

Dated: November 6, 2007

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Amerind Foundation Museum, Amerind Foundation, Inc., Dragoon, AZ

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural items in the possession of the Amerind Foundation Museum, Amerind Foundation, Inc., Dragoon, AZ, that meet the definition of "sacred objects" under 25 U.S.C. 3001.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the cultural items. The National Park Service is not responsible for the determinations in this notice.

The 140 objects include 38 painted wooden hoops; 17 painted wooden wands; 17 miscellaneous mask-making raw materials (sticks, feathers, leather); 16 "bowed crosses;" 16 ceremonial Gaan masks; 9 painted wooden crosses; 7 plant stem bundles (sage, fir, bear grass); 5 painted wooden staves; 5 wooden drumsticks; 4 painted "headed" sticks; 3 wooden bullroars; 1 metal tulapai strainer; 1 metal bread cooker; and 1 eagle feather bundle. The cultural items are from the William Neil Smith Apache Collection. The collection is well documented by photographs and journals, and supplemented by interviews conducted with Mr. Smith by the staff of the Arizona State Museum in Tucson.

In the spring of 1942, the 140 cultural items were removed from caves in the vicinity of Canyon Day on the Fort Apache Reservation in eastern Arizona by William Neil Smith, a collector from Tucson, AZ. In October 1942, the collection was loaned by Mr. Smith to the Arizona State Museum on the condition that it would be returned when Mr. Smith was released from active duty in the military. From 1944 to 1945, letters were exchanged between the director of the Arizona State

Museum, superintendent of the Fort Apache Reservation, and Chair of the Fort Apache Tribal Council, and it was determined at that time that the collections were removed illegally. On October 1, 1945, the Fort Apache Tribal Council voted unanimously to donate the entire collection to the Arizona State Museum, to use them as the museum saw fit. Accordingly, the collection was accessioned into the permanent collection of the Arizona State Museum, and there are no further entries on the collection in the Arizona State Museum files until 1959.

In November 1959, in response to a request from Mr. Smith to reclaim his 1942 loan from the Arizona State Museum, museum staff informed Mr. Smith that the Apache ceremonial objects had been donated to the museum by the Apache Tribal Council and, therefore, would not be returned. However, the collection was returned to Mr. Smith. On November 11, 1963, the collection was sold in its entirety to a member of the Amerind Foundation Board of Directors. The member donated the materials to the Amerind Foundation where it was accessioned into the foundation's permanent collection (Accession Nos. 4499-4583). In April 1966, the Arizona State Museum provided the Amerind with copies of photographs, catalog cards, and other records pertaining to the cultural items.

In June 2005, the Amerind Foundation consulted with tribal representatives of the San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; and Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona.

In August 2005, the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona formally requested the return of all materials in the collection as sacred objects for the practice of traditional Native American religion by their present-day adherents. The cultural items were originally made and used by Western Apache religious leaders during the annual ceremonial cycle. These ceremonial activities remain an important part of White Mountain Apache daily life. According to White Mountain Apache cultural tradition, once the objects were used they were to be curated according to traditional religious practices and never used or seen again by humans. In 2006, the Amerind Foundation Board of Directors voted unanimously to treat the William Neil Smith Collection as stolen property and to return all 140 cultural

items to the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona.

Officials of the Amerind Foundation Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the 140 cultural items described above are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Amerind Foundation Museum also have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the sacred objects and the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Dr. John A. Ware, Executive Director, Amerind Foundation Museum, Amerind Foundation, Inc., P.O. Box 400, 2100 North Amerind Road, Dragoon, AZ 85609, telephone (520) 586-3666, before January 18, 2008. Repatriation of the sacred objects to the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona may proceed after that date if no additional claimants come forward.

The Amerind Foundation is responsible for notifying the San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; and Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona that this notice has been published.

Dated: November 6, 2007

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Denver Museum of Nature & Science, Denver, CO

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural items in the possession of the Denver Museum of Nature & Science, Denver, CO, which

meet the definitions of "sacred object" and "object of cultural patrimony" under 25 U.S.C. 3001.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the cultural items. The National Park Service is not responsible for the determinations in this notice.

