



Journeys to Repatriation

15 YEARS OF NAGPRA GRANTS
[1994-2008]





United States Department of the Interior

OFFICE OF THE SECRETARY
Washington, D.C. 20240

In November 1990, the Native American Graves Protection and Repatriation Act (NAGPRA) was passed heralding a balance to the relationship between the Federal government, museums and the Native American community. No longer would Indian tribes and Native Hawaiian organizations be unable to resolve control of Native American human remains and cultural items located in Federal agency repositories and museum collections around the country. Instead, NAGPRA gave Indian tribes and Native Hawaiian organizations a process for seeking their return. In recognition of the repatriation process, Section 10 of the Act authorizes the Secretary of the Interior to make grants to museums, Indian tribes, and Native Hawaiian organizations for the purposes of assisting in consultation, documentation, and the repatriation of museum collections.

The first grants were awarded in 1994. Over the past 15 years more than \$31 million supported the NAGPRA activities of 260 Indian tribes, Native Hawaiian organizations and museums. Approximately \$2 million are awarded annually to museums, tribes, and Native Hawaiian organizations for consultation and documentation projects as well as to fund the journey home.

NAGPRA grants projects have evolved over time. The typical grant application in 1994 described a museum's need to identify objects in its collection as it worked toward consultation with tribes. Grant requests were initially viewed as either museum or tribal grants. Today the typical grant application describes a consultation project that includes museums and tribes, making distinctions meaningless as they view collections, adding to knowledge held by all in the exchange.

This report on the first 15 years of the NAGPRA grants program highlights the critical contribution grants have played in the development of a robust repatriation ethic shared by Federal agencies, museums, and tribes. It gives statistics and tells the stories of NAGPRA that are played out each day across the country. It provides a glimpse of the power of repatriation and the impact it has on a tribe or Native Hawaiian community when ancestors long removed from the ground are reburied, or a sacred item long believed to have been lost is reintroduced into ceremonial use.

This report is a story of healing, revival and trust-building as tribes and Native Hawaiian organizations work with museums and Federal agencies on mutual understanding and respect for Native communities, values, traditions and ancestors. It is my pleasure to be a part of these repatriation journeys by awarding NAGPRA grants to tribes, Native Hawaiian organizations and museums on behalf of the Secretary of the Interior.

Thomas L. Strickland
Assistant Secretary for Fish and Wildlife and Parks
Washington, DC
August 2009



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LONG AND DIFFICULT JOURNEY, THE
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ALLOW TRIBES TO BRING CLOSURE
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THAT REMAIN AS WELL AS LOOK
TOWARD THE FUTURE, TO A
DAY WHEN ALL HUMAN REMAINS ARE
TREATED WITH THE RESPECT
THAT THEY SO JUSTLY DESERVE.”**

– THERESA PASQUAL,

PUEBLO OF ACOMA, NEW MEXICO

Report compiled by Sangita Chari, Grants and Outreach Coordinator and Lauren A. Trice, 2009 National Council for Preservation Education Intern, B.A. Historic Preservation, University of Mary Washington. With special thanks to Brian D. Joyner, Editor, National Register/National Historic Landmark Programs.

Read it online at www.nps.gov/nagpra/GRANTS/INDEX.HTM

Grants are Part of the Journey

THE NATIVE AMERICAN GRAVES PROTECTION AND REPATRIATION ACT (NAGPRA), 25 U.S.C. 3001, acknowledges tribal sovereignty and the right of Native Americans to human remains and important cultural objects affiliated with their tribe or community. Hailed as a significant landmark in human rights and Indian law, NAGPRA provides museums¹ and Federal agencies with a mechanism for resolution of claims and repatriation. Museums and Federal agencies are required to conduct a thorough assessment of their Native American collections. Cultural objects that may be sacred, objects of cultural patrimony, or unassociated funerary objects are listed in summaries and sent to potentially interested Indian tribes² and Native Hawaiian organizations (NHOs) to begin consultation. Interested Indian tribes or NHOs can then consult with the museum on objects of interest and make a claim for repatriation. Human remains and associated funerary objects are subject to an inventory process. Museums are required to contact Indian tribes or NHOs that may be affiliated with their collection and consult together to determine cultural affiliation. Culturally affiliated human remains and agreements to repatriate cultural items are published in the *Federal Register* and are then available to be repatriated to the appropriate Indian tribe or NHO.

NAGPRA is a process that requires a great deal of resources from museums, Indian tribes and NHOs. NAGPRA Grants assist in the costs of consultation and documentation as well as the costs of repatriation of human remains and cultural items in collections.³ 🐾

In light of the important role that death and burial rites play in Native American cultures, it is all the more offensive that the civil rights of America's first citizens have been so flagrantly violated for the past century. Mr. President, the bill before us today is not about the validity of museums or the value of scientific inquiry. Rather, it is about human rights. – *Senator Daniel Inouye, Hawaii, October 26, 1990*



Gordon Real Bird Jr. (seated) and Jack Real Bird, Crow Tribe of Montana, photographing and taking notes on Crow saddles in the Field Museum's collections. (FY2003 Consultation/Documentation Grant)

¹ "museum" means any institution or State or local government agency (including any institution of higher learning) that receives Federal funds and has possession of, or control over, Native American cultural items.

² "Indian tribe" means any tribe, band, nation, or other organized group or community of Indians, including any Alaska Native village or corporation, which is recognized as eligible for the special programs and services provided by the United States to Indians because of their status as Indians.

³ NAGPRA grants do not cover costs of initial compliance in a summary or inventory, nor do they pertain to new discoveries on Federal or tribal lands after November 16, 1990.

