

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

identified as "Iroquois" in Robert Grafe's notes. The McClure Farm is located in Ontario County, NY, (likely in the town of Phelps), which was the traditional territory of the Seneca people of the Iroquoian Confederacy. The human remains are dated to the historic period, based on the date of manufacture for the associated funerary objects. Descendants of the Seneca people are members of the Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, and Tonawanda Band of Seneca Indians of New York.

Officials of the Field Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of the Field Museum of Natural History also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the three 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 Field Museum of Natural History 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 Native American human remains and associated funerary objects and the Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, and Tonawanda Band of Seneca Indians of New York.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Helen Robbins, Repatriation Specialist, Field Museum of Natural History, 1400 South Lake Shore Drive, Chicago, IL 60605-2496, telephone (312) 665-7317, before January 18, 2008. Repatriation of the human remains and associated funerary objects to the Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, and Tonawanda Band of Seneca Indians of New York may proceed after that date if no additional claimants come forward.

The Field Museum of Natural History is responsible for notifying the Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, and Tonawanda Band of Seneca Indians of New York 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 Inventory Completion:  
Hastings Museum of Natural and  
Cultural History, Hastings, NE**

**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 in the possession of Hastings Museum of Natural and Cultural History (Hastings Museum), Hastings, NE. The human remains were removed from the Cass, Franklin, Nance, Sarpy Counties, NE and Republican County, KS.

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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Hastings Museum professional staff in consultation with representatives of the Pawnee Nation of Oklahoma and Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

On September 17, 1922, human remains representing a minimum of one individual were removed from the Milo Hill farm (25FR1) in Franklin County, NE. At an unknown date, human remains representing a minimum of four individuals were removed from the same site. The human remains for all five individuals were donated to the Hastings Museum by Milo Hill and cataloged between 1926 and 1931 (02873, 03259, 03260). No known individuals were identified. No associated funerary objects are present.

Research conducted at the Nebraska State Historical Society identifies the Milo Hill Site (25FR1) as similar to other Central Plains Tradition sites. Museum officials have determined based on museum records, Pawnee oral tradition, and anthropological research that the Central Plains Tradition people are ancestors to the Arikara and Pawnee, and possibly the Wichita.

In September 1913, human remains representing a minimum of three individuals were removed from Plattsmouth Ossuary (25CC9001) in Cass County, NE, by Dr. E.H. Barbour, University of Nebraska, and taken to the

University of Nebraska State Museum. The human remains were traded to A.M. Brooking, founder of the Hastings Museum. Mr. Brooking later donated his collection to the Hastings Museum and cataloged the human remains between 1926 and 1931 (01713). No known individuals were identified. No associated funerary objects are present.

University of Nebraska State Museum attributed the Plattsmouth Ossuary site to the Nebraska Culture of the Central Plains Tradition due to the burial location and the manner of group interment. Museum officials have determined, based on museum records, that the human remains are associated with the Plattsmouth Ossuary and therefore are affiliated with the Central Plains Tradition. Museum officials have determined based on Pawnee oral tradition and anthropological research that the Central Plains Tradition people are ancestors to the Arikara and Pawnee, and possibly the Wichita.

On May 8, 1908, human remains representing a minimum of two individuals were removed from Wallace Mound (25SY67) in Sarpy County, NE, by J.E. Wallace. The human remains were donated to the museum by Mr. Wallace and cataloged between 1926 and 1931 (01609). No known individuals were identified. No associated funerary objects were present.

The Wallace Mound Site (25SY67) was located near Bellevue's railroad station up a ridge from Coffin Springs. Mr. Wallace began excavations and later contacted the University of Nebraska State Museum. Most of the human remains were donated to University of Nebraska State Museum where the site was identified as a Central Plains Tradition site. Hastings Museum officials agree with this identification of the Wallace Mound site.

On an unknown date, human remains representing a minimum of two individuals were removed from unknown sites near Genoa in Nance County, NE. The human remains were donated to the Hastings Museum by A.M. Brooking between 1926 and 1931 (03268, 04789). No known individuals were identified. No associated funerary objects were present.

On an unknown date, human remains representing a minimum of one individual were removed from a grave on the Frank Lowe farm, 2 miles north of Genoa, Nance County, NE. The human remains were given to the Hastings Museum by Frank Lowe and cataloged in 1934 (12813). No known individual was identified. No associated funerary objects are present.

On an unknown date, human remains representing a minimum of one