the remains were taken from battlefields or massacre sites, and it was frequently difficult or impossible for the collectors to obtain accurate information regarding the cultural affiliation of the remains. There are, however, a total of six named individuals, each of which has specific information on cultural affiliation.</p> <p>Based on the archival and geographic information available for the human remains considered in this report, 24 remains are determined to be Apache and seven remains are determined to be Yavapai, for a total of 31 remains which can be identified as Apache or Yavapai. Accordingly, it is recommended that the Apache and the Yavapai tribes be notified about the presence of these remains in the NMNH and consulted about their wishes regarding their disposition. Among the 31 identified remains, there are four named Apache individuals and two named Yavapai individuals, and if it is possible to identify living relations then each family would have the right to determine the appropriate disposition of their remains, should that be their wish. Some of the remains have been tentatively identified to tribe and band level using the geographic and archival data available. These identifications are provisional and provide a starting point for discussion; they are not intended by the Repatriation Office as the only basis for the determination of the</p>
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		<p>final disposition of the remains, which is the sole right of the Apache and Yavapai peoples.</p> <p>In addition, the remains of four individuals identified as "Tonto Apache" cannot be exclusively associated with either the Apache or Yavapai people because this particular term was used by Euro-Americans to describe all the groups which lived in the Tonto Basin, whether they were Apache or Yavapai. The evidence is clear, however, that these four individuals were either Apache or Yavapai. The final disposition of these remains should be determined in consultation with the appropriate Apache and Yavapai groups, such as, but perhaps not exclusively, the Tonto Apache and the Southeastern Yavapai/Kewevkapaya.</p> <p>Review of available archival documentation and the physical anthropological evidence indicates that fourteen (14) sets of remains included in the Apache and Yavapai case report are of unknown cultural affiliation. The evidence of cultural affiliation for these individuals either cannot be confirmed or has been found to be inconsistent with other lines of evidence. The Repatriation Office recommended that the information pertaining to the cultural affiliation of these individuals be discussed with the appropriate Apache and Yavapai representatives, and that any new evidence or interpretations be incorporated into a re-evaluation of the status of these remains.</p> <p><b>Repatriation Update</b></p> <p>The human remains of two individuals were repatriated by the San Carlos Apache in 2012. One of the individuals was killed in the Camp Grant Massacre of 1871. The second individual was identified as a Pinal Apache and was likely from the area near Camp Grant.</p> <p>The human remains of seven individuals assessed as Yavapai were repatriated by the Yavapai-Apache Nation, Fort McDowell Yavapai Nation, and the Prescott Yavapai Indian Tribe in 2017.</p>
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Southwest	Acoma, Apache, Caddo, Hopi, Isleta, Jemez, Kiowa, Piro- Manso- Tiwa, Pueblo, Sandia, Santo Domingo, Taos, Wichita, Ysleta del Sur, Zuni	2002	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM THE SALINAS PUEBLOS OF GRAN QUIVIRA AND QUARAI, NEW MEXICO, IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report provides an inventory and assessment of human remains from the Salinas pueblo ruins of Gran Quivira and Quarai, New Mexico, in the National Museum of Natural History (NMNH), Smithsonian Institution (SI). The repatriation request was submitted on February 28, 2000, by the federally recognized tribe of Ysleta del Sur Pueblo, Tigua Indian Reservation of Texas "on its own behalf and as lead tribe for the Hopi, Isleta, New Mexico, Jemez, Santo Domingo, Taos and Zuni Pueblos and the Kiowa and Mescalero Tribes."</p> <p>Supporting the claim, Ysleta del Sur Pueblo referenced a cultural affiliation study prepared by Elizabeth A. Brandt (1997) of the Department of Anthropology, Arizona State University, for the National Park Service (NPS), other records of the NPS, and consultations among tribal and governmental organizations sponsored by the NPS in Albuquerque in November 1999, and March 2000. In addition to the tribes listed in the Ysleta del Sur repatriation request, the Albuquerque meetings were attended by representatives of the Pueblo of Acoma, the Caddo Tribe of Oklahoma, the Wichita and Affiliated Tribes of Oklahoma, the Piro-Manso-Tiwa of Las Cruces (Pueblo of San Juan de Guadalupe, federally unrecognized), the Museum of New Mexico, the NPS (Santa Fe and Mountainair Offices), the NMNH Repatriation Office, and the Smithsonian Institution Repatriation Review Committee</p> <p>This report documents the remains of an estimated 50 individuals represented