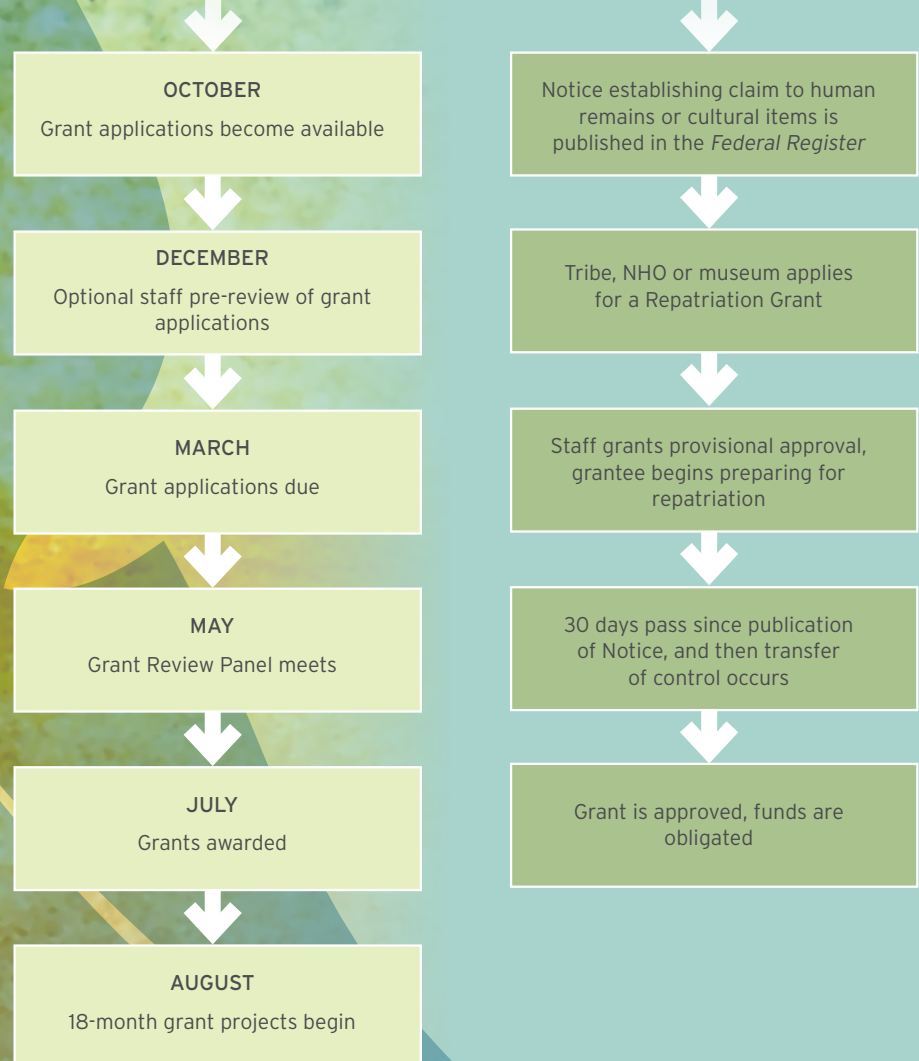
The NAGPRA Grant Process

THE NATIONAL NAGPRA GRANTS PROGRAM ANNUALLY AWARDS APPROXIMATELY \$2 MILLION IN GRANTS TO MUSEUMS, INDIAN TRIBES, AND NHOS TO SUPPORT THE REPATRIATION OF NATIVE AMERICAN HUMAN REMAINS OR CULTURAL ITEMS. CONSULTATION/ DOCUMENTATION GRANTS MAKE UP APPROXIMATELY 97% OF ANNUAL GRANTS WITH THE REMAINING 3% SUPPORTING REPATRIATION GRANTS. BETWEEN 1994 AND 2008, OVER \$31 MILLION DOLLARS WERE AWARDED TO 260 INDIAN TRIBES, NHOS AND MUSEUMS TO SUPPORT NAGPRA ACTIVITIES.⁴

The goal of the NAGPRA Grants program is to increase the number of successful repatriations through support for projects that increase the ability of tribes and museums and Federal agencies to facilitate consultations and work together through the NAGPRA process.

Consultation/Documentation Grants are competitive grants awarded annually to museums, tribes and NHOs to consult and document NAGPRA-related human remains and cultural items. Grant amounts range from \$5,000 to \$75,000⁵ and support 18-month projects. Indian tribes and NHOs typically use grant funds for capacity building, training, data collection, database development, consultants and coalition-building activities as well as for consultations, including travel, per diem, stipends for Elders, and equipment such as cameras, scanners and digital recorders. Museums typically request funding to place their collections online, conduct further research on their collections, test for contaminants, and coordinate consultations with Indian tribes and NHOs. A single project may involve multiple Indian tribes, NHOs or museums.

Repatriation Grants are non-competitive grants awarded to Indian tribes, NHOs and museums on a rolling basis. Grants, up to \$15,000, cover costs associated with the repatriation of NAGPRA items, including: packaging and transportation of human remains or cultural objects, travel for Elders and tribal staff to the museum to conduct ceremonial activities or to coordinate packaging of the repatriated items, and staff time to coordinate repatriation activities. In addition, funding can be used for contamination issues such as the removal of contaminants or training for tribal or NHO staff on handling contaminated items.



⁴ Some grant recipients received multiple grants over time.
⁵ In FY2008, the NAGPRA Review Committee recommended an increase in Consultation/ Documentation grant award amounts from \$75,000 to \$90,000 due to a rise in project costs. This was implemented in FY2009.

Grants Support Communities

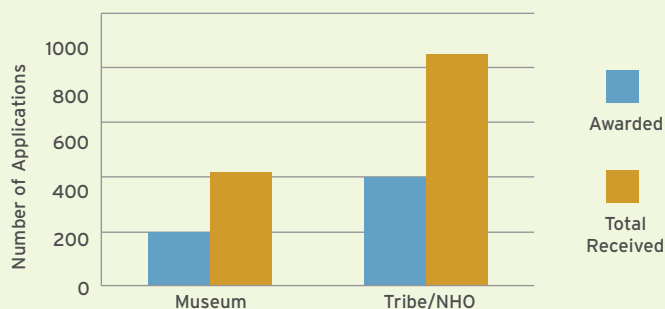
Since the inception of the NAGPRA Grants program, 260 Indian tribes, NHOs and museums in 42 states across the country have received grants to support their efforts. While the size and scope of each grant varies, the resources provided by the NAGPRA Grants program have been critical to many projects' success. The realities of conducting repatriation programs can produce challenges. Museums are often confronted with incomplete or inconsistent collections records, insufficient staff and equipment to handle requests for consultations, and inadequate resources to test for contaminants and stabilize collections. Indian tribes and NHOs face significant challenges to adequately support a NAGPRA program. Responding to summaries and requests to consult with museums that are often many miles away, working with Elders and community experts to develop documentation required for consultations, creating collections databases and repatriation policies for their tribe/NHO, and coordinating locations to both re-bury or house human remains and cultural items, has proven to be both costly and time-consuming.

And yet, as consultations are completed and repatriations occur, the effects of NAGPRA can be seen throughout the country, in museums, Indian tribes and Native Hawaiian communities. Human remains and cultural items long believed to have been lost are returned and offer priceless opportunities for healing, education and community-building. New partnerships are formed offering opportunities for information-sharing and engagement. NAGPRA grants are integral to this important community effort. 🍌

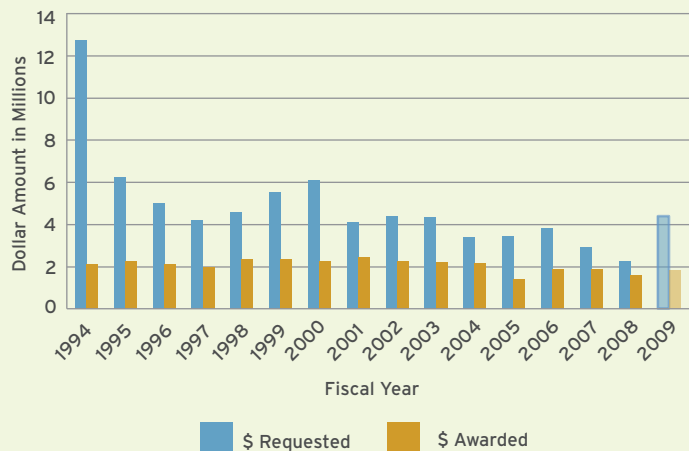
NAGPRA GRANTS 1994-2008: OVERALL STATISTICS

Total Amount Awarded in Grants	\$ 31,163,319
Total Amount Awarded for Consultation/Documentation Grants	\$30,142,926
Total Amount Awarded for Repatriation Grants	\$ 1,020,393
Average Consultation Grant	\$ 61,516
Average Repatriation Grant	\$ 9,894
Total Number of Grants Awarded (490 for Consultation/Documentation, 102 for Repatriation)	592

NAGPRA GRANTS 1994-2008: NUMBER OF AWARDED APPLICATIONS VS. TOTAL APPLICATIONS RECEIVED



NAGPRA GRANTS 1994-2009: AMOUNT REQUESTED VS. AMOUNT AWARDED





Burke Museum and Central Washington University joint inter-tribal repatriation of human remains and funerary objects from the Columbia Plateau to the Confederated Tribes of the Colville Reservation, WA, Nez Perce Tribe, ID, Confederated Tribes of the Umatilla Reservation, OR, Confederated Tribes of the Warm Springs Reservation, OR, Confederated Tribes and Bands of the Yakama Nation, WA and the Wanapum Band, WA. (FY2007 Repatriation Grant)

Grants Tell the Story of NAGPRA

In recognition of the high costs associated with the repatriation process, Congress authorized the NAGPRA grants program to support Indian tribes, NHOs and museums in their NAGPRA efforts. Over the past 15 years, NAGPRA grants have played a vital and ever-changing role in repatriation efforts. Initially, grant applications primarily requested support for compliance-related activities. Museums, Indian tribes and NHOs focused on developing internal systems and processes to manage NAGPRA activities. Over time, museums, Indian tribes and NHOs have moved beyond initial compliance to consultations and eventually repatriation activities. Today, many grants focus on creating more meaningful consultation relationships that can involve multiple museums, Indian tribes and NHOs, and often result in Notices of Inventory Completion for human remains in collections and Notices of Intent to Repatriate for cultural items claimed for repatriation. This is critical to NAGPRA, as notices establish the rights of Indian tribes and NHOs to gain control of ancestors and important objects. Other topics NAGPRA grants address include handling contaminated collections, repatriating culturally unidentifiable human remains or developing web-based technology as a tool for consultation. As the number, size and intricacy of repatriations increase,

it is expected that the grants program will receive a greater number of grant requests in both categories. 🍌

“The Burke Museum has been awarded four Consultation/Documentation Grants between 1994 and 2003. It has become apparent that there is a direct correlation between Consultation/Documentation Grant funding and the museum’s ability to conduct meaningful consultations, publish Notices of Inventory Completion and Notices of Intent to Repatriate, and ultimately repatriate human remains and cultural items. During the most recent grant period (2003-2005) and the two years following, the Burke published 25 notices, thereby repatriating 226 individuals and over 20,000 cultural items.

It is estimated that the Burke has dedicated in excess of \$1 million of its own funding in compliance of NAGPRA. The Documentation Grants have provided a critical supplement to these funds. These funds enabled the Burke to dedicate more staff time to NAGPRA, hire graduate student assistants, and most importantly, provide travel funds to allow for in-person consultation meetings. These in-depth consultations have significantly strengthened our relationships with tribes and have led to lasting relationships that will continue to go beyond NAGPRA efforts.” – Mego Noble, NAGPRA Coordinator, Burke Museum, University of Washington, Washington

“For me, the biggest result that we experienced as a result of our NAGPRA project was that we strengthened our ties to the Hopi and Navajo and created new connections to the Apache and Zuni Tribes.” – Elaine Hughes, Museum of Northern Arizona, Arizona



The Easton Collection Center, Museum of Northern Arizona.



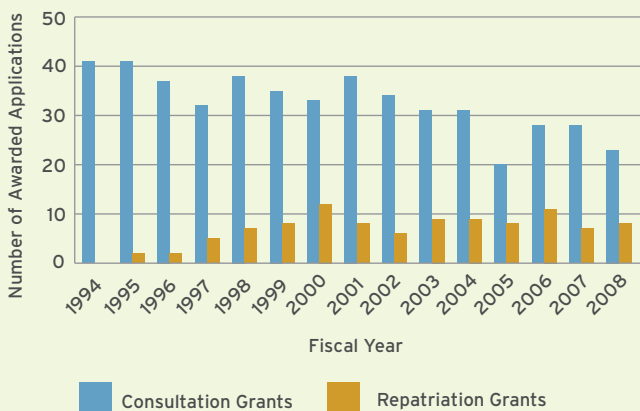
Representatives from the Hopi, Navajo, Apache and Zuni tribes viewing and consulting on collections at the MNA. (FY2006 Consultation/Documentation Grant)

“It is of vital importance that sacred objects and objects of cultural patrimony of all indigenous tribes throughout the Colorado Plateau be housed and protected from all natural elements as agreed by all participating tribes. And no better place to house these important objects than the Easton Collection Center, within the confines of the Museum of Northern Arizona.” – Tony Joe, 2009, Navajo Nation, Arizona, New Mexico & Utah

