In 1972, Middle Woodland period ceramic sherds were found during test excavations for the St. Ignace Archaeological Survey Project, which prompted the archeological survey. The burials were found to be in good condition. Dr. Robert Sundick, a physical anthropologist in the Anthropology Department at Western Michigan University, studied the remains. Native American ancestry was determined based on the temporal association of the Gyftakis Site to the Middle Woodland period (A.D. 170), radiocarbon dating of a sample from an associated hearth and AMS date of ceramic pot residue. Additionally, seriation of the pottery and lithic tools discovered at the Gyftakis Site, but which are not associated funerary objects, are indicative of the Middle Woodland period and are clearly of pre-Contact/European manufacturing.

According to oral tradition, the Little Traverse Bay Bands of Odawa Indians have occupied the St. Ignace area for numerous generations preceding European arrival into the Great Lakes. The archeological evidence of prehistoric Native American occupation of the Gyftakis site supports the Odawa historic Native American occupation of the site. Since this first encounter in the early 17th century to the present-day, the Odawa have a long, documented history at St. Ignace and the surrounding Mackinac region.

Officials of Western Michigan University have determined, pursuant to 25 U.S.C. 3001(7), that a minimum of eight individuals were removed from the Gyftakis site, but which are not associated funerary objects, are indicative of the Middle Woodland period and are clearly of pre-Contact/European manufacturing.
The site was investigated by Forest Service and contract archeologists and determined to be a boulder cache containing ceramic sherd s and human skeletal remains. An area of charcoal rich soil was screened during the investigation, resulting in the recovery of a small number of ceramic sherd s and bone fragments. A total of 478 pieces of human bone were recovered. No paired bones were identified that would indicate more than one individual; although differential wear on two teeth may indicate it is possible two individuals are present.

Lamar period ceramics present at the site, which are associated with the Iron Horse, Dyar and Bell phases, suggest a date of approximately A.D. 1450–1670. Following 1670, this region was abandoned by Native Americans for a period of time, and the surviving populations are thought to have eventually joined with the Creek Confederacy. Based on a review of the archeology, ethnography and history of the region, officials of the Forest Service believe the human remains are Creek in affiliation. The Creek are represented by the Alabama-Coushatta Tribe of Texas; Alabama-Quassarte Tribal Town, Oklahoma; Coushatta Tribe of Louisiana; Kialeege Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma.

Officials of the Chattahoochee-Oconee National Forests have determined, pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of the Chattahoochee-Oconee National Forests also have determined, pursuant to 25 U.S.C. 3001(3)(A), the 131 objects described above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony. Lastly, officials of the Chattahoochee-Oconee National Forests have determined, pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and associated funerary objects and the Alabama-Coushatta Tribe of Texas; Alabama-Quassarte Tribal Town, Oklahoma; Coushatta Tribe of Louisiana; Kialeege Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma.

A detailed assessment of the human remains was made by the Anthropological Studies Center professional staff in consultation with representatives of the Round Valley Indian Tribes of the Round Valley Reservation, California. In January 1982, human remains representing a minimum of one individual were removed from the Diamond H. Ranch Site #2 (CA–MEN–164), in Mendocino County, CA. The human remains were collected from a prehistoric feature exposed in a road cut during a surface survey for the Diamond H. Ranch Biomass Generating Plant. This collection, curated under the accession number 82–01, represents results of the survey of CA–MEN–164, near the town of Covelo, Mendocino County, CA. The collection has been housed at the Anthropological Studies Center since it was accessioned in 1982. No known individual was identified. No associated funerary objects are present. Analysis of the artifacts found at site CA–MEN–164 indicate a probable occupation between A.D. 1500 and 1856. Although the exact age and identity of the individual is unknown, more likely than not, the human remains fall within the period indicated above and are Native American.

Ethnographic documents indicate CA–MEN–164 was located within the territory of the Ukonom division of the Yuki. Ethnographic accounts and information provided by representatives of the Round Valley Indian Tribes of the Round Valley Reservation, California, demonstrate cultural affiliation with the human remains, as the Round Valley Indian Tribes are composed of descendants of the Yuki, Concow Maidu, Little Lake and other Pomo, Nomialk, Cahto, Wailaki and Pit River peoples.

Officials of the Anthropological Studies Center, Archaeological Collections Facility, Sonoma State University, have determined, pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of one individual of Native American ancestry. Lastly, officials of the Anthropological Studies Center, Archaeological Collections Facility, Sonoma State University, have determined, pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Round Valley Indian Tribes of the Round Valley Reservation, California.

Representatives of any other Indian Tribe that believes itself to be culturally affiliated with the human remains should contact Erica Gibson, NAGPRA.