by 44 catalog numbers in the collection of the NMNH. Four individuals in three catalog numbers are from Gran Quivira and 46 individuals in 41 catalog numbers are from Quarai. The skeletal remains from Gran Quivira were collected during two brief expeditions in the area, one in 1869 and another in 1876. Remains from Quarai were collected during excavations sponsored by the Museum of New Mexico between 1934 and 1940. No funerary objects associated with the remains from Gran Quivira or Quarai are held by the NMNH. In addition, commingled skeletal remains were found during the documentation of eight catalog numbers from Quarai. The commingled remains cannot be unequivocally assigned to any of the 44 identified individuals from Quarai and may represent elements of these individuals or additional individuals.</p> <p>Archaeological evidence indicates continuous pre-Hispanic</p>
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			<p>traced between the Pueblos of Hopi, Zuni, Jemez, Santo Domingo and Acoma based on archaeological data, linguistic relationships, traditional histories and other forms of evidence. Finally, relationships also exist between the Apache, Kiowa, Wichita and Caddo on the southern Plains with the residents of Gran Quivira and Quarai. The relationships with the Hopi, Zuni, Jemez, Santo Domingo and Acoma in the southwest and the Apache, Kiowa, Wichita and Caddo in the Plains are not at the level of shared group identity and are not sufficient to support a finding of cultural affiliation with the Salinas remains considered in this report. Cultural affiliation means that there is a relationship of shared group identity that can be reasonably traced historically or prehistorically to a present-day tribe(s) based on geographical, kinship, biological, archaeological, linguistic, folklore, oral tradition, historic evidence or other information.</p> <p>Based on a preponderance of available evidence, it was recommended that the NMNH offer for return the remains from Gran Quivira and Quarai at the NMNH to the pueblos of Ysleta del Sur, Isleta, and Sandia. During a consultation on the cultural affiliation of Salinas Monument, the other federally recognized tribes at the consultation verbally agreed that Ysleta del Sur would take the lead in the repatriation process and act on behalf of the group as a whole. All tribes who did participated in earlier consultations on the cultural affiliation of Salinas Monument were notified of the findings contained in this report and allowed a reasonable period for comment.</p> <p><b>Repatriation Update</b> The remains from Gran Quivira and Quarai were repatriated to the Pueblo of Ysleta del Sur on October 19, 2007, with the support of the Pueblo of Isleta and the Pueblo of Sandia.</p>
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Southwest	Pueblo of Jemez	2006	<p><b>ASSESSMENT OF THE CULTURAL AFFILIATION OF HUMAN REMAINS POTENTIALLY AFFILIATED WITH THE PUEBLO OF JEMEZ AT THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report provides an inventory and assessment of human remains from the archaeological sites of Giusewa and Amoxiumqua, New Mexico, in the National Museum of Natural History (NMNH), Smithsonian Institution (SI). The Pueblo of Jemez submitted a repatriation request on June 24, 2004, for the return of human remains from the pueblos of Giusewa (LA 679) and Kwastiyukwa (LA 482), and requested that the NMNH review museum records for the presence of skeletal remains from 12 other archaeological sites in the Jemez culture area. Upon review of museum documentation, it was determined that the collection listed with the provenience of Kwastiyukwa in the NMNH's database is, in fact, from the site of LA 481, commonly referred to as Amoxiumqua, one of the other 12 sites listed in the request letter.</p> <p>This report documents the remains of an estimated 214 individuals represented by 204 catalog numbers in the collection of the NMNH. Of these, an estimated 52 individuals in 47 catalog numbers are from Giusewa and an estimated 162 individuals in 158 catalog numbers are from Amoxiumqua. The skeletal remains from Giusewa were collected during a brief archaeological excavation conducted in 1910 by Edgar Hewett of the School of American Archaeology (SAA, now the School of American Research), F. W. Hodge of the Bureau of American Ethnology (BAE), and Jesse Nusbaum and Kenneth Chapman of the SAA, which later became the School of American Research. Remains from Amoxiumqua were collected during excavations sponsored by the BAE and the SAA in the summers of 1910 and 1911. Archaeological evidence indicates relatively continuous pre-Hispanic occupancy of the Jemez pueblos discussed here, beginning by at least the early fourteenth century and lasting until occupation of the site ceased before the end of the seventeenth century.</p> <p>Museum records, ethnographic studies, examination of artifacts, oral historical accounts, unpublished field notes, and Spanish colonial documents as well as statements made in consultation with tribal representatives, were examined for this report. These lines of evidence indicate that the Jemez valley was continually occupied by Towa-speaking Jemez people from at least A.D. 1350 to the present day. There was a brief hiatus of occupation in the 1700s, following re-conquest of the region by the Spanish. The two sites discussed here, Giusewa and Amoxiumqua, were</p>
