

**National Park Service****Notice of Inventory Completion for Native American Human Remains From Kitsap County, WA, in the Possession of the Department of Anthropology, Central Washington University, Ellensburg, WA, and Associated Funerary Objects from Kitsap County, WA in the Possession of The Burke Museum, University of Washington, Seattle, WA**

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 Native American human remains from Kitsap County, WA, in the possession of the Department of Anthropology, Central Washington University, Ellensburg, WA; and associated funerary objects from Kitsap County, WA in the possession of The Burke Museum, University of Washington, Seattle, WA.

A detailed assessment of the human remains was made by Central Washington University Department of Anthropology professional staff and of the associated funerary object by the Burke Museum professional staff. Both of these assessments were made in consultation with representatives of the Skokomish Indian Tribe.

In 1925, human remains representing one individual were recovered near Holly, Kitsap County, WA by Mr. Albert Pfundt on his property. In 1974, these human remains were transferred from the Burke Museum to the Department of Anthropology, Central Washington University. No known individuals were identified. The thirteen associated funerary objects include antler wedges and fragments, bone points, a harpoon valve, a harpoon point. These associated funerary objects were donated to the Burke Museum in 1942 by Mr. Albert Pfundt. According to the Burke Museum's accession ledger, all these objects were found with the human remains under the stump of a tree estimated to be 300–400 years old.

Anthropological evidence indicates continuous 2,000 year occupation of this part of Kitsap County, WA into the historic period, based on oral history and continuity of technology. Consultation evidence presented by representative of the Skokomish Indian Tribe indicate the Skokomish have occupied this area throughout this period.

Based on the above mentioned information, Central Washington

University officials 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. The Burke Museum officials have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the thirteen 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, Central Washington University officials and The Burke Museum officials 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 Skokomish Indian Tribe.

This notice has been sent to officials of the Skokomish Indian Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Steven Hackenberger, Chair, Department of Anthropology, Central Washington University, 400 E. 8th Ave., Ellensburg, WA 98926–7544; telephone: (509) 963–3201, fax (509) 963–3215; or Dr. James Nason, Chair of the repatriation committee, Burke Museum, Box 353010, University of Washington, Seattle, WA 98195, telephone (206) 543–9680 before April 3, 1997. Repatriation of the human remains and associated funerary objects to the Skokomish Indian Tribe may begin after that date if no additional claimants come forward.

Dated: February 26, 1997.

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

[FR Doc. 97–5213 Filed 3–3–97; 8:45 am]

BILLING CODE 4310–70–F

**Notice of Intent to Repatriate Cultural Items in the Possession of the Arizona State Museum, University of Arizona, Tucson, 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 Arizona State Museum, University of Arizona, Tucson, AZ, which meet the definition of “sacred object” under Section 2 of the Act.

The cultural items are two Hopi spirit friends or katsina masks worn in Katsina dances. The spirit friends are known as Niman and Heheya.

In 1929, the spirit friend Niman was donated to the Arizona State Museum by an anonymous donor. The museum's accession information states this spirit friend was collected from the Hopi Pueblos. In 1964, the spirit friend Heheya was donated to the Arizona State Museum by the Arizona Pioneers Historical Society. The cultural affiliation of these cultural items is clearly Hopi as documented in museum records and verified by the Katsinmomngwit (traditional religious leaders) of the Hopi Tribe. During consultation, the Katsinmomngwit and representatives of the Hopi Tribe identified these two katsina masks as specific ceremonial objects which are needed by traditional religious leaders for the practice of the Hopi religion by present-day adherents.

Based on the above-mentioned information, officials of the Arizona State 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 Arizona State 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 cultural items and the Hopi Tribe.

This notice has been sent to officials of the Hopi Tribe and the Pueblo of Zuni. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Nancy Odegard, Acting Curator of Collections, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 621–6314 before April 3, 1997. Repatriation of these objects to the Hopi Tribe may begin after that date if no additional claimants come forward.

Dated: February 24, 1997.

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

[FR Doc. 97–5215 Filed 3–3–97; 8:45 am]

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**Notice of Intent to Repatriate Cultural Items from Nebraska and South Dakota in the Possession of the Fruitlands Museums, Harvard, MA**

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 Fruitlands Museums, Harvard, MA, which meet the definitions of "unassociated funerary object," "sacred object" and "object of cultural patrimony" under Section 2 of the Act.

The objects include seven strands of beads, eleven pipestone pipes, six pipe bags, two pipe tampers, four rattles, two eagle bone whistles, and one webbed shield.

The seven strands of beads are made up of various combinations of shell disks, bone tubes, and catlinite and glass beads. The seven strands of beads were purchased by the museum from Henry T. Neuman between 1927 and 1932. Neuman labeled the strands of beads as "Sioux-Nebraska." Museum staff identify the seven strands of beads as Santee Sioux and the representatives from Cheyenne River Sioux tribe agree.

