

History has determined that the headdress is possibly the most complete example currently known of a *Kaitcoxo*. *Kaitcoxo* headdresses are important objects worn in Chemehuevi traditional religious and tribal ceremonies. The Los Angeles County Museum of Natural History also has determined that, in accordance with traditional Chemehuevi practice, an object of this importance to the group as a whole could not have been alienated by any individual. The research also leads the Los Angeles County Museum of Natural History to believe that a preponderance of the evidence indicates that this *Kaitcoxo* came into the hands of Mr. Amman, Sr., from one or more Chemehuevi persons, who were trading with Mr. Amman, Sr., between 1895 and 1915 while he was operating his bakery and store in Needles, CA. For the Chemehuevi people, this was a period of dislocation, successive moves, and removal to reservations.

The Los Angeles County Museum of Natural History's consultations included communication with the three Federally-recognized Chemehuevi tribes: Chemehuevi Indian Tribe of the Chemehuevi Reservation, California; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; and Twenty-Nine Palms Band of Mission Indians of California. On July 31, 2015, the Los Angeles County Museum of Natural History received a letter dated March 31, 2015, and signed by the tribal chairmen of all three Federally-recognized Chemehuevi tribes stating the three tribes "without exception, enter into this agreement with full consensus, that it is our stated and formal request that the Chemehuevi Headdress . . . be repatriated . . . to the Twenty-Nine Palms Band of Mission Indians."

#### Determinations Made by the Los Angeles County Museum of Natural History

Officials of the Los Angeles County Museum of Natural History have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the single *Kaitcoxo* described above is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents.
- In addition, pursuant to 25 U.S.C. 3001(3)(D), the single *Kaitcoxo* described above has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the single *Kaitcoxo* and the Twenty-Nine Palms Band of Mission Indians of California.

#### Additional Requestors and Disposition

Lineal descendants or representatives of any Indian tribe not identified in this notice that wish to claim this cultural item should submit a written request with information in support of the claim to James R. Gilson, Vice President and General Counsel, Los Angeles County Museum of Natural History Foundation, 900 Exposition Boulevard, Los Angeles, CA 90007, telephone (213) 763-3305, email [jgilson@nhm.org](mailto:jgilson@nhm.org), by January 11, 2016. After that date, if no additional claimants have come forward, transfer of control of the single *Kaitcoxo* to the Twenty-Nine Palms Band of Mission Indians of California may proceed.

The Los Angeles County Museum of Natural History is responsible for notifying the following Federally-recognized tribes that this notice has been published: Chemehuevi Indian Tribe of the Chemehuevi Reservation, California; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; and the Twenty-Nine Palms Band of Mission Indians of California.

Dated: November 6, 2015.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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#### DEPARTMENT OF THE INTERIOR

##### National Park Service

**[NPS-WASO-NAGPRA-19770;  
PCU00RP14.R50000-PPWOCRDNO]**

#### Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC

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

**SUMMARY:** The U.S. Department of the Interior, Bureau of Indian Affairs has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, and has determined that there is a cultural affiliation between the human remains and associated funerary objects and present-day Indian tribes or Native Hawaiian organizations. Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice

that wish to request transfer of control of these human remains and associated funerary objects should submit a written request to the Bureau of Indian Affairs. If no additional requestors come forward, transfer of control of the human remains and associated funerary objects to the lineal descendants, Indian tribes, or Native Hawaiian organizations stated in this notice may proceed.

**DATES:** Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to the Bureau of Indian Affairs at the address in this notice by January 11, 2016.

**ADDRESSES:** Anna Pardo, Museum Program Manager/NAGPRA Coordinator, U.S. Department of the Interior, Bureau of Indian Affairs, 12220 Sunrise Valley Drive, Room 6084, Reston, VA 20191, telephone (703) 390-6343, email [Anna.Pardo@bia.gov](mailto:Anna.Pardo@bia.gov).

**SUPPLEMENTARY INFORMATION:** 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 under the control of the U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and in the physical custody of the Peabody Museum of Archaeology and Ethnology, Harvard University (Peabody Museum), Cambridge, MA. The human remains and associated funerary objects were removed from Burns Township, Shiawassee County, MI.

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.

#### Consultation

A detailed assessment of the human remains was made by the U.S. Department of the Interior, Bureau of Indian Affairs professional staff in consultation with representatives of the Saginaw Chippewa Indian Tribe of Michigan.

