



Smithsonian Institution

ANNUAL REPORT OF THE REPATRIATION ACTIVITIES OF THE SMITHSONIAN INSTITUTION

2014

ANNUAL REPORT 2014

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I. REPATRIATION AND THE SMITHSONIAN: AN OVERVIEW

The Smithsonian Institution has a long and successful history of the respectful return of Native human remains and cultural objects. Prior to the passage of the federal repatriation legislation, the Smithsonian engaged in such returns, including the voluntary return of human remains in the early 1980s and the well-known return of certain cultural objects affiliated with the Pueblo of Zuni in 1987.

In 1989, Congress enacted the National Museum of the American Indian Act (NMAIA). This law established the National Museum of the American Indian (NMAI) as part of the Smithsonian Institution and authorized the transfer of the collections from Museum of the American Indian-Heye Foundation in New York City to the Smithsonian. The NMAIA is also the first piece of federal legislation addressing the repatriation of Native American human remains and funerary objects. The NMAIA required the Smithsonian to return, upon request, Native American human remains and funerary objects to culturally affiliated federally-recognized Indian tribes. The NMAIA was amended in 1996, following the passage of the Native American Graves Protection and Repatriation Act (NAGPRA), to include the return of certain Native American cultural objects, including sacred objects and objects of cultural patrimony. To assist in the repatriation process, both the NMAI and National Museum of Natural History (NMNH) have repatriation policies and procedures.

The Smithsonian has repatriated or made available for repatriation the human remains of more than 6,000 individuals, 250,000 funerary objects, and 1,400 sacred objects and/or objects of cultural patrimony. These totals far exceed any other museum complex in the United States with Native American collections. The Smithsonian is committed to the repatriation process and consults with Native Americans throughout the nation. This annual report to Congress will be sent to the Senate Committee on Indian Affairs, House Subcommittee on Indian Affairs, Congressional Regents, Government Accountability Office, and will also be posted on the repatriation websites of the NMNH and NMAI.

II. REPATRIATION ACTIVITIES: YEAR-AT-A-GLANCE



National Museum of Natural History

a. Repatriations of human remains and funerary objects available for repatriation or that have been repatriated at the NMNH :

	NMNH	
	CY 2014 ¹	OVERALL
Human Remains ²		
Number of Individuals	160	6,007
Catalog Numbers	140	5,447
Funerary Objects (Associated and Unassociated) ³		
Number	20,534	218,728
Catalog Numbers	209	3,256

¹ CY 2014 lists the number of human remains and objects made available for repatriation during the calendar year. Overall lists the total number of human remains and objects made available for repatriation, including CY 2014.

² At the NMNH “Human Remains” means the physical remains of a human body of a person of Native American ancestry. The term does not include remains or portions of remains that may reasonably be determined to have been freely given or naturally shed by the individual from whose body they were obtained. The “Number of Individuals” refers to the “minimum number of individuals” or MNI; a concept commonly used in anthropology to represent the fewest possible number of human remains in a skeletal assemblage. “Catalog Numbers” refers to the quantity of museum numbers assigned to the human remains or objects.

³ At the NMNH “Funerary object” means an “object that, as part of a death rite or ceremony of a culture, is intentionally placed with individual human remains either at the time of burial or later.” NMAIA, 20 U.S.C. §80q-14

b. Repatriations of sacred objects and objects of cultural patrimony at the NMNH:

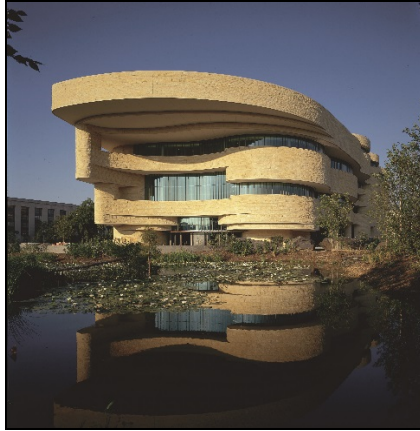
	NMNH	
	CY 2014	OVERALL
Objects of Cultural Patrimony ⁴		
Number	0	50
Catalog Numbers	0	12
Sacred Objects ⁵		
Number	0	3
Catalog Numbers	0	3
Objects of Cultural Patrimony/Sacred Objects ⁶		
Number	0	2
Catalog Numbers	0	2
Other Items ⁷		
Number	0	26
Catalog Numbers	0	21

⁴ “Objects of cultural patrimony” mean items “having ongoing historical, traditional, or cultural importance central to the Native American group [Indian tribe or Native Hawaiian organization] or culture itself, rather than property owned by an individual.” NAGPRA, 25 U.S.C. §3001 (2) (3) (D).

⁵ “Sacred objects” mean items that are “specific ceremonial objects which are needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents.” NAGPRA, 25 U.S.C. §3001 (2) (3) (C).

⁶ “Objects of Cultural Patrimony/Sacred Objects” refer to claims for the repatriation of cultural items that meet the definition of both an object of cultural patrimony and a sacred object.

⁷ “Other Items” refer to circumstances in which the cultural item offered for repatriation does not meet the definition of an object available for repatriation under the NMAIA or the policy of the NMNH. Since the NMAIA was not intended to limit the authority of the Smithsonian to conduct repatriations of certain items from its collections, the category of “Other Items” was developed to track and monitor museum collections offered for return for which no other repatriation category is available or appropriate.



National Museum of the American Indian

c. Repatriations of human remains and funerary objects at the NMAI:

	NMAI	
	CY 2014	OVERALL
Human Remains ⁸		
Number ⁹	2	594
Catalog Numbers	1	259
Funerary Objects (Associated and Unassociated) ¹⁰		
Number	9	29,641
Catalog Numbers	9	1,012

⁸ At the NMAI “Human Remains” means the physical remains of a human body of a person of Native American ancestry. In accordance with the policy, it is assumed that all human remains in the collection are of Native American ancestry unless otherwise known. The term does not include remains or portions of remains that may reasonably be determined to have been freely given or naturally shed by the individual from whose body they were obtained, such as hair made into ropes or nets. (NMAI Repatriation Policy 2014).

⁹ Historically, the NMAI did not assess the minimum number of individuals (MNI), but used other methods, including counts of individual elements, counts of the number of bone fragments, and other counting standards. Currently, the NMAI uses this legacy data for numerical consistency and when possible, also calculates MNI in its case documentation.

¹⁰ Funerary Objects are identified as a part of the death rite or ceremony of a culture reasonably believed to have been placed with individual human remains either at the time of death or later (NMAI Repatriation Policy 2014).

d. Repatriations of sacred objects, objects of cultural patrimony, and illegally acquired objects at the NMAI:

	NMAI	
	CY 2014	OVERALL
Objects of Cultural Patrimony¹¹		
Number	0	19
Catalog Numbers	0	9
Sacred Objects¹²		
Number	223	1,045
Catalog Numbers	223	955
Objects of Cultural Patrimony/Sacred Objects¹³		
Number	6	304
Catalog Numbers	2	238
Objects Acquired Illegally¹⁴		
Number	0	31
Catalog Numbers	0	26

¹¹ *Objects of cultural patrimony* are objects having ongoing historical, traditional, or cultural importance central to the Indian Tribe or Native Hawaiian Organization or culture, rather than property owned by an individual Native American, and which, therefore, cannot be alienated, appropriated, or conveyed by any individual regardless of whether or not the individual is a member of the Indian Tribe or Native Hawaiian Organization. The given object shall have been considered inalienable by the Indian Tribe or Native Hawaiian Organization at the time the object was separated from said group (NMAI Repatriation Policy 2014).

¹² *Sacred objects* are objects needed by traditional Native American religious leaders for the practice of Native American religions, including objects needed for the renewal of a religious practice (NMAI Repatriation Policy 2014).

¹³ “Objects of Cultural Patrimony/Sacred Objects” refer to the repatriation of cultural items that meet the definition of both an object of cultural patrimony and a sacred object.

¹⁴ “Objects Acquired Illegally” refers to the longstanding Smithsonian policy that the NMAI may repatriate, upon request, any materials that were acquired by or transferred to the NMAI illegally or under circumstances that render the Museum’s claim to them invalid



National Museum of Natural History



National Museum of the American Indian

e. CY 14 Consultation and Repatriation Visits at the NMNH and the NMAI

	NMNH	NMAI	Joint NMNH-NMAI ¹⁵
Consultation and Repatriation Visits			
Number of Representatives	65	23	16
Number of Tribes	27	8	4
Number of Smithsonian-sponsored Repatriation Tribal Visits¹⁶			
Number of Representatives	11	11	4
Number of Tribes	5	3	2

¹⁵ Counted also under each museum.