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		<p>occupied from approximately A.D. 1350 until A.D. 1650, well after Spanish contact. Spanish documents indicate that the residents of Amoxiumqua and Giusewa were consistently occupied by Towa-speaking Jemez people. Analysis of ceramics within the NMNH collection from these two sites confirms the information from other lines of evidence and provides further refinement of the possible dates of the burials excavated in 1910 and 1911. Many of the burials likely date to the protohistoric period (post A.D. 1500s), and some likely date to the historic period.</p> <p>The preponderance of evidence indicates that the human remains from Amoxiumqua and Giusewa are culturally affiliated with the Pueblo of Jemez. It is recommended that these remains of an estimated 52 individuals in 47 catalog numbers from Giusewa, and an estimated 162 individuals in 158 catalog numbers from Amoxiumqua be offered for repatriation to the Pueblo of Jemez.</p> <p><b>Repatriation Update</b> The human remains from Giusewa and Amoxiumqua were repatriated to the Pueblo of Jemez on May 21, 2008.</p>
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Southwest	Apache, White Mountain Apache Tribe, San Carlos Apache Tribe, Yavapai-Apache Nation, Tonto Apache Tribe	2008	<p><b>ASSESSMENT OF APACHE OBJECTS REQUESTED FOR REPATRIATION AS FUNERARY OBJECTS, OBJECTS OF CULTURAL PATRIMONY, AND SACRED OBJECTS IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report is an evaluation of nine cultural objects in the ethnological collections of the Department of Anthropology of the National Museum of Natural History (NMNH) to determine if they are eligible for repatriation under the National Museum of the American Indian Act (20 U.S.C. 80q et seq.). The report provides an analysis of available documentation of the items in NMNH records, in conjunction with additional historical and cultural information from archival and published sources, and information provided by the requesting Apache tribes. This documentation focuses on information relevant to the assessment of the cultural affiliations of the objects and their status as unassociated funerary objects, sacred objects, or objects of cultural patrimony under the law. For objects confirmed by the assessment process as unassociated funerary objects, objects of cultural patrimony, or sacred objects, the report also considers the history of acquisition of each item as it bears on right of possession.</p> <p>A total of nine cultural objects listed in museum records as “Apache” were requested for repatriation in a single claim. The initial request was received in January of 2004 from the Western Apache NAGPRA Working Group on behalf of the White Mountain Apache Tribe, the San Carlos Apache Tribe, the Apache of the Yavapai-Apache Nation, and the Tonto Apache Tribe.</p> <p>This report documents nine cultural objects in nine catalog numbers from Arizona. These items were collected by five individuals and sent to the museum between 1872 and 1931. In 1872, William Frederick Milton Army sent a “war cap” to the NMNH which he had obtained at an unknown date “from the White Mountain Apache Indians.” In 1875, Dr. Warren E. Day sent the Army Medical Museum (AMM) a “medicine stick” which had been presented to him by the “Chief Medical Man” at an unknown date. The stick was received at the Army Medical Museum on April 1, 1875, and transferred to the Smithsonian on April 2, 1875. Captain John G. Bourke received a “wooden charm” from a Chiricahua Apache prisoner at an unknown location prior to 1892 and it was sent to the museum at an unknown date prior to being accessioned in 1897. In 1905, Dr. Aleš Hrdlička collected three cradles from grave sites of infants at San Carlos, Arizona. In 1931, two medicine hats and a shirt possibly from Arizona or New Mexico, were sent to the NMNH</p>
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		<p>by the widow of Victor Justice Evans as part of a large collection made by Evans over many years. The hats and shirt were originally collected at an unknown date by an unknown person.</p> <p>The preponderance of evidence indicates that the three cultural items identified as cradles are culturally affiliated with the present-day San Carlos Apache Tribe. The evidence indicates that the cradles had been removed from the grave sites of infants and they are considered to be unassociated funerary objects. The evidence also suggests that the museum lacks the right of possession to these objects because they were removed from the grave sites by Aleš Hrdlička and thus were not alienated by an individual that had the authority to do so under Apache common law at the time. It is recommended that the cultural items identified as cradles be offered for return to the San Carlos Apache Tribe.