#### History and Description of the Remains

In 1915, human remains representing, at minimum, two individuals were

removed from a site three miles northwest of Byron, Burns Township, Shiawassee County, MI. The human remains were removed by Arthur W. Carpenter as part of a Peabody Museum expedition to investigate the historic Ojibwe Reservation of

Keetchewaundaungnink. Mr. Carpenter donated these human remains—one of an adult male and the other of a child of indeterminate sex—to the Peabody Museum in 1915. No known individuals were identified. The three associated funerary objects are a porcupine skull and mandible, a faunal remain, and a wood fragment.

Peabody Museum records describe the site three miles northwest of Byron, MI, as "Mound 1" and "Ojibwa Historic Burial Site, Keetchewaundaungnink Reservation." The reservation encompasses a village site of the same name that was established circa 1810. The reservation itself was established by the Treaty of Saginaw in September 1819, and ceded in 1837 after a small pox epidemic. The presence of mounds and graves near the

Keetchewaundaungnink village site are known from historic accounts. An early written history of Shiawassee County indicates that a large cemetery was known to be associated with the Keetchewaundaungnink village.

Consultation with representatives of the Saginaw Chippewa Indian Tribe of Michigan indicates that the Keetchewaundaungnink Reservation was an early reservation of the Saginaw Chippewa in the historic period.

#### Determinations Made by the U.S. Department of the Interior, Bureau of Indian Affairs

Officials of the U.S. Department of the Interior, Bureau of Indian Affairs have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of two individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the three objects described in this notice 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.
- 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 Saginaw Chippewa Indian Tribe of Michigan.

#### Additional Requestors and Disposition

Lineal descendants or representatives of any Indian tribe or Native Hawaiian

organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to Anna Pardo, Museum Program Manager/NAGPRA Coordinator, U.S. Department of the Interior, Bureau of Indian Affairs, 12220 Sunrise Valley Drive, Room 6084, Reston, VA 20191, telephone (703) 390-6343, email [Anna.Pardo@bia.gov](mailto:Anna.Pardo@bia.gov), by January 11, 2016. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to the Saginaw Chippewa Indian Tribe of Michigan may proceed.

The U.S. Department of the Interior, Bureau of Indian Affairs is responsible for notifying the Saginaw Chippewa Indian Tribe of Michigan that this notice has been published.

Dated: November 12, 2015.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NAGPRA-19757;  
PPWOCRADN0-PCU00RP14.R50000]**

#### Notice of Intent To Repatriate Cultural Items: San Francisco State University, San Francisco, CA

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

**SUMMARY:** San Francisco State University, in consultation with the appropriate Indian tribes, has determined that the cultural items in this notice meet the definition of sacred objects and objects of cultural patrimony and repatriation to the Indian tribes stated below may occur if no additional claimants come forward. Representatives of any Indian tribe that believes itself to be culturally affiliated with the cultural items may contact San Francisco State University.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural items should contact San Francisco State University at the address below by January 11, 2016.

**ADDRESSES:** Jeffrey Boland Fentress, San Francisco State University NAGPRA Program, c/o Department of Anthropology, San Francisco, CA 94132, telephone (415) 338-3075.

**SUPPLEMENTARY INFORMATION:** 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 San Francisco State University (SFSU) that meet the definition of sacred objects and objects 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 Native American cultural items. The National Park Service is not responsible for the determinations in this notice.

#### History and Description of the Cultural Items

On an unknown date, a basket (item 1-2-6/20; 1-3-24/72; 1-3-(38)/5; I-III-15) was donated to the San Francisco State University (SFSU) Treganza Anthropology Museum. There are no records at the Treganza Anthropology Museum concerning the acquisition of this item. The three-rod, closed coiled basket has a globular bowl, measures 13 cm in height and 23 cm in diameter, is made of willow, sedge, bulrush root, and bracken fern, and is decorated with feathers, trade beads, and clam shell disk beads. The use of trade beads to ornament a three-rod coiled basket was characteristic of Dry Creek Pomo weavers. Based on consultation with the Dry Creek Rancheria Band of Pomo Indians, California (previously listed as the Dry Creek Rancheria of Pomo Indians of California) and other ethnographic research, the basket is an object of cultural patrimony, identified as a gift basket created for an important occasion, and is an item of cultural patrimony.

On an unknown date, a basket (item 1-3-/80; (A73)) was donated to the SFSU Treganza Anthropology Museum. There are no records at the Treganza Anthropology Museum concerning the acquisition of this item. The closed twined basket has a globular bowl, measures 25 cm in height and 34 cm in diameter, and is made of willow, sedge, conifer root, and bracken fern root. The specific design techniques and elements used in this basket were characteristic of Dry Creek Pomo weavers. Based on consultation with the Dry Creek Rancheria Band of Pomo Indians, California (previously listed as the Dry Creek Rancheria of Pomo Indians of California), and other ethnographic research, the object is a cooking basket used with the traditional stone boiling