The Journey Strengthens Relationships

In 2006, the Museum of Northern Arizona (MNA) received a Consultation/Documentation Grant to expand their consultations with the Hopi Tribe, Navajo Nation, Zuni Tribe, and the Western Apache tribes. Together with the tribes, the MNA developed a plan to implement culturally-appropriate care, handling, and housing guidelines, and created written policies and procedures for accessing sensitive tribal collections. In addition, they created the Native American Advisory Committee to work with the museum on NAGPRA issues. The Committee continued to work with the MNA on issues beyond the initial scope of the grant. Most notably, the Committee advised the MNA on the design of the new Easton Collection Center. The building’s design elements embrace the worldviews of the region’s Native people including an east-facing entrance to greet the sun every morning, a circular shape to invoke the cycles of life, connections to the natural world with its living roof and views of the sacred San Francisco Peaks from both inside the building and out. 🌿

**NAGPRA GRANTS 1994-2008:
DISTRIBUTION OF GRANTS—
CONSULTATION/DOCUMENTATION
GRANTS & REPATRIATION GRANTS**



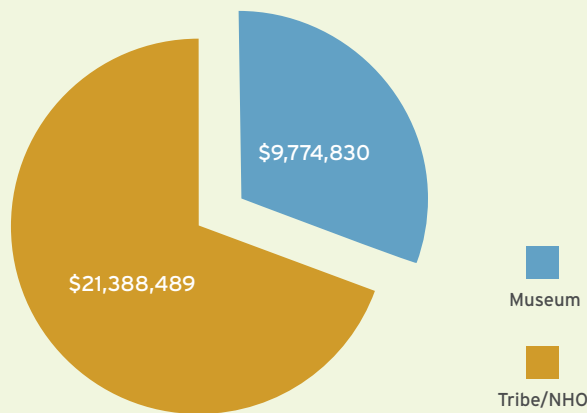
Representatives from the Colorado Historical Society and the Colorado Commission of Indian Affairs. (FY2005 Consultation/Documentation Grant)



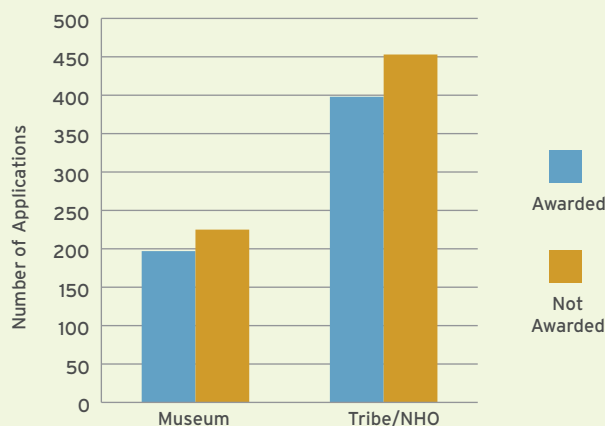
Grants Benefit Museums, Indian Tribes and NHOs

The NAGPRA grants program has benefitted Indian tribes, NHOs and museums. Two-thirds of the applications received come from Indian tribes and NHOs, however, there is an even distribution in the proportion of grants awarded to museums and Indian tribes and NHOs. Although grants are awarded to a specific Indian tribe, NHO or museum, their impact often extends well beyond the grantee. Financial resources may be shared as museums will often include stipends or travel costs for participating tribes or NHOs. Likewise, tribal representatives and NHO representatives have served as resources to museums offering their knowledge about items in their collections and assisting with collections care and management. The grants program has also witnessed an increase in the number of grants supporting NAGPRA coalitions as communities come together to share information and resources, develop systems and policies for handling repatriations, and address issues of mutual concern. 🍷

NAGPRA GRANTS 1994-2008: TOTAL AMOUNT AWARDED



NAGPRA GRANTS 1994-2008: NUMBER OF APPLICATIONS AWARDED VS. NOT AWARDED



"The Colorado Historical Society, a state agency, began its NAGPRA program in 1993. Over time, we partnered with area agencies, museums and tribes to implement the law. To address the complex interplay between NAGPRA and state law, we relied on our partnership with the Colorado Commission of Indian Affairs, the Southern Ute Indian Tribe, the Ute Mountain Ute Tribe, and 45 additional tribes with ancestral ties to the state to develop a process that would facilitate tribal consultation and provide disposition for culturally unidentifiable Native American human remains and associated funerary objects found on those lands. Along the way, we forged deeply meaningful community relationships that enhanced our exhibits, provided outreach opportunities and fortified our educational programming. The end result is a trust relationship built upon transparency and hard work for all the parties, and a solution that addresses tribes' initial concerns to identify a final resting place for some of Colorado's earliest inhabitants." – Bridget Ambler, Colorado Historical Society. (FY2005 Consultation/Documentation Grant)

Walking the Journey Together

In 2005 and 2007, the Rochester Museum & Science Center received Consultation/Documentation grants to document over 7,000 Iroquoian (Haudenasaunee) ethnographic objects in their collections in order to facilitate consultations with Indian tribes. Haudenasaunee consultants were supported through the grant and offered valuable assistance with the collections including the development of comprehensive summaries that were used as a basis for consultation. In addition, Jamie Jacobs, a member of the Tonawanda Band of Senecas, was hired as an intern to work with the Haudenasaunee consultants on documenting and overseeing the care of the cultural items. Over the two grant periods, numerous items were documented and when appropriate, tested for contaminants. Five Indian tribes participated and over 50 people were trained on collections management issues. 🍁

"The project was designed so the museum could know what it needed to repatriate. We can no longer be on opposing sides. We are never going to keep material that the native community says that we shouldn't be keeping."

– Bart A. Roselli, Rochester Museum & Science Center, American Indian Tribes Forum, October 31, 2007

Jamie Jacobs using the XRF machine to test for contaminants at the Rochester Museum & Science Center, New York. (FY2007 Consultation/Documentation Grant)



"THROUGH THE COLLABORATION OF THE ROCHESTER MUSEUM & SCIENCE CENTER AND THE TONAWANDA NATIVE COMMUNITY, I BELIEVE THAT THE NAGPRA GRANTS OF 2005 AND 2007 HELPED BRING UNDERSTANDING TO BOTH PARTIES. THE UNDERSTANDING OF IROQUOIS CULTURE AND CUSTOMS REGARDING THE RESPECT AND CARE OF SACRED AND CEREMONIAL ITEMS WAS SHARED ALONG WITH PERSONAL AND SPIRITUAL INPUT FROM THE COMMUNITY IN WHICH THE "MUSEUM RELICS" WERE BORN AND ARE STILL LIVING TO THE PRESENT DAY."