</p> <p>The preponderance of the evidence indicates that the cultural item identified as a “wooden charm,” is not culturally affiliated with any of the requesting Western Apache tribes. Captain John G. Bourke obtained the item from a Chiricahua Apache person at an unknown date prior to 1892. Therefore, the item is considered to have been culturally affiliated to the Chiricahua Apache at the time it was alienated. The descendants of the Chiricahua Apache are represented today by the Mescalero Apache and the Apache Tribe of the Fort Sill Reservation and are not members of the Western Apache NAGPRA Working Group. Because the object is not culturally affiliated with the requesting tribe, and only the culturally affiliated tribe can provide evidence of the significance and use of a particular object as it relates to that tribe, it is recommended that this object be retained at the NMNH and the Mescalero Apache Tribe and the Apache Tribe of the Fort Sill Reservation be provided with a copy of this report.</p> <p>The preponderance of the evidence supports a cultural affiliation between the cultural item identified as a “war cap” and the White Mountain Apache Tribe. However, although the item is requested by the White Mountain Apache Tribe as an object of cultural patrimony and a sacred object, the evidence is insufficient to support recognition of this item as having been considered an object of cultural patrimony or a sacred object, as defined by the law, at the time that it was alienated. The preponderance of the evidence indicates caps of this type were personal property eligible to be alienated by their individual owners. They were not considered medicine objects “devoted to a traditional religious ceremony or ritual and which have religious significance or function in the continued observance or renewal of such ceremony” (43 C.F.R. Part 10, Section 10.2(d))</p>
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		<p>(3)). Furthermore, there is no evidence that this object had been removed from a context in which it had been ritually and permanently “put away” in accordance with Western Apache cultural prescriptions for the disposition of important ceremonial objects. It is recommended that this “war cap” be retained at the NMNH.</p> <p>The preponderance of the evidence supports a cultural affiliation between the cultural item identified as a “medicine stick” and the Tonto Apache Tribe. However, although the item is requested by the Tonto Apache Tribe as an object of cultural patrimony and a sacred object, the evidence is insufficient to support recognition of this item as having been considered an object of cultural patrimony or a sacred object, as defined by the law, at the time that it was alienated. The preponderance of the evidence indicates that ritual items of this type were personal property eligible to be alienated by their individual owners. They were not considered medicine objects “devoted to a traditional religious ceremony or ritual and which have religious significance or function in the continued observance or renewal of such ceremony” (43 C.F.R. Part 10, Section 10.2(d) (3)). Furthermore, there is no evidence that this object had been removed from a context in which it had been ritually and permanently “put away” in accordance with Western Apache cultural prescriptions for the disposition of some kinds of important ceremonial objects. It is recommended that this “medicine stick” be retained at the NMNH.</p> <p>The preponderance of the evidence supports a cultural affiliation between the cultural items identified as two “medicine hats” and either the White Mountain Apache Tribe or the San Carlos Apache Tribe. The crescent and cross symbols affixed to the caps are evidence that they were caps of a kind worn by all men participating in the messianic religious movement known as Daagodigha (Da-xo-di-ya) in order to identify them as believers in the teachings of the movement’s leader, Daslahdn. Daagodigha was practiced most commonly by the White Mountain Apache Tribe and the San Carlos Apache Tribe during the period between 1903 and 1907. However, although these items have been requested by the Western Apache NAGPRA Working Group on behalf of the White Mountain and San Carlos Apache tribes as objects of cultural patrimony and sacred objects, the evidence is insufficient to support recognition of these items as having been considered objects of cultural patrimony or as sacred objects, as defined by the law, at the time that they were alienated. The men participating in the Daagodigha movement employed such caps as badges of their faith, but did not employ them as medicine caps used for healing rituals in what was commonly</p>
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		<p>referred to as the “old medicine way.” Furthermore, there is no evidence that these objects had been removed from contexts in which they had been ritually and permanently “put away” in accordance with Western Apache cultural prescriptions for the disposition of important ceremonial objects. It is recommended that these two “medicine caps” be retained at the NMNH.</p> <p>There has not been a showing by a preponderance of the evidence of any specific cultural affiliation between the cultural item identified as a “shirt” documented in this report and the requesting tribes. The preponderance of the evidence indicates only that this shirt is listed as “Apache,” but no further information has been identified indicating to which specific Apache tribe the shirt was culturally affiliated to at the time it was alienated. The NMNH has no record of where, or from what, Apache group this shirt was acquired. The Western Apache NAGPRA Working Group provided no additional evidence of cultural affiliation. Because only the culturally affiliated tribe can provide evidence of the significance and use of a particular object as it relates to that tribe, it is recommended that this object be retained at the NMNH.</p> <p>This documentation and assessment is based on the best information available to the Repatriation Office at the time. If additional information from the requesting tribes or other sources is identified and determined to have bearing on these findings and recommendations, the Smithsonian Institution will take this new information into consideration.</p>
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Southwest	Jemez, Pueblo	2009	<p><b>INVENTORY AND ASSESSMENT OF FUNERARY OBJECTS POTENTIALLY AFFILIATED WITH THE PUEBLO OF JEMEZ, IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report provides an inventory and assessment of potential funerary objects affiliated with the Pueblo of Jemez in the National Museum of Natural History (NMNH), Smithsonian Institution. The Pueblo of Jemez submitted a repatriation request dated February 22, 2008, for the return of culturally affiliated funerary objects.</p> <p>This report documents 1,157 objects represented by 131 catalog numbers and the remains of one individual in one catalog number in the collection of the NMNH. Most of these objects derive from archaeological excavations at the pueblos of Giusewa (LA 679) and Amoxiumqua (LA 481) in Sandoval County, New Mexico. This includes 1,025 objects in 72 catalog numbers and one human element in one catalog number from Giusewa and 131 objects in 58 catalog numbers from Amoxiumqua. In addition, this report documents one object, a wooden figure, in one catalog number that was collected by James and Matilda Coxe Stevenson from the Pueblo of Jemez in 1880 and was cataloged in the Ethnology Division collections of the NMNH. Human remains from Giusewa and Amoxiumqua were previously evaluated by the Repatriation Office and repatriated to the Pueblo of Jemez on May 21, 2008.</p> <p>Five objects from Giusewa and four objects from Amoxiumqua, comprising five catalog numbers cannot be located and may no longer be in the NMNH collection and are not counted in the above totals. Two of these objects were officially transferred to other institutions. If the other seven missing objects are located at a future date, the NMNH will inform the Pueblo of Jemez. An additional two funerary objects from Amoxiumqua are likely within the NMNH collection, but cannot be identified by catalog number at this time. The field records list two pipes as funerary objects, but the NMNH holds nine pipes from Amoxiumqua. Nothing serves to distinguish two of the pipes from the rest of the group. Should further information about the pipes become available in the future, it might be possible to determine which two are funerary objects.</p> <p>The archaeological objects and previously repatriated skeletal remains from Giusewa were collected during a brief archaeological excavation conducted in 1910 by Edgar Hewett, Jesse Nusbaum, and Kenneth Chapman of the School of American Archaeology (SAA), and F. W. Hodge of the Bureau of</p>
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		<p>American Ethnology (BAE). The School of American Archaeology changed its name to the School of American Research in 1917, and is today named the School for Advanced Research. Remains and objects from Amoxiumqua were collected during excavations sponsored by the BAE and the SAA in the summers of 1910 and 1911.</p> <p>Archaeological evidence indicates continuous pre-Hispanic occupancy of the Jemez pueblos discussed here, beginning by at least the early fourteenth century and lasting until occupation of the sites ceased before the end of the seventeenth century. Museum records, ethnographic studies, examination of artifacts, oral historical accounts, unpublished field notes, Spanish colonial documents, and consultation with tribal representatives were examined preparing for this document. These lines of evidence indicate that the Jemez Valley was continually occupied by Towa-speaking Jemez people from at least A.D. 1350 to the present day, with the exception of a brief hiatus of occupation in the 1700s, following re-conquest of New Mexico by the Spanish. The two sites discussed here, Giusewa and Amoxiumqua, were occupied from approximately A.D. 1350 until A.D. 1650, well after Spanish contact. Spanish documents indicate that Amoxiumqua and Giusewa were occupied by Towa-speaking Jemez people. Analysis of ceramics from these two sites in the collection of the NMNH makes it possible to refine the probable dates of the burials excavated in 1910 and 1911. Many of these burials likely date to the protohistoric period in the early A.D. 1500s, and others to the historic period after A.D. 1540. Archival documentation, field notes from the excavations, and the objects themselves were examined to determine which artifacts were funerary objects.