¹⁶ The Smithsonian does, under certain circumstances, fund the travel of tribal representatives to visit the Smithsonian as part of the repatriation process. These sponsored visits are counted in the above consultation and repatriation visit totals.

g. Claim Processing, Reports and Repatriations at the NMNH and the NMAI

	NMNH		NMAI ¹⁷	
	CY 2014	OVERALL	CY 2014	OVERALL
Claims				
Claims In Queue	2	2	19	19
Reports and Repatriations				
Repatriation Reports in Process	9	9	10	10
Completed Repatriation Reports	5	119	4	101
Completed Repatriations	4	113	6	96

¹⁷ At NMAI *Completed Repatriation Reports* refer to the total number of assessments. This includes reports, addenda, and/or memoranda that have resolved repatriation cases. Due to the complexity of repatriation claims, there is not a one-to-one correspondence between reports and *Completed Repatriations*. A single report may address more than one claim and/or result in multiple repatriations. Conversely, a single repatriation may be the result of multiple claims and/or reports.

III. OVERSIGHT OF REPATRIATION ACTIVITIES

Native American Repatriation Review Committee (NMNH)

The Native American Repatriation Review Committee met in Washington, DC, on May 27-28, 2014 and November 17-18, 2014, to monitor the progress of repatriation at the NMNH. The committee is composed of individuals nominated by tribes, tribal organizations, and scientific and museum organizations. The members in 2014 were Jane Buikstra, Professor, Arizona State University; Walter Lara, Sr., Yurok Tribe; Darlene Miller, Seneca Nation; Bonnie Newsom (Chair), Penobscot Indian Nation; Ian Thompson, Historic Preservation Department, Choctaw Nation of Oklahoma; Timothy K. Perttula, Archeological & Environmental Consultants; and Shelby Tisdale, Vice President of Curatorial and Exhibitions, Autry National Center of the American West (Vice Chair).



Native American Repatriation Review Committee members for the NMNH (front row, left-right): Darlene Miller, Seneca Nation; Jane Buikstra, Arizona State University; (back row, left-right): Ian Thompson, Choctaw Nation; Timothy K. Perttula, Archeological & Environmental Consultants; Bonnie Newsom, Penobscot Indian Nation; Shelby Tisdale, Autry National Center of the American West; and Walter Lara, Sr., Yurok Tribe.

National Museum of the American Indian Board of Trustees (NMAI)

The National Museum of the American Indian Board of Trustees meets three times a year to discuss museum business, including NMAI repatriation matters brought forth through the repatriation committee of the board. As necessary, the repatriation committee of the board meets outside the full board meetings to complete committee work.



Repatriation Committee of the National Museum of the American Indian Board of Trustees (left-right): Sven Haakanson (Alutiiq Tribe of Old Harbor), Associate Professor, UW Curator for North American Anthropology, Burke Museum; Richard Luarkie (Laguna Pueblo), Governor for the Pueblo of Laguna; Victor Montejo (Jakaltek Maya), retired Professor of Native American Studies at the University of California; Brenda Child (Ojibwa), Professor of American Studies, University of Minnesota; Repatriation Committee Chairperson Margaret P. Brown (Yup'ik), Director of Alaska Communications Systems and President and CEO of Cook Inlet Region, Inc. (retired); Loretta Tuell (Nez Perce), Partner, Greenberg Traurig, LLP; Brian Patterson (Oneida), Bear Clan Representative to the Oneida Indian Nation's Men's Council and Clan Mothers, Tribe's governing body, responsible for directing policy for the Oneida Indian Nation; not pictured Deborah Parker, Councilwoman Tulalip Tribes.

IV. HIGHLIGHTED REPATRIATION ACTIVITIES

NMAI and NMNH have engaged in a variety of repatriation-related activities during the past year. The listing below provides a representative sampling of some of this past year's activities and programs:

"Repatriation Symposium to Celebrate the 25th Anniversary of the NMAI Act"

On November 19, 2014, the NMAI hosted the repatriation symposium, *Going Home: 25 Years of Repatriation Under the NMAI Act*. The 1989 NMAIA opened a new era in Native American–museum relations by giving legal weight to the spiritual and ethical concerns of tribes. To commemorate 25 years of repatriation, the National Museum of the American Indian convened this symposium to discuss the history of the NMAIA, current repatriation practices at the Smithsonian Institution, and the future of repatriation beyond political and geographical boundaries. Tribal representatives, scholars, and government officials discussed repatriation as a human rights issue and explored the growing trends in relationship and coalition-building among tribes, museums and agencies on domestic and international levels. This event was recorded and archived by C-Span's American History TV channel. The various panels were broadcast on different dates between December 20, 2015 and February 15, 2015.

The following includes the list of panelists and moderators who participated during the symposium on their respective panels:

Behind the Scenes of the NMAIA: The Early Years

Moderator: Lauryn Guttenplan, Associate General Counsel, Smithsonian Institution
Patricia Zell, Partner, Zell & Cox Law, P.C.; Trustee, National Museum of the American Indian
Suzan Shown Harjo (Cheyenne and Hodulgee Muscogee), President, The Morning Star Institute;
Founding Trustee, National Museum of the American Indian

Smithsonian Repatriation Under the NMAIA: The First 25 Years

Moderator: Lauryn Guttenplan, Associate General Counsel, Smithsonian Institution
Kevin Gover (Pawnee Nation), Director, National Museum of the American Indian
Brenda Toineeta Pipestem (Eastern Band of Cherokee), Chair, Repatriation Committee of the National Museum of the American Indian Board of Trustees
Jonathan Coddington, Associate Director for Science, National Museum of Natural History
Bonnie Newsom (Penobscot), Chair, Repatriation Review Committee, National Museum of Natural History

Putting the NMAIA in a Broader Context: Native Community and Agency Perspectives

Moderator: Roberta Conner (Confederated Tribes of the Umatilla Reservation), Director, Tamástslikt Cultural Institute

Leigh Kuwanwisiwma (Hopi Tribe), Director, Hopi Cultural Preservation Office

Donald Simonis, Archaeologist, Bureau of Land Management

Bringing the Ancestors Home: Experiences in International Repatriation

Moderator: Philip Deloria (Standing Rock Sioux), Professor, University of Michigan; Trustee, National Museum of the American Indian

The Hon. Kim Beazley, Australian Ambassador to the United States

The Hon. Richard B. Luarkie (Pueblo of Laguna), Governor, Pueblo of Laguna

Cecil Pavlat (Sault St. Marie Tribe of Chippewa Indians), Cultural Repatriation Specialist, Sault St. Marie Tribe of Chippewa Indians

To accompany the symposium, the NMAI acquired a signature piece of contemporary artwork that speaks directly to the issue of repatriation and the necessity of returning Native American ancestors home. The “Right to Remains” is a coffin basket design from Cherokee artist, Shan Goshorn.



Shan Goshorn (Cherokee), *Right to Remain(s)*, 2013. X-rays, frosted vellum, archival ink applied by hand. Photo by Ernest Amoroso. NMAI 26/9330.

Tlingit Consultation

The Recovering Voices Program and NMNH Repatriation Office staff hosted clan leaders from the communities of Sitka and Angoon, Alaska, from December 7-13, 2014, to discuss digital scanning and replication of a wooden hat in the form of a sculpin fish. The hat was broken and missing a section before it became part of the NMNH collections in 1884. At the consultation clan leaders discussed the role of clan leaders, the importance of clan items, and discussed the process of the replication and renewal of the broken sculpin clan hat. The goal of the project will be to restore the reproduced hat to the clan for use in ceremonies.



Tlingit Consultation with Clan leaders from the Sitka and Angoon, Alaska, communities (L-R): Andrew Gamble (Anaaxoots), Kaagwaantaan clan leader; Garfield George (Kaa xoo auxch), Deisheetaan clan Dei shu hit sa tee; Ray Wilson Sr. (Ann yaa nax) Kiks ádi clan leader and Cyril “Joe” Zuboff (Yeilnaawoo), Deisheetaan clan leader in front of the NMNH.

Hopi Tribe of Arizona Repatriation

On September 25, 2014, NMAI Repatriation Department staff returned 95 Hopi Katsina Friends to the Hopi Tribe. Although commonly described as “masks,” the Hopi refer to them as Friends and that term is used here. They are revered as spirit beings from the ancestral or natural world. The Friends assist the Hopi in many ways—such as bringing rain for the crops, curing illnesses, ensuring fertility, and presiding over ceremonies. The Friends require specialized care that only the initiated Hopi can provide, and the Hopi treat the Friends as beloved and respected family members. Their return is a highly emotional event, as if a lost child had returned home.

The Board of Trustees voted to deaccession the Friends in 1997, but their repatriation was postponed when the Hopi put a moratorium on the return of any objects that had not been tested for pesticide treatments. In 2011, the Conservation Department began the pesticide testing and completed the reports in 2014. The test results provided the Hopi with the necessary information to assess how they would be cared for upon repatriation. On August 25th the Hopi requested that the repatriation take place the following month. The small window of time required intensive preparation efforts by the Repatriation Department, including hiring a contractor to assist with the packing and shipment. The Hopi representative



Hopi Tribe of Arizona Repatriation (left-right): Object preparation of the 95 objects at NMAI as seen in the box making and packing stages and the signing of the Receipt & Release by Leigh Kuwanwisiwma, Director, Cultural Preservation Office, on behalf of the Hopi Tribe as members of the Elders Council representing their respective Mesas and Villages.

requested this date for the repatriation to coincide with the return of additional Friends from the Annenberg Foundation, which purchased them from a Paris auction house on behalf of the Hopi, and the Bureau of Land Management, which acquired Friends in the course of antiquities trafficking investigation. The unexpected return of a fourth group of Friends by an anonymous individual underscored the feeling that the Friends had decided that *now* was the time for many of them to come home.

NMAI Repatriation Department staff traveled to Kykotsmovi and assisted the Hopi Cultural Preservation Office with the unpacking and inventory of the Friends on September 24, 2014. Repatriation staff met with the Elders Council to review the history of the repatriation claim and the results of the XRF testing for pesticide contamination on September 25th. The next day staff accompanied the escort of the Friends to a Hopi village, which was the first site of the society's order, and waited for the Hopi priests to finish conducting a ceremony to welcome the Friends home. The prayers and statements made during the ceremony provided strong testimony to their significance as living beings and spiritual forces that are needed to help the Hopi thrive and for the well-being of the entire world. The day after the ceremony, much-needed rains came to Arizona.

NMNH Repatriations to the Hopi Tribe and the Pueblo of Zuni from Sites in the Coconino National Forest, Arizona

The NMNH participated in the large, multi-year Coconino National Forest, Arizona, repatriation project involving multiple museums and federal agencies, which was completed in 2014. In August 2014, the NMNH repatriated to the Hopi Tribe and the Pueblo of Zuni the human remains of 72 individuals and 12,345 funerary objects from the site of Chavez Pass in Coconino County, Arizona, obtained by Jesse Walter Fewkes of the Bureau of Ethnology in 1896. The NMNH repatriated to the Hopi Tribe the human remains of five individuals from the site of Palatki in Yavapai County, Arizona, obtained by Fewkes in 1925, and the human remains of six individuals and six funerary objects from two sites in Yavapai County, Arizona, obtained by two U.S. Army officers in 1878 and 1879. In addition, the NMNH repatriated to the Hopi Tribe two funerary objects from the site of Elden Pueblo in Coconino County, Arizona, obtained by Fewkes in 1926.

Ministry of Culture and Heritage of Ecuador

On March 5, 2014 the staff members of the NMAI Repatriation Department and Office of Latin America consulted with Francisco Velasco, Minister of Culture and Heritage; Diego Bassante, Third Secretary, Embassy of Ecuador; and Diego Quiroga, Chief of Security, Ministry of Culture and Heritage. The primary purpose of the consultation focused on the loan of materials, such

as Manteño stone seats associated with the Marshall Saville expeditions between 1907 and 1917. The consultation also offered the opportunity to discuss the repatriation process at the NMAI and the human remains and associated funerary objects from Ecuador.



Consultation with Ministry of Culture and Heritage of Ecuador (L-R): Diego Bassante, Francisco Velasco, Jose Barreiro, Diego Quiroga, Terry Snowball, Veronica Quiguango, Nancy Kenet Vickery, and Jackie Swift at NMAI.

Consultation with the Native Village of Mekoryuk

Howard Amos and Muriel Amos of the Native Village of Merkoryuk visited the NMNH on June 2-3, 2014, to consult on funerary objects obtained from Nunivak Island, Alaska. The objects consisted of harpoon points, ceramics, worked bone and ivory, wooden dishes, glass beads, and ornaments were obtained during archaeological investigations.



Consultation with the Native Village of Meroryuk. Muriel Amos and Howard Amos visiting collections at the NMNH Museum Support Center, Suitland, Maryland; Metal pointed harpoon heads from Nunivak Island.

V. ADDITIONAL INFORMATION

For additional information on the repatriation activities of the Smithsonian Institution, please contact the individuals and websites listed below.

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Repatriation Web Sites:

NMNH Repatriation webpage: <http://anthropology.si.edu/repatriation/>

NMNH Guidelines and Procedures for Repatriation:
[http://anthropology.si.edu/repatriation/pdf/NMNH Repatriation Guidelines and Procedures 2012.pdf](http://anthropology.si.edu/repatriation/pdf/NMNH%20Repatriation%20Guidelines%20and%20Procedures%202012.pdf)

NMAI Repatriation webpage: <http://nmai.si.edu/explore/collections/repatriation/>

NMAI Repatriation Policy: <http://nmai.si.edu/sites/1/files/pdf/repatriation/NMAI-RepatriationPolicy-2014.pdf>

Smithsonian Collections Search Center: <http://collections.si.edu/search/>