– JAMIE JACOBS, TONAWANDA BAND OF SENECA INDIANS OF NEW YORK

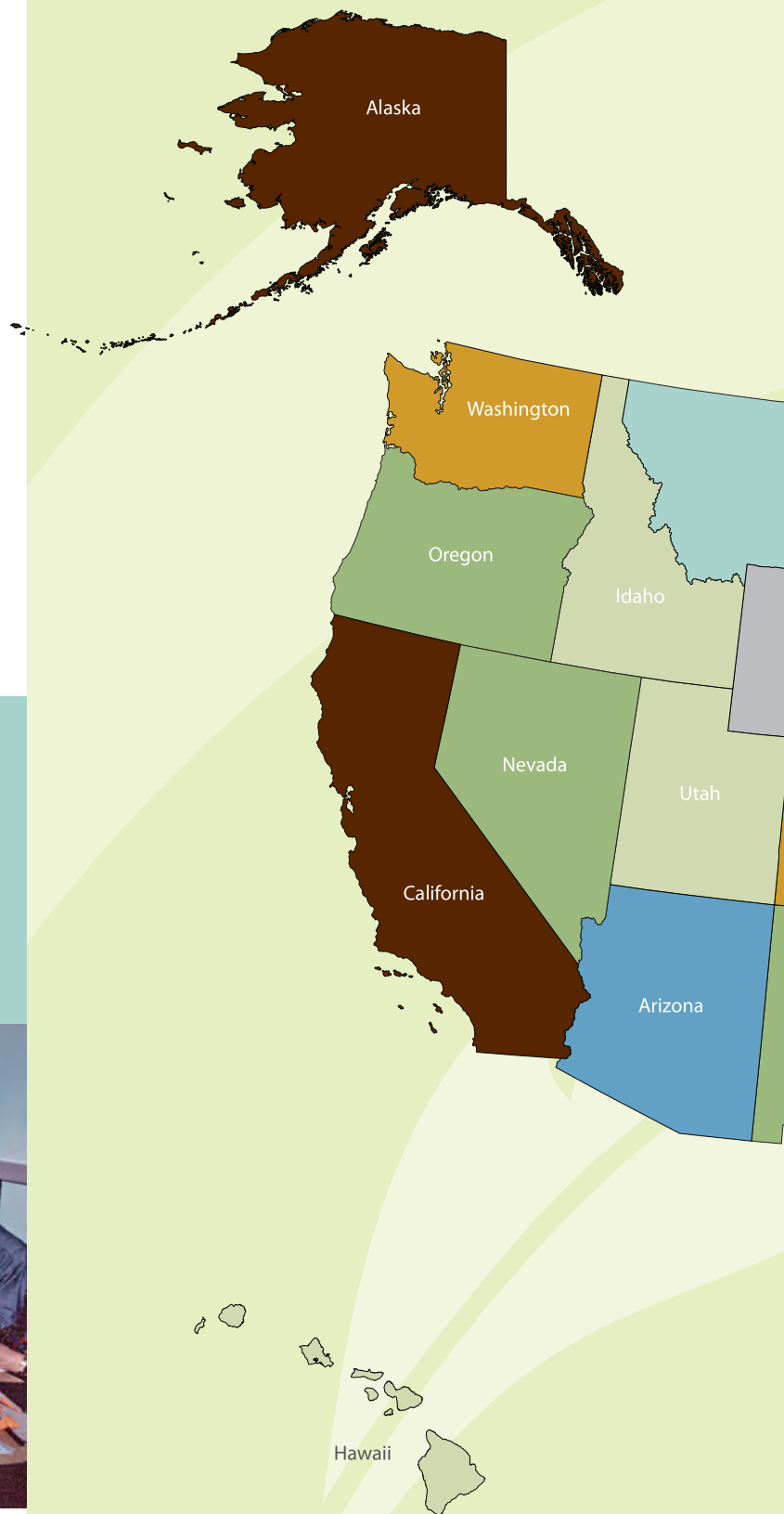
Grants Create Opportunities

Over the past 15 years, the NAGPRA Grants program has supported efforts of museums, Indian tribes and Native Hawaiian organizations in 42 states to implement the provisions of NAGPRA. Grantees reflect the diversity of the country, ranging from small historical museums to those with substantial Native American collections, as well as Indian tribes and Native Hawaiian communities. Behind every grant is a story of healing, revival, trust-building and new opportunities for Indian tribes and Native Hawaiian organizations to work with museums and Federal agencies to forge a relationship based on mutual understanding and respect for Native American and Native Hawaiian communities, values, traditions and ancestors. 🍷

"The repatriation of the beaver prow figure was a historical find. This one object brought significance to who we are as a people of Admiralty Island. Without NAGPRA this never would have happened. What a joy it was to see the culture of the community come to life!" – Leonard John, Kootznoowoo Cultural and Education Foundation, AK. (FY1999 Consultation/Documentation Grant)



Members of Kootznoowoo Inc., Alaska during a consultation at the American Museum of Natural History, New York. (FY1999 Consultation/Documentation Grant)



One Community's Journey

In October 2005, the Sealaska Corporation repatriated the Brown Bear Chilkat Tunic from the Phoebe Hearst Museum. The tunic was originally worn by Klukwan Kaagwaantaan Clan Leader Kudeinahaa (Mike Kadanaha) and it is believed that the tunic's spirit lives on in the item. The tunic was initially photographed during a museum visit in 2004 funded by a Consultation/Documentation Grant, and subsequently identified as part of the Klukwan Kaagwaantaan Clan at.óow (clan-owned ceremonial property) that had been missing for over 50 years. A Notice

of Intent to Repatriate was published in June 2005. Sealaska Corporation wrote and received a FY2005 Repatriation Grant to allow the project director and two representatives, the Klukwan Kaagwaantaan Clan Leader (Eagle moiety) and a Raven moiety representative, to travel to the Phoebe Hearst museum to transfer possession of the garment, and then travel with the tunic to the University of Washington, Burke Museum in Seattle to have it tested for contaminants. They then travelled with the tunic to Klukwan where the tunic was welcomed home by the community. 🍷

"I think bringing back all this (regalia) is starting to mean more to our younger generation because they didn't have anything to identify with other than our words. I think they're starting to see more and more of our old ways and (its) making them understand our culture is so important and it brings back a lot of pride and respect in who they are." – Edwina White, Juneau Empire, "Bringing History Home: Historic Klukwan tunic repatriated to Clan." October 7, 2005



Kaagwaantaan Clan Leader Kudeinahaa in tunic, 1923.



Testing for contaminants at the Burke Museum, 2005.