</p> <p>The preponderance of evidence indicates that the NMNH holds 1,157 funerary objects and the remains of one individual from Amoxiumqua, Giusewa, and from the Pueblo of Jemez. All are culturally affiliated with the Pueblo of Jemez. It is recommended that these objects and the remains of one individual be offered for repatriation to the Pueblo of Jemez.</p> <p><b>Repatriation Update</b> The funerary objects and the remains of one individual from Giusewa and Amoxiumqua were repatriated to the Pueblo of Jemez in December 2010.</p>
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Southwest	Pueblo of Hopi	2012	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM ELDEN PUEBLO AND YOUNG’S CANYON, ARIZONA, IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report provides an inventory and assessment of human remains and potential funerary objects from two sites within the Coconino National Forest, Arizona, that are potentially affiliated with the Hopi Tribe in the collections of the National Museum of Natural History (NMNH), Smithsonian Institution. The Hopi Tribe submitted a repatriation request dated December 7, 2009, for the return of culturally affiliated human remains and funerary objects from archaeological sites within the boundaries of the Coconino National Forest in Arizona, including Elden Pueblo, Chavez Pass Ruin, the Palatki site, and an unnamed site five miles north of Camp Verde. Also included in the claim are funerary objects from Beaver Creek, Young’s Canyon, Beaver Creek Cliff House, Camp Verde, and cliff dwellings on Oak Creek. This report evaluates Elden Pueblo and the Young’s Canyon site. The remains of an estimated 60 individuals represented by 56 catalog numbers are documented in the following report. Also documented in this report are 4,440 funerary objects in 193 catalog numbers. An additional report will evaluate human remains and objects from the Palatki site, the Chavez Pass site, an unnamed site five miles north of Camp Verde, an unnamed site eight miles from Fort Verde, Beaver Creek, Beaver Creek Cliff House, Camp Verde, and cliff dwellings on Oak Creek.</p> <p>The human remains of an estimated 59 individuals represented by 55 catalog numbers and 3,730 funerary objects represented by 106 catalog numbers in the NMNH collection were collected by Jesse Walter Fewkes from Elden Pueblo, in Coconino County, Arizona in 1926. The preponderance of evidence indicates that the human remains and funerary objects from Elden Pueblo are culturally affiliated with the Hopi Tribe. Hopi oral tradition, clan migration histories, ceramics, architecture, and burial patterns, and all point to a relationship of shared group identity between the residents of Elden Pueblo and the Hopi Tribe.</p> <p>J. C. Clarke collected 710 funerary objects represented by 87 catalog numbers in the NMNH and one catalog number of human remains representing one individual from the Young’s Canyon site, Coconino County, Arizona, in 1925. Although Clarke did not intend to collect human remains from Young’s Canyon, the calcined skeletal remains of a child were found in a burial urn in the NMNH collections from the site. The preponderance of evidence indicates that the human remains and funerary objects from Young’s Canyon are culturally affiliated with the Hopi Tribe.</p>
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			<p>Hopi oral tradition, clan migration histories, ceramics, other material culture continuities, and burial patterns all point to a relationship of shared group identity between the residents of the Young's Canyon site and the Hopi Tribe.</p> <p>In sum, it is recommended that the remains of an estimated 60 individuals represented by 56 catalog numbers and 4,440 funerary objects represented by 193 catalog numbers in the NMNH collections from Elden Pueblo and the Young's Canyon site be made available for repatriation to the Hopi Tribe. An addendum to the report increased the total number of culturally affiliated funerary objects from Elden Pueblo and Young's Canyon to 4,453 objects in 194 catalog numbers.</p> <p><b>Repatriation Update</b> The human remains of 60 individuals and 4,453 funerary objects from Elden Pueblo and Young's Canyon were repatriated to the Hopi Tribe in September 9, 2012.</p>
