

This notice has been sent to officials of the Caddo Indian Tribe of Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these unassociated funerary objects should contact Dr. Thomas Eubanks, State Archaeologist, Louisiana State Division of Archaeology, 1051 North 3rd Street Room 405, Baton Rouge, LA, telephone (225) 342-8170, before April 24, 2002. Repatriation of these unassociated funerary objects to the Caddo Indian Tribe of Oklahoma may begin after that date if no additional claimants come forward.

Dated: February 6, 2002.

Robert Stearns,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the Milwaukee Public Museum, Milwaukee, WI

AGENCY: National Park Service, Interior.
ACTION: Notice.

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.9, of the completion of an inventory of human remains and associated funerary objects in the possession of the Milwaukee Public Museum, Milwaukee, WI.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the human remains was made by Milwaukee Public Museum professional staff and contract specialists in physical anthropology in consultation with representatives of the Zuni Tribe of the Zuni Reservation, New Mexico, and the Hopi Tribe of Arizona.

At an unknown date, human remains representing one individual were removed from a grave in an unknown location near Frisco, Catron County, NM, by an unknown person. These human remains were donated to the

Milwaukee Public Museum by Mary E. Stewart in 1899. Ms. Stewart also donated human hair, believed to be from the same individual, to the Milwaukee Public Museum in 1901. No known individual was identified. No associated funerary objects are present.

While the exact age of the remains cannot be determined from existing evidence, cranial deformation associated with the use of hard cradleboards was noted and suggests a post-AD 700 date.

Based on cranial morphology and dental traits, these human remains are identified as Native American. Consultation evidence provided by representatives of the Zuni Tribe of the Zuni Reservation, New Mexico, and the Hopi Tribe of Arizona indicates that the geographical location of the burial is consistent with the traditional territories of the Zuni and Hopi peoples. Both groups claim descent from the archeologically defined Anasazi culture in Catron County, NM.

Based on the above-mentioned information, officials of the Milwaukee Public Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the Milwaukee Public Museum also have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between these Native American human remains and the Zuni Tribe of the Zuni Reservation, New Mexico, and the Hopi Tribe of Arizona.

This notice has been sent to officials of the Zuni Tribe of the Zuni Reservation, New Mexico, and the Hopi Tribe of Arizona. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Dr. Alex Barker, Anthropology Section Head, Milwaukee Public Museum, 800 West Wells Street, Milwaukee, WI 53233, telephone (414) 278-2786, before April 24, 2002. Repatriation of the human remains to the Zuni Tribe of the Zuni Reservation, New Mexico, and the Hopi Tribe of Arizona may begin after that date if no additional claimants come forward.

Dated: February 7, 2002.

Robert Stearns,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item in the Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, that meets the definition of "unassociated funerary object" under Section 2 of the Act.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of this cultural item. The National Park Service is not responsible for the determinations within this notice.

The cultural item is one headdress made of metal, copper, leather, and fiber.

In 1886, a "Tlingit" headdress was recovered from a "shaman's grave," on Baranof Island, 17 miles from Sitka, AK, by Walter G. Chase, who donated the cultural item to the Peabody Museum of Archaeology and Ethnology in 1891.

Peabody Museum documentation indicates that this cultural item is Tlingit. Research and consultation with the Sealaska Corporation on behalf of the Kiks.adi Clan has indicated that this headdress (identified as Kiks.adi Ixt' Shaadaa) was recovered from an area considered to be the traditional territory of the Kiks.adi Clan, a Raven Clan of Tlingit people, who are represented by the Sealaska Corporation.

Based on the above-mentioned information, officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), this one cultural item is 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 and is believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of the Peabody Museum of Archaeology and Ethnology also have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship