

Central Council of Tlingit and Haida Tribes of Alaska. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Bruce Kato, Chief Curator, Alaska State Museum, 396 Whittier Street, Juneau, AK 99801; telephone: (907) 465-2901, before April 25, 1997. Repatriation of the human remains to the Central Council of Tlingit and Haida Tribes of Alaska may begin after that date if no additional claimants come forward.

Dated: March 17, 1997.

Francis P. McManamon,

*Departmental Consulting Archeologist,
Manager, Archeology and Ethnography
Program.*

[FR Doc. 97-7601 Filed 3-25-97; 8:45 am]

BILLING CODE 4310-70-F

Notice of Intent to Repatriate Cultural Items From South Dakota in the Possession of the Heard Museum, Phoenix, AZ

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 25 U.S.C. 3005 (a)(2), of the intent to repatriate cultural items in the possession of the Heard Museum, Phoenix, AZ, which meet the definition of "sacred objects" under Section 2 of the Act.

The cultural items are two carved pipestone pipes. The first pipe has a wooden stem carved with a bird and wrapped with quillwork. The second pipe has a pipestone stem carved in geometric designs and joined to the pipestone bowl with a wooden dowel.

Prior to 1954, these pipes were purchased by the Heard Museum from an unknown source. Accession information identifies the pipes as Rosebud Sioux from South Dakota.

Consultation evidence presented by representatives of the Cheyenne River Sioux Tribe on behalf of the Rosebud Sioux Tribe indicates these items are "Pipes of the Leader" and are used in a number of ceremonies including the Sweat Lodge, Sun Dance, Throwing of the Balls, Keeping of the Soul, Vision Quest, Woman's Ceremony, and Healing Ceremony. Consultation evidence further indicates these 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.

Based on the above-mentioned information, officials of the Heard Museum have determined that,

pursuant to 25 U.S.C. 3001 (3)(C), these 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 Heard Museum have also determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these items and the Rosebud Sioux Tribe.

This notice has been sent to officials of the Cheyenne River Sioux Tribe, Devil's Lake Sioux Tribe, Oglala Sioux Tribe, Rosebud Sioux Tribe, Santee Sioux Tribe of Nebraska, and Standing Rock Sioux Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Martin Sullivan, Director, Heard Museum, 22 E. Monte Vista Rd., Phoenix, AZ 85004-1480; telephone (602) 252-8840 before April 25, 1997. Repatriation of these objects to the Cheyenne River Sioux Tribe on behalf of the Rosebud Sioux Tribe may begin after that date if no additional claimants come forward.

Dated: March 11, 1997.

Francis P. McManamon,

*Departmental Consulting Archeologist,
Manager, Archeology and Ethnography
Program.*

[FR Doc. 97-7600 Filed 3-25-97; 8:45 am]

BILLING CODE 4310-70-F

Notice of Inventory Completion for Native American Human Remains From Itasca County, MN, in the Possession of the Minnesota Historical Society, St. Paul, MN

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003 (d), of the completion of an inventory of human remains from Itasca County, MN in the possession of the Minnesota Historical Society, St. Paul, MN.

A detailed assessment of the human remains was made by Minnesota Historical Society professional staff and Hamline University osteologist in consultation with representatives of Assiniboine & Sioux Tribes of the Fort Peck Reservation, Bad River Band of Lake Superior Indians, Bay Mills Indian Community of the Sault Ste. Marie Band of Chippewa Indians, Bois Forte Band of Chippewa Indians, Chippewa-Cree Indians of the Rocky Boy's Reservation, Fond du Lac Band of Chippewa Indians,