1879

Tunic worn by Klukwan Kaagwaantaan Clan Leader Kudeinahaa at a potlatch given by Chief Shakes in Wrangel, AK.

1923

Photograph taken of Kudeinahaa wearing the tunic. Many years later the photograph is given to Joe Hotch, the hit saati (caretaker) of the Brown Bear House, a part of the Klukwan village's Kaagwaantaan clan, by Haines historian Elizabeth Hakkinen telling him that he might need it one day.

1939

Going against Tlingit cultural property laws forbidding the sale of items such as the tunic because it is clan-owned property, the tunic is sold after Kudeinahaa's death.

1977

Daughter of the original purchaser donates tunic to the Phoebe A. Hearst Museum of Anthropology, Berkeley, CA.

2004

Tunic is photographed at the Phoebe A. Hearst Museum during a consultation visit by Sealaska Heritage Institute.

Grants Move NAGPRA Forward

The NAGPRA Grants Program has been instrumental in helping museums, Indian tribes and NHOs across the country implement the provisions of NAGPRA. Over the years, the NAGPRA Grants program has supported hundreds of projects resulting in the repatriation of tens of thousands of human remains and cultural items. NAGPRA grants provide critical resources to museums, Indian tribes and NHOs. Indeed, no other funding source that explicitly funds NAGPRA compliance is available. Despite 15 years of funding for NAGPRA, there is still much work to be done. Many Indian tribes, NHOs and museums are only beginning to develop repatriation programs. Issues not considered when the law was first passed have emerged. How can Indian tribes and NHOs manage large scale repatriations? How should museums deal with their culturally unidentifiable human remains? What is the best way to identify and deal with contamination issues? As the NAGPRA community considers these issues, museums, Indian tribes and NHOs look to the NAGPRA grants program to help fund this most important and necessary work. 🐾

"I believe that museums have a deep ethical obligation to proactively address the legacies of collecting, and the NAGPRA Grants program is a vital means of enabling museums to fulfill their duties as stewards and caretakers. From the consultations and conversations that result from dealing with NAGPRA, museums have the potential of creating new kinds of relationships with Native American communities. When tribes see that museums are genuinely committed to NAGPRA, both the spirit and the letter of the law, new friendships and partnerships can develop." – Chip Colwell-Chanthaphonh, Denver Museum of Nature and Science, Colorado. (FY2008 Consultation/Documentation Grant)

"With the help of the Native American Graves Protection and Repatriation Act, and the funding of this grant, we have continued to not only reclaim and rename our past but also have asserted the identity of the Caddo as being the "Real Chiefs" governing our history and culture."
– Bobby Gonzalez and Robert Cast, Caddo Nation of Oklahoma, A Rediscovering of Caddo Heritage, 2005.
(FY2004 Consultation/Documentation Grant)

"An item like this is important to all clan houses, but it's important to the Brown Bear House because our ancestors put that together to say, 'This is what people will know you by. This is who you are. It will be important to my nephews and nieces, and it will go on down from there.'"

– Joe Hotch, hit saati (caretaker) of the Brown Bear House, Kaagwaantaan Clan of Klukwan. Quoted in *Chilkat Valley News*, "Prized Tunic on its Way Home to Chilkat Valley" October 6, 2005



Brown Bear Clan Hat and Chilkat Tunic in Klukwan, 2005.

2005

Joe Hotch identifies tunic and produces photograph and other evidence to prove it belongs to his clan.

Tunic returns home to the Klukwan village.

The Journey Home



The Little Traverse Bay Bands of Odawa Indians received a Repatriation Grant to return six funerary objects—a pipe bowl, three silver armbands, one silver cross pendant and one brass crucifix—from the Logan Museum of Anthropology in Beloit, Wisconsin, and four sets of human remains⁶ from the Hastings Museum of Natural and Cultural History in Hastings, Nebraska. Eric Hemenway, the tribe’s Research and Repatriation Assistant and current NAGPRA Review Committee member, travelled for eight days to retrieve the human remains and cultural objects and meet the staff at both institutions. The human remains were reburied and the funerary objects are waiting to be tested for contaminants before being reburied. 🍷

OCTOBER 31, 2007: MICHIGAN

On behalf of all the tribes in Michigan, I made first contact with the Hastings Museum in Nebraska. Now, nearly two years after that phone call, going through the disposition process for culturally unidentifiable (CUI) human remains, the *Federal Register* process and securing a NAGPRA repatriation grant, I am ready to bring back home these old Anishnaabek.⁷



JUNE 9, 2009: NEBRASKA

It feels really good to be finally picking up these old ones, it feels like all the hard work for the last two years is paying off. The curator at the Hastings Museum, Teresa Kruetzer-Hodson, has been great to work with and it’s nice to finally meet her. We are doing de-accession paperwork for the museum. Now I can start heading back home.



JUNE 10, 2009: NEBRASKA/IOWA BORDER

I am getting tired of driving. I have to stop every hour or so and stretch my legs, get the blood moving around. I miss cooking my own food, working out, and sleeping in my own bed. But my complaints are nothing in comparison to the situation of the old Anishnaabek I am bringing back home. Teresa told me, from the work they had done on the remains, the four skulls are all Indian men, from Michigan, in their early thirties. This made me really think. I am an Indian man, from Michigan, in my early thirties. I like to think, I am in the best years of my life, and it makes me sad to think these four men were in theirs when they passed. I guess I should stop thinking of myself and hurry up and get home to get these guys back in the ground.

JUNE 11 & 12, 2009: WISCONSIN

I arrived at Beloit, Wisconsin today. This is the other destination for this repatriation trip. I am retrieving burial items affiliated to my tribe. I met with Bill Green, Nicolette Meister and Michelle Burton of the Logan Museum of Anthropology to pick up the funerary objects. Of course, there is paperwork to sign, along with questions and answers. My tribe has been working with the Logan Museum for 10 years. It is so rewarding to finally repatriate these items. Even after a decade, progress can still be made if you don’t give up.

JUNE 13, 2009: MICHIGAN

I arrived home around 3pm. I wanted to just lie on the couch and eat my favorite treat of plain yogurt, strawberries, blueberries and raspberries, but the idea of having the remains “wait around for me” got me motivated. I finished the reburial around 5pm. It was a beautiful day in the woods—sunshine, birds, not too hot. As always, after doing this, I felt like I did a good thing. I helped some other Anishnaabek. Now I could go home.