The first cultural item is a basketry hat called Yeil Shaada or Raven Hat (AC.11544). The Raven Hat is made of carved spruce root, plain twining, and false embroidery. A carved raven head is on top at the front with marten or mink fur extending along the crown top and tail attached at the back. The sides of the hat have five red lines in stepped design, black lined raven head above, double purple lines below, and orange checkerboard pattern along the lower edge. Leather ties are on each side. It measures approximately 25 cm in height, 36 cm in length, and 14 cm in width. The catalogue records note that the hat was "used for dancing" and speculates that it was a "shaman's basketry hat, late 19th century." Records also note that the cultural item was "purchased from Tlingit family, Haines, Alaska" by the Michael R. Johnson Gallery, Seattle, WA, in 1976. The cultural item was accessioned by the museum in 1983. The hat was placed in the museum's Northwest Coast Ceremonial Season Exhibit until 1995.

The second cultural item is a ceremonial beaded shirt called Lingit Tlein Kudas' or Big Man's Shirt (AC.11444). The shirt is long sleeved navy wool with straight sides likely dating to the early 1900s. The yoke, collar, cuffs, front opening, and lower ends are beaded in designs of yellow, white, navy, turquoise, and green set against red wool cloth bordered with a black braid edged with white beads. This unique style of beadwork was done by Tlingit artisans in the late 1800s through contact with Athapaskan and Euro-American traders, though drawn from much older styles of tunics. The shirt measures 98 cm in length and 71 cm in width. The catalogue records note that the shirt was "acquired from Mrs. Mary Klanott, Klukwan, Alaska, 1974" by Michael R. Johnson Gallery, Seattle, WA, on October 7, 1974. The shirt was accessioned by the museum in 1983. Through the mid 1990s, the shirt was used in the museum's Northwest Coast Ceremonial Season Exhibit.

During consultation, representatives of the Central Council of the Tlingit & Haida Indian Tribes recounted the

social and spiritual importance of both cultural items and the rules of Tlingit cultural property law. A member of the Lukaax.adi Clan sang the traditional song that goes with these objects. Documentation was presented of the objects' histories from the early 20th century, their import in ongoing ceremonial practices, and their significance and custodianship by Tlingit families and the Raven House of the Lukaax.adi Clan. A genealogy was also given demonstrating continuous ownership of the objects until their transfer in the 1970s. A photograph from approximately 1950 shows the Raven Hat in ceremonial context. A photograph from approximately 1937 shows the Big Man's Shirt and Raven Hat worn by clan members in ceremonial context. Tlingit of the Lukaax.adi Clan, Raven House, Haines, AK, are members of the Central Council of the Tlingit & Haida Indian Tribes.

Officials of the Denver Museum of Nature & Science have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the two cultural items are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Denver Museum of Nature & Science have also determined that, pursuant to 25 U.S.C. 3001 (3)(D), the two cultural items have ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Lastly, officials of the Denver Museum of Nature & Science have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between the sacred objects/objects of cultural patrimony and the Central Council of the Tlingit & Haida Indian Tribes.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects/objects of cultural patrimony should contact Dr. Chip Colwell-Chanthaphonh, Curator of Anthropology, NAGPRA Officer, Department of Anthropology, Denver Museum of Nature & Science, 2001 Colorado Boulevard, Denver, CO 80205, telephone (303) 370-6378, before January 18, 2008. Repatriation of the sacred objects/objects of cultural patrimony to the Central Council of the Tlingit & Haida Indian Tribes on behalf of the Lukaax.adi Clan, Raven House of Haines, AK, may proceed after that date if no additional claimants come forward.

The Denver Museum of Nature & Science is responsible for notifying the

Central Council of the Tlingit & Haida Indian Tribes that this notice has been published.

Dated: November 7, 2007.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Field Museum of Natural History, Chicago, IL

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains and associated funerary objects in the possession of the Field Museum of Natural History, Chicago, IL. The human remains and associated funerary objects were removed from Ontario County, NY.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d) (3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Field Museum of Natural History professional staff in consultation with representatives of the Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, and Tonawanda Band of Seneca Indians of New York.

At an unknown date prior to 1960, human remains representing a minimum of two individuals were removed from the McClure Farm in Ontario County, NY, by John G. Voigt. In 1960, the human remains were accessioned into the Field Museum of Natural History collections as a gift from Robert Grafe. No known individuals were identified. The three associated funerary objects are one triangular copper arrow point with hole, one bear tusk, and one metal bullet mold.

The human remains are identified as Native American based on the specific cultural and geographic attribution in Field Museum of Natural History records. The human remains and associated funerary objects are