



CHENEY COWLES MUSEUM

SUMMARY REPORT
FOR
THE NATIVE AMERICAN GRAVES AND REPATRIATION ACT

November 16, 1993

from the

CHENEY COWLES MUSEUM
WEST 2316 FIRST AVENUE
SPOKANE, WASHINGTON 99204

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EASTERN WASHINGTON STATE
HISTORICAL SOCIETY
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INTRODUCTION

The following report from the Eastern Washington State Historical Society [dba as the Cheney Cowles Museum], West 2316 First Avenue, Spokane, Washington, 99204, is in compliance with the Federal law regarding the summary for unassociated funerary objects, sacred objects, and objects of cultural patrimony (25 USC 3004, section 6 of PL 101-601) of the Native American Graves and Repatriation act (PL101-601, 101st Congress, November 16, 1990).

This report reflects those items accessioned by the Eastern Washington State Historical Society since its beginning in 1916, as well as the collection of The Pacific Northwest Indian Center/Museum of Native American Cultures (MONAC), acquired in February, 1992, upon the dissolution of MONAC as a private, non-profit museum. The latter collection was accumulated by gift, trade and purchases between 1964 and 1991.

Inventories of the objects in the collection of the Cheney Cowles Museum, including MONAC, have been done as rapidly as possible to accommodate the Federal summary deadline of November 16, 1993. The collections are not yet computerized, although the Cheney Cowles Museum has just received the hardware and software for a collections management system and training is now underway.

Early in the transfer of MONAC's collection to the Cheney Cowles Museum, regional tribes were notified as to the move. Many of the regional tribes sent representatives to view the collections and identify items that they considered sacred. All tribes have an open invitation to view the collections and identify significant tribal objects.

The collections of the Cheney Cowles Museum represent all Native American cultural groups in North America. There is also a very large collection of Central and South American objects (not included in this report) as well as several thousand lithic objects from around the world. The lithic items are being studied as to place of origin at the present time.

The following summary of the collections of the Cheney Cowles Museum is arranged by cultural group with tribal identification if known. Specific known, or believed to be, unassociated funerary objects, sacred objects, and objects of cultural patrimony will be noted as well. All recognized tribes will be sent a copy of this report whether or not specific items have been identified from any given tribe.

A total of 9136 objects in the American Indian collections are summarized in this report in compliance to NAGPRA. The remaining objects in the collection are items representing:

1) Archaeology (primarily lithic material). This area is currently being studied. Because of the thousands of pieces in this area with virtually no documentary records it is almost impossible to pin-point exact locations of materials. As research continues tribes that have objects represented will be notified.

2) Trade Beads [world wide] There are approximately 9600 strands of beads, both pre-historic and historic in the collection.

Inquiries about this report and the American Indian collections in the Cheney Cowles Museum should be directed to:
 Curator of American Indian Collections
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 West 2316 First Avenue
 Spokane, Washington 99204

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SUMMARY FOR UNASSOCIATED FUNERARY OBJECTS, SACRED OBJECTS, AND OBJECTS OF CULTURAL PATRIMONY

ARCTIC:

1197 objects including clothing; dolls; miniatures; carvings (soapstone and ivory); dog sled; canoes; and utilitarian items.

These objects were collected by various donors over a time period from the late 19th century to the late 20th century. Donors collected the objects from the Native people themselves in Alaska and northern Canada, tourist shops, and galleries throughout North America. Donations to the Museum occurred from 1916 to 1992.

SUB-ARCTIC:

150 objects including beaded items of clothing and tourist pieces.

Many of these objects were collected by donors or their families from tourist spots in southern and central Canada from the late 1880s to the 1920s. Donations to the Museum occurred from 1916 to 1992.

NORTHWEST COAST:

537 objects including ivory carvings; masks; clothing; basketry items; and utilitarian objects (fish spears, halibut hooks, bowls, food utensils, etc.)

These objects were collected by various donors and/or their antecedents from the mid-19th century to the late 20th century. Donations to the Museum occurred from 1916 to 1992.

Possible Sacred Objects include:

Quileute:

"*Spirit Totem*", c1800 (Morgan 1972). "It was placed in the village as a good spirit or welcome figure. It was washed to sea and when it washed ashore it was restored by the Indians and displayed for many years." This was donated to MONAC in 1972 by Ben and Bernice Morgan. No indication of where, how or when the donors acquired the piece.

Tlingit:

Vest of moose hide [from burial] (Heine 1978/2). Said to have been constructed between 1850-1870. Donated to MONAC in 1978 by Dr. John Heine. No notation as to how Dr. Heine acquired the piece.

Masks of various Northwest Coast tribal origins yet to be determined.

PLATEAU:

2306 objects including baskets; beaded bags; cornhusk bags; clothing; baby boards; parfleches; pipes; and utilitarian items.

These objects were collected by the donors and/or their antecedents from the late 1800s to 1992.

Identified Sacred Objects:

Salish/Kootenai tribes of the Flathead Nation:

Bone Whistle (ND1569); *Bone Whistle* (ND1570); *Bone Whistle* (ND1574); *Mirror Bag* (ND8).

"ND" is a MONAC designation signifying that the original donor of this object is unknown at this time but was donated to MONAC somewhere between 1964 and 1989.

Ornament "belonging to Baso Jocko" (King 1970/59). Donated to MONAC by Benjamin H. King of Coeur d'Alene, Idaho in July of 1970. No indication as to where, how, or when the object was acquired by the donor.

Flute (SJ281); *Bundle* (SJ73), from the "Jesuit" Collection, originally from Gonzaga University, Spokane, Washington, owned by the Oregon Province, of Portland, Oregon and given to MONAC in the 1970s. Objects in this collection were acquired by the Jesuits at various Northwest missions from the mid 19th century to the late 20th century.

Bear Paw Necklace c1880 (Higgs 1980/6). Donated to MONAC by Dr. & Mrs. Wilson Higgs of Kalispell, Montana, in December of 1980. No indication as to where, how, or when, the object was acquired by the donor.

Caribou Medicine Bag (Collins 1978/8). Donated to MONAC by Commander Pat Collins of Spokane, Washington in December of 1978. No indication as to where, how, or when the object was acquired by the donor.

Nez Perce:

Medicine Shirt (Herrman 1978/1/6). Donated to MONAC by George Herrman of Valleyford, Washington in November of 1978. No indication as to where, how, or when the object was acquired by the donor.

Unassociated Burial Goods:

Spokane:

Bowls (2), Hudson Bay Staffordshire, mid 19th century (1704.31; 1704.32). "Taken from Indian grave near Spokane House by the Gordons, the family who homesteaded there in the 1880s". Donated to the Eastern Washington State Historical Society by the students of John R. Rogers High School History Class in 1960.

GREAT BASIN:

117 objects including baskets and water containers; and three baby boards.

Possible Sacred Object:

Ute:

Bear Bone used with rubbing stick of wood as part of Bear Dance (1371.91). This object is part of a collection "containing American Indian artifacts" purchased by the Eastern Washington State Historical Society from Ernest E. Hubert in March of 1948. No indication as to where, how or when the object was acquired by the collector.

PLAINS:

2004 objects including clothing; baby boards; weapons; pipes; and utilitarian objects.

These objects were collected by various donors and/or their antecedents from the early 19th century to the late 20th century.

Identified Sacred Objects:

Arapaho:

Personal Medicine Bundle (#1/100). The numbering tag attached to this piece does not indicate donor.

Blackfoot:

Pipe Stem from the "Thunder Medicine Bundle" (Sammons 1977/169). This pipe stem is part of a larger medicine bundle called the Thunder Bundle. It is the only piece remaining from the entire bundle that had been presented to the Museum of Native American Cultures by Myron Sammons in December of 1977. A portion of the bundle was sold to a dealer from the east coast and other pieces have not, as yet, been found among the objects in the Museum's collections. Provenance of bundle is as follows: "No Coat, Blackfeet Chief, bought the bundle from Owl Feather Topknot in 1899...Owl Feather had purchased the bundle from Bull Shoe, who bought it from Old Man Running Crane, Old Coat's Father in 1868. Old Man bought it from Long Time Creek, who bought it from Heavy Shield..." There is no further information as to where, how or when the pipe stem (and bundle) was passed from the final Blackfoot owner to the donor.

The following are objects found in the collections that may be related to the "Thunder Bundle" or to other important Blackfoot bundles:

Drum (Sherburne 1969/65); *Drum and Stick* (Sherburne 1969/66); *Leather Braid* (Sherburne 1969/121); *Bundle* (Sherburne 1970/120); *Muslin Bag* (Sherburne 1969/81A); *Strike-a-Lite* on leather strap with brass tacks (Sherburne 1969/93). These items are part of the J. Sherburne Collection donated to MONAC in 1969 and 1970 by Eula (Mrs. Joseph) Sherburne. No indication as to where, how, or when the objects were originally acquired.

Tamping Stick for pipe (Stone 1981/16C). This object was donated to MONAC by Forrest D. Stone of Salt Lake City, Utah in June of 1981. No indication as to where, how, or when the object was acquired by the donor.

Parfleche (King 1970-1/135). This object was donated to MONAC by Mrs. B. H. King, widow of Dr. Benjamin H. King of Marysville, California in 1970. No indication as to where, how, or when the object was acquired by the donor.

Pipe Bowl (1080.393). This object was lent to the Eastern Washington State Historical Society in 1935 by the Jesuit Museum at Gonzaga University, Spokane. The object was returned to the Jesuits in 1960. The Jesuit Collection was given to MONAC in the 1970s.

Bundle (ND1818/A56); *Rattle* (ND1811); *Summer Weasel Skin*, two pieces (ND1817); *Rope* for bundle (no #); *Paint Bag* (no #); *Pipe Stem* (ND5783); *Pipe Stem* (ND369); *Pipe Bowl and Stem* (ND92); *Pipe Stem* (ND88). These objects were found in the MONAC collection without identification or accession numbers.

Lakota:

Beaded Ball used in girl's puberty ceremony (Colby 1969/53). This object was donated to MONAC by Clarence H. Colby of Spokane, Washington in 1969. The collection was one started by Clarence E. Colby, father of the

donor, who worked as a carpenter and teacher of carpentry on the Lakota Reservation at Rosebud, South Dakota from 1894 - 1903. The elder Colby passed on in 1923.

Pipe Stem (Matthews/Browning 1966/7/6.02). Donated to MONAC by Mr. Guy Matthews of Spokane, Washington in 1966 who had purchased it from Mrs. William Browning of Lincoln City, Oregon. Mr. & Mrs. Browning had collected many American Indian objects from 1907 to 1965. There is no indication as to where, how, or when the object was acquired by the donor.

Possible Sacred Objects:

Cheyenne:

Rattle (Manley 1980/2). Donated to MONAC by Mr. & Mrs. Robert Manley of Moyie Springs, Idaho in December of 1980. There is no indication as to where, how, or when the object was acquired by the donor.

Bundle. Found in the collection of MONAC without identification or accession number.

Cree:

Pipe and Stem (ND87). Found in the collection of MONAC without identification or accession number.

Crow:

Tobacco Society Bag (ND2564). Found in the collection of MONAC without identification or accession number.

Medicine Shirt once belonging to "Medicine Crow" (Nelson 1972/25). The origin of the shirt is known and verified in photos published in 1909 in "The North American Indian" by Edward S. Curtis. (Vol. IV). Donated to MONAC by Dr. Van Kirk Nelson of Kalispell, Montana in November, 1972. No indication as to where, how, or when the piece was acquired by the donor.

Sundance Necklace (Sammons 1977/255). Donated to MONAC by Mr. & Mrs. Myron Sammons of Scottsdale, Arizona in December, 1977. No indication as to where, how, or when the object was acquired by the donor.