⁶ The human remains were culturally unidentifiable and the disposition was to four Michigan tribes. The Little Traverse Bay Bands of Odawa Indians agreed to travel to return the human remains to Michigan for reburial.

⁷ The term Anishnaabek refers to tribes in the Great Lakes area.

GRANTEES BY STATE

ALASKA

Altna, Inc.
Alaska State Museum
Aleutian/Pribilof Islands Association, Inc.
Alutiiq Museum & Archaeological Repository
Anvik Village
Bering Straits Foundation
Cape Fox Corporation
Central Council of the Tlingit & Haida Indian Tribes
Chickaloon Native Village
Chilkat Indian Village (Klukwan)
Chilkoot Indian Association (Haines)
Denakkanaaga, Inc.
Hoonah Indian Association
Huna Heritage Foundation
Huna Totem Corporation
Hydaburg Cooperative Association
Keepers of the Treasure
Kenaitze Indian Tribe
Kootznoowoo Inc.
Naknek Native Village
Native Village of Eyak
Native Village of Gambell
Native Village of Kiana
Native Village of Kotzebue
Native Village of Teller
Nome Eskimo Community
Nondalton Village
Organized Village of Kake
Qawalangin Tribe of Unalaska
Sealaska Corporation
Sitka Tribe of Alaska
Tanadgusix Corporation
Univ. of Alaska Museum of the North
Village of Anaktuvak Pass
Yakutat Tlingit Tribe

ALABAMA

Univ. of Alabama Museums, Office of Archeological Services

ARKANSAS

Arkansas Archeological Survey
Arkansas State Univ. Museum
Univ. of Arkansas System, Arkansas Archeological Survey

ARIZONA

Arizona State Museum, Univ. of Arizona
Gila River Indian Community of the Gila River Indian Reservation
Heard Museum
Hopi Tribe of Arizona
Hualapai Indian Tribe of the Hualapai Indian Reservation
Kaibab Band of Paiute Indians of the Kaibab Indian Reservation
Museum of Northern Arizona
Salt River Pima-Maricopa Indian Community of the Salt River Reservation
White Mountain Apache Tribe of the Fort Apache Reservation
Yavapai-Apache Nation of the Camp Verde Indian Reservation
Yavapai-Prescott Tribe of the Yavapai Reservation

CALIFORNIA

Agua Caliente Band of Cahuilla Indians of the Agua Caliente Indian Reservation
Autry National Center
Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation
Bear River Band of the Rohnerville Rancheria
Cal. State, Fresno, Dept. of Anthropology
California Dept. of Parks and Recreation
Campo Band of Diegueno Mission Indians of the Campo Indian Reservation

Capitan Grande Band of Diegueno Mission Indians

Catalina Island Museum Society, Inc.

Chemehuevi Indian Tribe of the Chemehuevi Reservation

Death Valley Timbi-Sha Shoshone Band

Dry Creek Rancheria of Pomo Indians

Greenville Rancheria of Maidu Indians

Hoopa Valley Tribe

Karuk Tribe

Kashia Band of Pomo Indians of the Stewarts Point Rancheria

Los Angeles County Museum of Natural History

Mechoopda Indian Tribe of Chico Rancheria

Mooretown Rancheria of Maidu Indians

Phoebe A. Hearst Museum of Anthropology

Pit River Tribe

Quartz Valley Indian Community of the Quartz Valley Reservation

Rincon Band of Luiseno Mission Indians of the Rincon Reservation

Robinson Rancheria of Pomo Indians

San Diego Archaeological Center

San Diego Museum of Man

San Diego State Univ.

San Francisco State Univ., Anthropology Dept.

San Francisco State Univ., Museum Studies Program

Sherwood Valley Rancheria of Pomo Indians

Smith River Rancheria

Susanville Indian Rancheria

Table Mountain Rancheria

Torres Martinez Desert Cahuilla Indians

Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria

Univ. of California, Los Angeles, Fowler Museum of Cultural History

Yurok Tribe of the Yurok Reservation

COLORADO

Colorado Historical Society

Colorado Springs Fine Arts Center, Taylor Museum

Denver Art Museum

Denver Museum of Nature & Science

Fort Collins Museum

Fort Lewis College

Southern Ute Indian Tribe of the Southern Ute Reservation

Univ. of Colorado Museum, Boulder

Univ. of Denver, Dept. of Anthropology/Museum of Anthropology

CONNECTICUT

Mashantucket Pequot Tribe

Mohegan Indian Tribe

FLORIDA

Miccosukee Tribe of Indians

GEORGIA

Columbus Museum of Art

Georgia Dept. of Natural Resources

HAWAII

Bernice P. Bishop Museum

Council for Native Hawaiian Advancement

Hui Malama I Na Kupuna O Hawai'i Nei

Office of Hawaiian Affairs

IOWA

Univ. of Iowa

IDAHO

Univ. of Idaho, Alfred W. Bowers Laboratory of Anthropology

ILLINOIS

Field Museum of Natural History

Illinois State Museum

INDIANA

Indiana University, William Hammond Mathers Museum

KANSAS

Iowa Tribe of Kansas and Nebraska

Univ. of Kansas, Museum of Anthropology

KENTUCKY

Univ. of Kentucky, William S. Webb Museum of Anthropology

LOUISIANA

Chitimacha Tribe

Jena Band of Choctaw Indians

Louisiana State Univ., Museum of Natural Science

MARYLAND

Maryland Historical Trust

MASSACHUSETTS

Boston Children's Museum

Peabody Essex Museum

Peabody Museum of Archaeology and Ethnology, Harvard University

Robert S. Peabody Museum of Archaeology, Phillips Academy

Springfield Science Museum

Wampanoag Tribe of Gay Head (Aquinnah)