The eleven pipes are represented by ten "L" and "T" shaped catlinite pipe bowls and nine wooden stems. Nine of these pipes were purchased by the museum from Henry T. Neuman between 1927 and 1932. Neuman labeled the nine pipes as "Sioux-Nebraska." Museum staff identify the nine pipes acquired from Neuman as Santee Sioux and the representatives from Cheyenne River Sioux tribe agree. No collection information is available for the other two pipes, but stylistic analysis confirms their identification as being of Lakota origin.

The six pipe bags are made of leather and decorated with glass beads and porcupine quill work. Museum records indicate that Henry T. Neuman sold Sioux bags and tobacco bags, however, the records are too vague to identify exactly those specific bags. Although no definitive collection information is available, stylistic analysis confirms the identification of these six pipe bags as being of Lakota origin.

The two pipe tampers consist of carved wooden sticks. One of the tampers has a horse head carved on one end and is decorated with beads and tin cones on the other. The two pipe tampers were purchased by the museum from Henry T. Neuman between 1927 and 1932. Neuman labeled the pipe tampers as "Sioux-Nebraska." Museum staff identify the pipe tampers as Santee Sioux and the representatives from Cheyenne River Sioux tribe agree.

The four rattles are made of wood and rawhide. Collection information indicates these rattles were sold to the

museum by Henry T. Neuman between 1928–1929. Stylistic analysis confirms their identification as being of Lakota origin.

The two whistles consist of an eagle humerus with proximal and anterior ends cut off. One whistle bares a red paint design. The other whistle has a mescal bean and a pink feather attached. In 1929, the latter whistle was purchased by the museum from Henry T. Neuman, who labeled that whistle as "Sioux." No collection information is available for the other whistle, but stylistic analysis confirms its identification as being of Lakota origin.

The shield consists of rawhide webbing decorated with golden eagle feathers, locks of horse hair, rings of gray fur, five clusters of smaller feathers, and two wooden piercing implements. This shield was sold to the museum in 1933 as a "ceremonial shield" by the Plume Trading Company. Records indicate representatives of the Rosebud Sioux Tribe approached the museum to claim the shield in 1989. Stylistic analysis of the webbed shield confirms its identification as being of Lakota origin.

*Pteincila cannumpu awayanka* Arvol Looking Horse has identified the eleven pipestone pipes, six pipe bags, two pipe tampers, four rattles, two eagle bone whistles, and one webbed shield as specific ceremonial objects needed by traditional Lakota religious leaders for the practice of traditional Lakota religion by present-day adherents. A traditional religious leader from the Cheyenne River Sioux Tribe states that the eleven pipes, six pipe bags, two pipe tampers, four rattles, two eagle bone whistles, and one webbed shield spoke to him and asked to be brought back to the Lakota Nation. The representative of the Cheyenne River Sioux Tribe states that the eleven pipestone pipes, six pipe bags, two pipe tampers, four rattles, two eagle bone whistles, and one webbed shield were not and are not considered "personal property" but belong to the Lakota People as a whole. The Lakota People currently comprise the Cheyenne River Sioux Tribe, Rosebud Sioux Tribe, Standing Rock Sioux Tribe, and Oglala Sioux Tribe.

Officials of the Fruitlands Museum believe that the Massachusetts Uniform Commercial Code gives the museum good title to all objects in its collection if they were obtained through good faith purchases, and that all of the above-mentioned items were obtained through good faith purchases. However, museum officials also believe that the spirit of the Native American Graves Protection and Repatriation Act takes precedence over concerns for title. Further, it is the

opinion of officials of the Fruitlands Museum that many of these items could have been made for sale, however, their purchase from Henry T. Neuman, a known grave robber and pot hunter, make the circumstances of collection more likely to have been from cultural contexts.

Based on the above-mentioned information, officials of the Fruitlands Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the seven strands of beads 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. Officials of the Fruitlands Museum have also determined that, pursuant to 25 U.S.C. 3001 (3)(C), the eleven pipestone pipes, six pipe bags, two pipe tampers, four rattles, two eagle bone whistles, and one webbed shield are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Further, officials of the Fruitlands Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the eleven pipestone pipes, six pipe bags, two pipe tampers, four rattles, two eagle bone whistles, and one webbed shield have ongoing historical, traditional, or cultural importance central to the Lakota People as a whole and could not have been alienated, appropriated, or conveyed by any individual regardless of whether or not the individual is a member of the tribe.

Lastly, officials of the Fruitlands Museums 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 the seven strands of beads, nine pipestone pipes, two pipe tampers, and one eagle bone whistle and the Santee Sioux Tribe. Officials of the Fruitlands Museums have also determined that there is a relationship of shared group identity which can be reasonably traced between two pipestone pipes, six pipe bags, four rattles, one eagle bone whistles, and one webbed shield and the Cheyenne River Sioux Tribe, Rosebud Sioux Tribe, Standing Rock Sioux Tribe, and the Oglala Sioux Tribe.