Lakota:

Buffalo Horn (15.29) acquired from the 1893 Chicago Worlds Fair; *Ermine Bundle*, skin only (15.28); *Rattle* (15.53). These objects are part of a collection donated to the Eastern Washington State Historical Society by Mrs. Cecilia (Henry H.M.) Smee, of Spokane, Washington, widow of the collector, in 1950. Mr. Smee died on September 29, 1948. Mr. Smee had worked for the railroad office through the Lakota territory in the early 1900s. There is no indication as to how the objects were acquired by the donor.

Eagle Bone Whistle (1371.58); *Rattle* made of deer hooves (1371.100); *Rattle* (1371.169). These objects are part of a collection "containing American Indian artifacts" purchased by the Eastern Washington State Historical Society, from Ernest E. Hubert, in March of 1948. There is no indication as to where, how, or when the objects were acquired by the collector.

Piegan:

Buffalo Stone Pouch (1371.147); *Medicine Bundle* (1371.156). These objects are part of a collection "containing American Indian artifacts" purchased by the Eastern Washington State Historical Society, from Ernest E. Hubert, in March of 1948. There is no indication as to how, or where, the objects were acquired by the collector.

Shoshone:

Coup Stick of Chief Wakashie (King 1970/50). This object was donated to MONAC by Dr. Benjamin H. King of Marysville, California in 1970. There is no indication as to where, how, or when the object was acquired by the donor.

Possible Sacred Objects - no tribal affiliation as same type of objects could have been used by several tribes:

Belt (ND944); *Neckpiece* (ND1947) both Blacktail Deer Society

Rattle, Crazy Dog Society (Sherburne 1969/86); *Rattles* (3) from unidentified medicine bundles (no # but probably Sherburne 1969/82.2,.3,.4). These objects are

part of the J. Sherburne Collection from Eula (Mrs. Joseph) Sherburne, donated to MONAC in 1969. There is no definite indication as where, how, or when the objects were acquired.

Rattle, Crazy Dog Society (Sherburne 1979/82.1). This object is part of the J. Sherburne Collection purchased by Lew and Greta Cook of Sedona, Arizona, from the Sherburne family and donated to MONAC in 1979. There is no indication as to where, how, or when the object was acquired. However, from the book, "Indians, Cowboys and Western Art: A History of MONAC" by Wilfred P. Schoenburg, S.J., intimates that a Sherburne founded the town of Browning, Montana and was the original collector.

Rattle, Crazy Dog Society (622). This object was part of a purchase of the Eastern Washington State Historical Society from a Miss Beatrice Barrington of Boston, Massachusetts in 1921. Miss Barrington collected Indian objects during her vacations spent among various Indian tribes throughout the United States and Canada.

Umbilical Fetish (1717.1) Donated to the Eastern Washington State Historical Society by Albert K. Pilgeram of Spokane, Washington in November of 1960. There is no indication as to where, how, or when the object was acquired by the donor.

Umbilical Fetish (no EWSHS#). No record as to donor or provenance.

Quirt [possible Blackfoot, Shoshone or Arapaho] (King 1970/51). This object was donated to MONAC by the widow of Dr. Benjamin H. King, Coeur d'Alene, Idaho in 1970. There is no indication as to where, how or when the object was acquired by the donor.

CALIFORNIA: 287 basketry objects.

These objects were collected by various donors and/or their antecedents during the 20th century.

SOUTHWEST:

1790 objects including rugs/textiles; pottery; baskets; and jewelry.

These objects were collected by various donors and/or their antecedents during the 19th and 20th centuries.

Possible Sacred Objects:

Apache:

Devil Dance Mask with sticks, c1935 (Crawford 1978/28); *Devil Dance Mask* with sticks, c1935 (Crawford 1978/29); *Devil Dance Mask* with sticks, c1935 (Crawford 1978/30); *Devil Dance Mask* with sticks, c1935 (Crawford 1978/31); *Devil Dance Mask* with sticks, c1935 (Crawford 1978/32). The above masks were donated to MONAC by Walter J. Crawford of Phoenix, Arizona, in 1978. There is no indication as to where, how, or when the masks were acquired by the donor.