Fort Belknap Indian Community, Grand Portage Band of Chippewa Indians, Grand Traverse Band of Ottawa and Chippewa Indians, Keweenaw Bay Indian Community of L'Anse and Ontonagon Bands of Chippewa Indians, Lac Courte Oreilles Band of Lake Superior Chippewa Indians, Lac Du Flambeau Band of Lake Superior Chippewa Indians, Lac Vieux Desert Band of Lake Superior Chippewa Indians, Leech Lake Band of Chippewa Indians, Mille Lacs Band of Chippewa Indians, Minnesota Chippewa Tribe, Red Cliff Band of Lake Superior Chippewa Indians, Red Lake Band of Chippewa Indians, Saginaw Chippewa Tribe, Sault Ste. Marie Tribe of Chippewa Indians, Sokaogon Chippewa Community of the Mole Lake Band of Chippewa Indians, St. Croix Chippewa Indians of Wisconsin, Turtle Mountain Band of Chippewa Indians, and White Earth Band of Chippewa Indians.

In 1977, human remains representing one individual were recovered during legally authorized excavations following bulldozer damage at Inger Mound, Itasca County, MN during a highway survey. No known individuals were identified. No associated funerary objects are present.

Inger Mound (Site 21 IC 16) has been identified as a Black Duck site occupied between 800-1400 AD based on pottery fragments at the site. Anthropological sources and historic documentation indicate the Black Duck culture is a likely antecedent for the Assiniboine, Cree, and Ojibwe cultures based on continuity of pottery styles, manner of internments, continuity of tool styles, geographic location, and continual heavy dietary utilization of wild rice and fishing.

Based on the above mentioned information, officials of the Minnesota Historical Society 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 Minnesota Historical Society have also determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and the Assiniboine & Sioux Tribes of the Fort Peck Reservation, Bad River Band of Lake Superior Indians, Bay Mills Indian Community of the Sault Ste. Marie Band of Chippewa Indians, Bois Forte Band of Chippewa Indians, Chippewa-Cree Indians of the Rocky Boy's Reservation, Fond du Lac Band of Chippewa Indians, Fort Belknap Indian Community, Grand Portage Band of Chippewa Indians, Grand Traverse Band of Ottawa and

Chippewa Indians, Keweenaw Bay Indian Community of L'Anse and Ontonagon Bands of Chippewa Indians, Lac Courte Orielles Band of Lake Superior Chippewa Indians, Lac Du Flambeau Band of Lake Superior Chippewa Indians, Lac Vieux Desert Band of Lake Superior Chippewa Indians, Leech Lake Band of Chippewa Indians, Mille Lacs Band of Chippewa Indians, Minnesota Chippewa Tribe, Red Cliff Band of Lake Superior Chippewa Indians, Red Lake Band of Chippewa Indians, Saginaw Chippewa Tribe, Sault Ste. Marie Tribe of Chippewa Indians, Sokaogon Chippewa Community of the Mole Lake Band of Chippewa Indians, St. Croix Chippewa Indians of Wisconsin, Turtle Mountain Band of Chippewa Indians, and White Earth Band of Chippewa Indians.

This notice has been sent to officials of the Assiniboine & Sioux Tribes of the Fort Peck Reservation, Bad River Band of Lake Superior Indians, Bay Mills Indian Community of the Sault Ste. Marie Band of Chippewa Indians, Bois Forte Band of Chippewa Indians, Chippewa-Cree Indians of the Rocky Boy's Reservation, Fond du Lac Band of Chippewa Indians, Fort Belknap Indian Community, Grand Portage Band of Chippewa Indians, Grand Traverse Band of Ottawa and Chippewa Indians, Keweenaw Bay Indian Community of L'Anse and Ontonagon Bands of Chippewa Indians, Lac Courte Orielles Band of Lake Superior Chippewa Indians, Lac Du Flambeau Band of Lake Superior Chippewa Indians, Lac Vieux Desert Band of Lake Superior Chippewa Indians, Leech Lake Band of Chippewa Indians, Mille Lacs Band of Chippewa Indians, Minnesota Chippewa Tribe, Red Cliff Band of Lake Superior Chippewa Indians, Red Lake Band of Chippewa Indians, Saginaw Chippewa Tribe, Sault Ste. Marie Tribe of Chippewa Indians, Sokaogon Chippewa Community of the Mole Lake Band of Chippewa Indians, St. Croix Chippewa Indians of Wisconsin, Turtle Mountain Band of Chippewa Indians, and White Earth Band of Chippewa Indians. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Marcia G. Anderson, Head of Museum Collections/Chief Curator, Minnesota Historical Society, 345 Kellogg Blvd. West, St. Paul, MN 55102-1906; telephone: (612) 296-0150, before April 25, 1997. Repatriation of the human remains to the Leech Lake Band of Chippewa Indians may begin

after that date if no additional claimants come forward.

Dated: March 11, 1997.

Francis P. McManamon,
*Departmental Consulting Archeologist,
Manager, Archeology and Ethnography
Program.*

[FR Doc. 97-7598 Filed 3-25-97; 8:45 am]

BILLING CODE 4310-70-F

**Notice of Inventory Completion for
Native American Human Remains and
Associated Funerary Objects From the
Pine Creek, IA, in the Possession of
the Putnam Museum of History and
Natural Science, Davenport, IA**

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003 (d), of the completion of an inventory of human remains and associated funerary objects in the possession of the Putnam Museum of History and Natural Science, Davenport, IA.

A detailed assessment of the human remains was made by Putnam Museum of History and Natural Science professional staff in consultation with representatives of the Sac and Fox Tribe of the Mississippi in Iowa and the Iowa Tribe of Oklahoma.

Around 1914, human remains representing one individual were probably recovered during extensive excavations of Pine Creek Mounds, Muscatine County, IA, by Dr. T. Michelson and members of the then Davenport Academy of Natural Science (now the Putnam Museum). No known individuals were identified. The 135 associated funerary objects include one silver gorget fragment, one silver bracelet fragment marked "Montreal", nine silver earbobs, one unidentified iron object bound with twisted fibers, one silver cross fragment, one knife blade or utensil fragment, two pieces of red ochre, 115 glass beads, two gunflints, one wood fragment, and one projectile point.

Morphological evidence indicates this individual is Native American based on tooth formation. Associated funerary objects are consistent with Native burials of the early fur trade era in Eastern Iowa. The associated funerary objects dated the burial to 1760-1825 AD, based on the presence of European trade goods, especially the marked silver bracelet and a polychrome oval bead. Since the late nineteenth century, the Pine Creek Mounds (site 13MC44) have been excavated by representatives

of the now Putnam Museum of History and Natural Science. The most recent excavations occurred in 1914, conducted by Dr. T. Michelson of the Bureau of American Ethnology with members of the Davenport Academy of Natural Science. Field notes from the 1914 excavations indicate that some of the mounds appeared to have intrusive burials from the historic period. Due to the primary interest of Dr. Michelson in the precontact burials of this site, this burial was not specifically recorded, however, this individual and associated funerary objects have been curated together in the Pine Creek collections of the Putnam Museum since 1914. Historical documents and ethnographic evidence indicates there were numerous traditional sites, hunting camps, and village settlements of both the Ioway and the Sac and Fox in the Pine Creek area from 1750 to the early 19th century.

Based on the above mentioned information, officials of the Putnam Museum of History and Natural Science 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 Putnam Museum of History and Natural Science have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 135 objects listed 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 Putnam Museum of History and Natural 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 these Native American human remains and associated funerary objects and the Sac and Fox of the Mississippi in Iowa, the Sac and Fox Nation of Missouri, the Sac and Fox Nation of Oklahoma, and the Iowa Tribe of Oklahoma.

This notice has been sent to officials of the Sac and Fox of the Mississippi in Iowa, the Sac and Fox Nation of Missouri, the Sac and Fox Nation of Oklahoma, and the Iowa Tribe of Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Chris Lyons, NAGPRA Representative, Putnam Museum of History and Natural Science, 1717 W. 12th St., Davenport, IA 52804; telephone: (319) 324-1934 before April 25, 1997. Repatriation of the human remains and associated funerary objects to the Iowa Tribe of Oklahoma may