MAINE

Houlton Band of Maliseet Indians

Maine State Museum

MICHIGAN

Detroit Institute of Arts

Grand Traverse Band of Ottawa and Chippewa Indians

Hannahville Indian Community

Keweenaw Bay Indian Community

Lac Vieux Desert Band of Lake Superior Chippewa Indians

Little River Band of Ottawa Indians

Little Traverse Bay Bands of Odawa Indians

Public Museum of Grand Rapids

Saginaw Chippewa Indian Tribe

Sault Ste. Marie Tribe of Chippewa Indians

MINNESOTA

Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe

Grand Portage Band of the Minnesota Chippewa Tribe

Leech Lake Band of the Minnesota Chippewa Tribe

Mille Lacs Band of the Minnesota Chippewa Tribe

Minnesota Indian Affairs Council

Science Museum of Minnesota

Upper Sioux Community

White Earth Band of Minnesota Chippewa Tribe

MISSOURI

Missouri Dept. of Natural Resources

MISSISSIPPI

Mississippi State Univ., Cobb Institute of Archaeology

MONTANA

Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation

Chief Plenty Coups State Park

Confederated Salish & Kootenai Tribes of the Flathead Reservation

Northern Cheyenne Tribe

NORTH CAROLINA

Eastern Band of Cherokee Indians of North Carolina

Univ. of North Carolina at Chapel Hill

NORTH DAKOTA

Standing Rock Sioux Tribe of North & South Dakota

Three Affiliated Tribes of the Fort Berthold Reservation

Turtle Mountain Band of Chippewa Indians

NEBRASKA

Univ. of Nebraska, Lincoln

Winnebago Tribe of Nebraska

NEW HAMPSHIRE

Hood Museum of Art, Dartmouth College

NEW MEXICO

Jicarilla Apache Nation

Maxwell Museum of Anthropology, Univ. of New Mexico

Mescalero Apache Tribe of the Mescalero Reservation

Museum of New Mexico, Museum of Indian Arts and Culture

Pueblo of Acoma

Pueblo of Jemez

Pueblo of Taos

Zuni Tribe of the Zuni Reservation

NEVADA

Duckwater Shoshone Tribe of the Duckwater Reservation

Ely Shoshone Tribe

Nevada State Museum

Paiute-Shoshone Tribe of the Fallon Reservation and Colony

Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation

Shoshone-Paiute Tribes of the Duck Valley Reservation

Univ. of Nevada, Las Vegas, Dept. of Anthropology

Washoe Tribe of Nevada & California

NEW YORK

American Museum of Natural History

Brooklyn Museum of Art

New York State Museum

Rochester Museum & Science Center

Rome Historical Society

Seneca Nation of New York

St. Regis Band of Mohawk Indians

SUNY Oswego, Research Foundation

SUNY, Binghamton, Dept. of Anthropology

OHIO

Cincinnati Art Museum

Dayton Society of Natural History

Ohio Univ., Kennedy Museum of American Art

OKLAHOMA

Caddo Nation of Oklahoma

Cheyenne-Arapaho Tribes of Oklahoma

Chickasaw Nation, Oklahoma

Choctaw Nation of Oklahoma

Citizen Potawatomi Nation, Oklahoma

Comanche Nation

Delaware Nation

Delaware Tribe of Indians

Eastern Shawnee Tribe

Iowa Tribe of Oklahoma

Kaw Nation

Miami Tribe of Oklahoma

Modoc Tribe of Oklahoma

Muscogee (Creek) Nation, Oklahoma

Oklahoma Historical Society

Osage Tribe

Otoe-Missouria Tribe of Indians, Oklahoma

Ottawa Tribe of Oklahoma

Pawnee Nation of Oklahoma

Peoria Tribe of Indians of Oklahoma

Ponca Tribe of Indians of Oklahoma

Quapaw Tribe of Indians

Sac & Fox Nation, Oklahoma

Sam Noble Oklahoma Museum of Natural History, Univ. of Oklahoma

Seminole Nation of Oklahoma

Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie)

OREGON

Burns Paiute Tribe

Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians

Confederated Tribes of the Grand Ronde Community

Confederated Tribes of the Umatilla Reservation

Confederated Tribes of the Warm Springs Reservation

Coquille Tribe

Klamath Tribes

Oregon State Univ., Dept. of Anthropology

Oregon State Univ., Horner Collection

Southern Oregon Univ.

Univ. of Oregon Museum of Natural History

PENNSYLVANIA

Univ. of Pennsylvania Museum of Archaeology and Anthropology

RHODE ISLAND

Haffenreffer Museum of Anthropology, Brown Univ.

SOUTH DAKOTA

Cheyenne River Sioux Tribe of the Cheyenne River Reservation

Oglala Sioux Tribe of the Pine Ridge Reservation

Rosebud Sioux Tribe of the Rosebud Indian Reservation

South Dakota State Historical Society, State Archaeological Research Center

TEXAS

Panhandle-Plains Historical Museum, West Texas A&M Univ.

Texas Tech Univ., Museum

Univ. of Texas, El Paso, Centennial Museum

UTAH

Southern Utah Univ. Archeological Repository

Utah Museum of Natural History, Univ. of Utah

WASHINGTON

Central Washington Univ.

Columbia Gorge Interpretive Center Museum

Confederated Tribes and Bands of the Yakama Nation

Confederated Tribes of the Chehalis Reservation

Cowlitz Indian Tribe

Eastern Washington State Historical Society

Jamestown S'Klallam Tribe

Lummi Tribe of the Lummi Reservation

Makah Indian Tribe of the Makah Indian Reservation

Nisqually Indian Tribe of the Nisqually Reservation

Nooksack Indian Tribe

Northwest Museum of Arts and Culture

Samish Indian Tribe

Skokomish Indian Tribe of the Skokomish Reservation

Spokane Tribe of the Spokane Reservation

Squaxin Island Tribe of the Squaxin Island Reservation

Stillaguamish Tribe

Squamish Indian Tribe of the Port Madison Reservation

Univ. of Washington, Burke Museum

WISCONSIN

Bad River Band of the Lake Superior Tribe of Chippewa Indians

Ho-Chunk Nation of Wisconsin

Lac du Flambeau Band of Lake Superior Chippewa Indians

Menominee Indian Tribe

Milwaukee Public Museum

Oneida Tribe of Indians of Wisconsin

Stockbridge Munsie Community

Wisconsin Historical Society, Museum Division



THE NATIVE AMERICAN GRAVES PROTECTION AND REPATRIATION ACT (NAGPRA) is a Federal law passed in 1990. NAGPRA provides a process for museums and Federal agencies to resolve control of Native American human remains and cultural items—funerary objects, sacred objects, and objects of cultural patrimony—to lineal descendants, Indian tribes and Native Hawaiian organizations.

The National NAGPRA Program assists the Secretary of the Interior with some of the Secretary's responsibilities under NAGPRA. Among its chief activities, National NAGPRA develops regulations and guidance for implementing NAGPRA; provides administrative and staff support for the Native American Graves Protection and Repatriation Review Committee; assists Indian tribes, Native Alaskan villages and corporations, Native Hawaiian organizations, museums, and Federal agencies understand the NAGPRA process; maintains Native American online databases; provides training; manages a grants program; investigates allegations of failure to comply; and makes program documents and publications available on the web. 🍃

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