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Southwest	Pueblo de Cochiti	2012	<p><b>ASSESSMENT OF OBJECTS REQUESTED FOR REPATRIATION BY THE PUEBLO DE COCHITI IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>Documentation of the objects potentially affiliated with the Pueblo de Cochiti, New Mexico, was initiated in response to an official request from Robert B. Pecos, Governor of the Pueblo de Cochiti, and Lieutenant Governor Dwight A. Mody for the identification and return of three Kachina (ka'tsina) Society masks that the Pueblo de Cochiti identified as sacred objects. Examination of the relevant museum records indicated that the NMNH housed a Deer Dance Mask and a Mask of the Rainmakers from Cochiti Pueblo, and a Guardian Mask from an unspecified pueblo Indian community on the Rio Grande River.</p> <p>The evidence indicates that the objects were collected by Father Noël Dumarest sometime between 1894 and 1898 and date to the historic period.</p> <p>Several lines of evidence support the cultural affiliation of the Deer Dance Mask and Mask of the Rainmakers to the Pueblo de Cochiti. These include museum accession and catalog information and the historic record of local Pueblo de Cochiti kachina mask forms and their usage. The evidence does not support a determination of cultural affiliation for the cultural object identified as a Guardian Mask. That is because museum records do not indicate a specific pueblo of origin where the mask was collected. Masks of this type were employed at Cochiti Pueblo, San Felipe Pueblo, and Santo Domingo Pueblo during kachina ceremonies.</p> <p>Taken together, this information constitutes a preponderance of evidence in support of the conclusion that the Deer Dance Mask and Mask of the Rainmakers are culturally affiliated with the Pueblo de Cochiti. Therefore, it is recommended that these two objects in two catalog numbers be made available for repatriation to the Pueblo de Cochiti.</p> <p><b>Repatriation Update</b>  These two sacred objects were repatriated to the Pueblo de Cochiti on October 18, 2012. The cultural affiliation of the Guardian Mask was further evaluated in an Addendum to this report.</p>
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Southwest	Pueblo de Cochiti	2013	<p><b>ADDENDUM TO THE REPATRIATION OFFICE REPORT ASSESSMENT OF OBJECTS REQUESTED FOR REPATRIATION BY THE PUEBLO DE COCHITI IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>Documentation of three objects potentially affiliated with the Pueblo de Cochiti, New Mexico, was initiated in response to an official request from Robert B. Pecos, Governor of the Pueblo de Cochiti, and Lieutenant Governor Dwight A. Mody for the identification and return of Kachina (ka'tsina) Society masks that the Pueblo de Cochiti identified as sacred objects. Examination of the relevant museum records indicated that the NMNH housed a Deer Dance Mask and a Mask of the Rainmakers from Cochiti Pueblo, and a Guardian Mask from an unspecified pueblo Indian community on the Rio Grande River. Each of these objects was collected by Father Noël Dumarest sometime between 1894 and 1898.</p> <p>The original report found that two of these objects, the deer Dance Mask and Mask of the Rainmakers, were found to be culturally affiliated with the Pueblo de Cochiti and were repatriated to the Pueblo de Cochiti on October 18, 2012.</p> <p>However, the original report found that the cultural affiliation of the cultural object identified as a Guardian Mask could not be determined by a preponderance of evidence because the specific pueblo of origin where the object was collected was not provided by the original collector. Furthermore, the pueblos of Cochiti, San Felipe, and Santo Domingo each employed this type of mask during kachina ceremonies.</p> <p>In order to determine the cultural affiliation of the Guardian Mask, the Repatriation Office consulted with governmental and religious representatives of San Felipe Pueblo and Santo Domingo Pueblo. As a result of these discussions, it was determined that the kachina object was not culturally affiliated to these communities. In turn, the evidence documented in consultations and official correspondence with the pueblos of San Felipe and Santo Domingo supported the finding that the Guardian Mask was culturally affiliated with the Pueblo De Cochiti. Therefore, it is recommended that this object in one catalog number be made available for repatriation to the Pueblo de Cochiti.</p> <p><b>Repatriation Update</b> The Guardian Mask was repatriated to the Pueblo de Cochiti on May 30, 2013.</p>
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Southwest	Hopi Tribe, Pueblo of Zuni	2014	<p><b>Inventory and Assessment of Human Remains and Funerary Objects from Chavez Pass, Palatki, and Other Sites in the Coconino National Forest, Arizona, in the Collections of the National Museum of Natural History, Smithsonian Institution</b></p> <p>Human remains of an estimated 72 individuals represented by 59 catalog numbers and 12,345 funerary objects represented by 50 catalog numbers in the NMNH collections were collected from the Chavez Pass site, Coconino County, Arizona, by Jesse Walter Fewkes in 1896. None of the objects can be linked directly to specific burials due to the lack of field records. Therefore, any funerary objects identified are considered unassociated funerary objects. The preponderance of evidence indicates that the human remains and funerary objects from Chavez Pass are culturally affiliated with both the Hopi Tribe and the Pueblo of Zuni. Migration traditions, oral history, rock art images, material culture, ceramic designs, burial patterns, trade relations, and architectural evidence all point to a relationship of shared group identity between the residents of Chavez Pass and both the Hopi Tribe and the Pueblo of Zuni.</p> <p>The human remains of five individuals represented by two catalog numbers in the NMNH collections were collected by Jesse Walter Fewkes in 1895 from Palatki, Yavapai County, Arizona. The preponderance of evidence indicates that the human remains from Palatki are culturally affiliated with the Hopi Tribe. Hopi clan migration traditions, oral history, rock art images, material culture, architecture, burial patterns, and trade relations all point to a relationship of shared group identity between the residents of Palatki and the Hopi Tribe.</p> <p>The human remains of an estimated five individuals represented by five catalog numbers and three funerary objects represented by three catalog numbers in the NMNH collections were collected in 1878 by Captain G. M. Brayton from a site in Yavapai County, Arizona, recorded as “five miles north of Camp Verde.” The preponderance of evidence indicates that the human remains and funerary objects from the unnamed site “five miles north of Camp Verde” are culturally affiliated with the Hopi Tribe. Hopi clan migration traditions, oral history, geographic evidence, architectural evidence, ceramics, burial patterns, and trade relations all point to a relationship of shared group identity between the residents of this site and the Hopi Tribe.</p> <p>The human remains of one individual represented by one catalog number and three funerary objects in three catalog numbers in the NMNH collections were collected by Captain C. H. Campbell in 1879 from a site in Yavapai County, Arizona, recorded as</p>
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		<p>“eight miles from Fort Verde.” The preponderance of evidence indicates that the human remains and funerary objects from the unnamed site “eight miles from Fort Verde” are culturally affiliated with the Hopi Tribe. Hopi clan migration traditions, oral history, geographic evidence, architectural evidence, ceramics, burial patterns, and trade relations all point to a relationship of shared group identity between the residents of this site and the Hopi Tribe.</p> <p>Finally, additional items were collected from sites requested by the Hopi Tribe but these were not determined to be funerary objects. No human remains were found in association with these objects. These include 26 catalog numbers of objects from the Oak Creek site collected by Walter Hough in 1919; six catalog numbers of objects collected in 1891 by Cosmos Mindeleff from an archaeological site identified as Mindeleff’s Cavate Lodges; two catalog numbers of objects collected by Edward Palmer in 1867 and 1871 from the Camp Verde/ Camp Lincoln area; one catalog number of objects collected by Neil Judd in 1891 from the Beaver Creek area; four catalog numbers of objects collected in 1891 by Orlando B. Willcox from a cliff dwelling along Beaver Creek; two catalog numbers of objects collected in 1881 by Elliot Coues from a cliff dwelling near Beaver Creek; and two catalog numbers of objects collected by Archibald R. Marvine from a cliff dwelling near Beaver Creek.</p> <p>It is recommended that an estimated 72 individuals represented by 59 catalog numbers and 12,345 funerary objects represented by 50 catalog numbers from the Chavez Pass site be made available for repatriation jointly to the Hopi Tribe and the Pueblo of Zuni. It is also recommended that the human remains of an estimated eleven individuals represented by eight catalog numbers and six funerary objects represented by six catalog numbers in the NMNH collections from the site of Palatki, from the site “five miles north of Camp Verde,” and from the site “eight miles from Fort Verde” be made available for repatriation to the Hopi Tribe.</p> <p><b>Repatriation Update</b> In 2014, 72 individuals and 12,345 funerary objects were repatriated jointly to the Hopi Tribe and Pueblo of Zuni.</p>
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Southwest	Hopi Tribe	2014	<p><b>Addendum: Inventory and Assessment of Human Remains and Funerary Objects from Elden Pueblo and Young’s Canyon, Arizona, in the Collections of the National Museum of Natural History, Smithsonian Institution</b></p> <p>In late April of 2014, the Hopi Tribe contacted the NMNH Repatriation Office regarding five potential funerary objects from Elden Pueblo not included in the collection of 4,453 funerary objects in 194 catalog numbers from Elden Pueblo and Young’s Canyon previously made available for repatriation by NMNH to the Hopi Tribe in 2012. A letter from the Director of the Hopi Cultural Preservation Office, requested the evaluation of five additional potential funerary objects. The purpose of this addendum is to re-evaluate the additional objects requested by the Hopi Tribe and to add two newly identified funerary objects in two catalog numbers to the total count of funerary objects recommended for repatriation.</p> <p><b>Repatriation Update</b> In 2014 two funerary objects were repatriated to the Hopi Tribe.</p>
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