Spirit Mountain Dance Mask, c1920 (Barratt 1982 #1); *Spirit Mountain Dance Mask*, c1950 (Barratt 1982 #2). The masks were donated to MONAC by Mr. Steve Barratt, of Spokane, Washington. Mr. Barratt is a dealer in Native American objects. There is no indication as to where, how, or when, these objects were acquired by the donor.

Devil Dance Mask c1930s (Faulkner 1979 #15). The mask was donated to MONAC by Mr. & Mrs. David P. Faulkner of Tucson, Arizona in 1979. Mr. & Mrs. Faulkner were dealers in art of the American West. According to the records the mask with prayer sticks were "found in a cave in the Graham Mountains of Arizona." No indication as to how or when or by whom the objects were found, nor how the mask was acquired by the donors.

Penitente Mask (82.12.20 5/1 [Fisher, Albert]). Donated to MONAC by Albert Fisher of Cheyenne, Wyoming in 1983. There is no indication of where, how, or when the object was acquired by the donor.

Hopi:

Prayer Board (1070.196). Purchased at Marshall Fields, Chicago, July 16, 1902 by Luther N. Flagg. The Flagg collection was lent to the Eastern Washington State

Historical Society in 1937 by the widow of Luther Flagg. Mrs. William N. Day, nee Flagg, presented the collection as a gift to the Society in December of 1950.

Navajo:

Prayer Figure (Rogers 1968/56). Purchased by MONAC from the widow of Harold Rogers, Albany, Oregon in 1968. There is no indication as to where, how, or when the object was acquired by the donor.

Rattle (ND1821). ND indicates that this object was found in the MONAC collection without identification or accession number.

Pueblo:

Rattle (1070.262). Purchased from Withers Brothers, Spokane, Wash., Sept. 5, 1903 by Luther N. Flagg. The Flagg collection was lent to the Eastern Washington State Historical Society in 1937 by the widow of Luther N. Flagg. Mrs. William N. Day, nee Flagg, presented the collection as a gift to the Society in December of 1950.

Pottery Bowl [Tesque Pueblo, New Mexico] (Blankenship 1982/3). Donated to MONAC by Wesley B. Blankenship, Lubbock, Texas in 1981. There is no indication as to where, how, or when the object was acquired by the donor.

"Mimbres Bird", (Shelton 1979) "found in a dry cave in southwestern New Mexico." Donated to MONAC by James M. Shelton of El Paso, Texas in 1979. Several authorities in the field of anthropology were contacted regarding the origin and authenticity of the "Mimbres cache". According to the document file the results were inconclusive. More study and contact with the proper government and tribal authorities is planned. There is no indication as to where, how or when the donor acquired the object.

Zuni:

Mask (Homyaketewa 12). The MONAC document file is missing regarding this piece.

SOUTHEAST:

180 objects including clothing and baskets.

These objects were collected by various donors and/or their antecedents during the 20th century.

EASTERN WOODLANDS:

568 objects including baskets; false face masks (modern); beaded bandoliers; whimsies; and clothing.

These objects were collected by various donors and/or their antecedents during the late 19th century and early to mid 20th century.

Possible Sacred Objects:***Chippewa/Ojibwa:***

Bundle, Medewewyn Society (No #). From MONAC collection. No indication as to donor or provenance.

Great Lakes area:

Staff, Duck Head (Blankenship 1981/ 5). Donated to MONAC by Wesley B. Blankenship of Lubbock, Texas in 1981. No indication as to where, how, or when the object was acquired by the donor.

Possible Unassociated Burial Goods:***Seneca:***

Jacket, beaded c1830 (Shildt 1981/3). Donated to MONAC by Mr. & Mrs. Gary Schildt of Kalispell, Montana in 1981. No indication as to how, or where, the object was acquired by the donor.

END OF SUMMARY