This notice has been sent to officials of the Cheyenne River Sioux Tribe, Rosebud Sioux Tribe, Santee Sioux Tribe, Standing Rock Sioux Tribe, and Oglala Sioux Tribe. Any lineal descendant or Indian tribe that believes itself to be culturally affiliated with these human remains should contact Michael A. Volmar, Curator, Fruitlands Museum, Harvard, MA 01451, phone: (508) 456–3924, before April 3, 1997.

Repatriation of the seven strands of beads, nine pipestone pipes, two pipe tampers, and one eagle bone whistle to the Santee Sioux Tribe may begin after that date if no additional claimants come forward. Repatriation of the two pipestone pipes, six pipe bags, four rattles, one eagle bone whistles, and one webbed shield to the Cheyenne River Sioux Tribe, Rosebud Sioux Tribe, Standing Rock Sioux Tribe, and Oglala Sioux Tribe may begin after that date if no additional claimants come forward.

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

Dated: February 26, 1997.

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

[FR Doc. 97-5212 Filed 3-3-97; 8:45 am]

BILLING CODE 4310-70-F

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**Notice of Inventory Completion for  
Native American Human Remains  
From Mummy Island Cave, AK, in the  
Possession of the University of Alaska  
Museum, Fairbanks, AK**

**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 in the possession of the University of Alaska Museum, Fairbanks, AK.

A detailed assessment of the human remains was made by University of Alaska Museum professional staff in consultation with representatives of the Chugach Heritage Foundation on behalf of the Native Village of Eyak.

In 1964, human remains representing one individual were recovered from a cave on Mummy Island located at the mouth of Orca Inlet near Cordova, AK. There is no further information in the museum's records regarding the collection of this individual. The human remains were donated by Bobby Benson and given to Dr. Ivar Skarland of the Anthropology Department at the University of Alaska, Fairbanks. No known individual was identified. No associated funerary objects are present.

Historical documents and archeological evidence indicate the caves on Mummy Island are traditional burial areas of the Native Village of Eyak based on manner of interment and associated funerary objects. Oral tradition presented by the representatives of the Chugach Heritage

Foundation also states Mummy Island is a traditional burial area.

Based on the above mentioned information, officials of the University of Alaska 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 University of Alaska 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 Native American human remains and the Chugach Heritage Foundation on behalf of the Native Village of Eyak.

This notice has been sent to officials of the Chugach Heritage Foundation and the Native Village of Eyak.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Gary Selinger, Special Projects Manager, University of Alaska Museum, 907 Yukon Drive, Fairbanks, AK 99775-1200; telephone: (907) 474-6117, before April 3, 1997. Repatriation of the human remains to the Chugach Heritage Foundation on behalf of the Native Village of Eyak may begin after that date if no additional claimants come forward.

Dated: February 24, 1997.

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

[FR Doc. 97-5214 Filed 3-3-97; 8:45 am]

BILLING CODE 4310-70-F

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**Notice of Inventory Completion for  
Native American Human Remains  
From the Area of Teller, AK, in the  
Possession of the University of Alaska  
Museum, Fairbanks, AK**

**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 the area of Teller, AK, in the possession of University of Alaska Museum, Fairbanks, AK.

A detailed assessment of the human remains was made by University of Alaska Museum professional staff in consultation with representatives of the Native Village of Teller and the Bering Straits Foundation.

At an unknown date, human remains representing three individuals were recovered from unknown sites in the Teller, AK area by unknown

individual(s). The human remains were donated to the Anthropology Department at the University of Alaska, Fairbanks, and accessioned by the University Museum in 1993. No known individuals were identified. No associated funerary objects are present.

Archeological and ethnographic evidence indicates the general region of Teller, AK, shows a continuity of cultural occupation from around 900 A.D. to the present. Oral history presented by representatives of the Native Village of Teller supports this cultural continuity between this region and the present-day Native Village of Teller. Oral history evidence provided by Teller elders says that this area was used for Teller burials.

Based on the above mentioned information, officials of the University of Alaska Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of three individuals of Native American ancestry. Officials of the University of Alaska 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 Native American human remains and the Native Village of Teller.

This notice has been sent to officials of the Native Village of Teller and the Bering Straits Foundation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Gary Selinger, Special Projects Manager, University of Alaska Museum, 907 Yukon Drive, Fairbanks, AK 99775-1200; telephone: (907) 474-6117, before April 3, 1997. Repatriation of the human remains to the Native Village of Teller may begin after that date if no additional claimants come forward.

Dated: February 24, 1997.

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

[FR Doc. 97-5216 Filed 3-3-97; 8:45 am]

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**DEPARTMENT OF JUSTICE**

**Civil Rights Division**

**Office of Special Counsel for  
Immigration Related Unfair  
Employment Practices; Immigration  
Related Employment Discrimination  
Public Education Grants**

**AGENCY:** Office of Special Counsel for  
Immigration Related Unfair