

tribe existing today, what does your amendment achieve that is not already achieved under the bill without your amendment?

SENATOR WARNER: It reduces the likelihood...

SPEAKER BARRETT: One minute.

SENATOR WARNER: ...of a lot of arguments of interpretation is the purpose because I offered it, as I have stated, what I have heard repeatedly said is that no museum needs to be particularly concerned because the only items, skeletal remains and more precisely burial goods that are likely to be affected are those within the Historical Society that was excavated, I believe, by Mr. Hill and that's...I'm trying to guess, determine at least for floor discussion, that that basically is true and I think most of what everybody has said, by and large, you are...whether the amendment is adopted or not, it has been fairly well established that primarily, if not completely, we are talking of only material that was excavated with the necessary records that Mr. Hill had.

SPEAKER BARRETT: Time has expired. Senator Warner, your light is on next. Would you care to...thank you. Senator Chambers.

SENATOR CHAMBERS: Mr. Chairman, just to very briefly respond to what Senator Warner indicated, and I hope you all will follow. It is possible under the bill to have skeletal remains that will go back, but burial goods that won't. The skeletal remains are traceable to a tribe or a relative and would have to be turned over. There are burial goods, however, which may not be linkable to a specific set of those remains so they would not go back. The law deals differently with skeletal remains and with burial goods. I had thought that on General File we clearly established that the skeletal remains should go back. That was not the issue. Senator Warner made no issue of that on General File. He talked about burial goods and the types of items which might be lost forever to future generations, items, artifacts, objects, burial goods, not the remains. His amendment deals with remains and I don't see that you can parse a moral principle by that. You cannot say it has validity after 1933, but no validity in 1932. The remains should all go back under the circumstances laid down in the bill, traceable to the tribe or an individual whether Indian or non-Indian. The burial goods then become a different matter. If they are not linkable to a specific set of those remains, even if the remains go back, the