

National Park Service

Notice of Intent to Repatriate a Cultural Item in the Possession of the Museum of the South Dakota State Historical Society, Pierre, SD

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 a cultural item in the possession of the Museum of the South Dakota State Historical Society, Pierre, SD, which meets the definition of "sacred object" under Section 2 of the Act.

The cultural item is a medicine man's rattle made from a buffalo scrotum with a wooden stick handle. The rattle has an incised figure on one side and the opposite side is covered with faded blue pigment.

The rattle was donated to the South Dakota State Historical Society in 1906 by Mary Clementine Collins of Keokuk, IA. During the late 1800s and early 1900s, Miss Collins worked at the Oahe Mission, north of Pierre on the Missouri River, just opposite the Cheyenne River Sioux reservation. Miss Collins identified the rattle as having belonged to "Elk Head, 9th keeper of the sacred pipe." It is not known how Miss Collins acquired the rattle.

Mr. Arvol Looking Horse, keeper of the sacred pipe, traces his ancestry directly and without interruption to Elk Head, his great-great-grandfather. During consultation, Mr. Looking Horse identified this rattle as a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religion by present-day adherents and has requested the rattle be returned to him as lineal descendent.

Based on the above-mentioned information, officials of the South Dakota State Historical Society have determined that, pursuant to 25 U.S.C. 3001 (3)(C), this cultural item 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. Officials of the South Dakota State Historical Society have also determined that, pursuant to 25 U.S.C. 3001 (a)(5)(A), Mr. Arvol Looking Horse can trace his ancestry directly and without interruption by means of the traditional kinship system of the Cheyenne River Sioux Tribe to the individual who owned this sacred object.

This notice has been sent to Mr. Arvol Looking Horse and officials of the

Cheyenne River Sioux Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Claudia Nicholson, Museum of the South Dakota State Historical Society, 900 Governors Dr., Pierre, SD 57501-2217, telephone (605) 773-6011 before February 18, 1997. Repatriation of these objects to Mr. Arvol Looking Horse may begin after that date if no additional claimants come forward.

Dated: January 8, 1997.

Francis P. McManamon,
*Departmental Consulting Archeologist,
Chief, Archeology and Ethnography Program.*
[FR Doc. 97-1067 Filed 1-15-97; 8:45 am]

BILLING CODE 4310-70-F

Notice of Intent to Repatriate a Cultural Item in the Possession of the National Park Service, Organ Pipe Cactus National Monument, Ajo, AZ

AGENCY: National Park Service, Interior

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 a cultural item in the possession of the National Park Service, Organ Pipe Cactus National Monument which meets the definition of "unassociated funerary object" under Section 2 of the Act.

The object is a large ceramic jar, reportedly recovered from the gravesite of Tomas, a Hia-Ced O'odham medicine man. Museum records indicate that the jar was donated in 1972 to the National Park Service by Mrs. Ramona Mattia, a lineal descendant of Tomas. Information provided by members of the Hia-Ced O'odham Alliance, a non-federally recognized Indian group, indicates that the jar is typical of the type of objects placed near a medicine man's burial site.

Repatriation of the jar has been requested by Josephine Martinez, Tomas' brother's daughter's daughter. The Hia-Ced O'odham Alliance has provided genealogical information documenting Mrs. Martinez's relationship to Tomas and supports her claim of lineal descent based on the traditional kinship system of the Hia-Ced O'odham. Mrs. Mattia, now deceased, is the daughter of Mrs. Martinez. This genealogical information is available in the records at the Monument.

Officials of the National Park Service have determined that, pursuant to 25 U.S.C. 3001 (3)(B), this object is reasonably believed to have been placed with or near the remains of Tomas at the

time of death or later as part of a death rite or ceremony. Officials of the National Park Service have also determined that, pursuant to 25 U.S.C. 3005 (a)(5)(A), Mrs. Martinez can trace her ancestry directly and without interruption by means of the traditional kinship system of the Hia-Ced O'odham to Tomas.

This notice has been sent to Josephine Martinez, officials of the Tohono O'odham Nation of Arizona, Ak Chin Indian Community of Papago Indians of Arizona, Gila River Pima-Maricopa Indian Community of Arizona, and the Hia-Ced O'odham Alliance, a non-federally recognized Indian group. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this object should contact Harold Smith, Superintendent, National Park Service, Organ Pipe Cactus National Monument, Route 1, Box 100, Ajo, Arizona; telephone: (520) 387-6849 before February 18, 1997. Repatriation of these objects to Josephine Martinez may begin after that date if no additional claimants come forward.

Dated: January 6, 1997.

Francis P. McManamon,
*Departmental Consulting Archeologist,
Chief, Archeology and Ethnography Program.*
[FR Doc. 97-1065 Filed 1-15-97; 8:45 am]

BILLING CODE 4310-70-F

Notice of Inventory Completion for Native American Human Remains and an Unassociated Funerary Object from Norwich, CT, in the Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

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 an unassociated funerary object in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA.

A detailed assessment of the human remains was made by Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Mohegan Indian Tribe of Connecticut.

In 1922, human remains representing three individuals were recovered from the Norwich, CT area by W.K. Morehead of the Robert S. Peabody Museum. These human remains were received by the Peabody Museum of Archaeology and Ethnology as a gift from the Robert

S. Peabody Museum, Andover, MA in 1937. Mohegan oral tradition and historical documents indicate Norwich, CT area was a traditional Mohegan burial area. The condition of the human remains indicate internment during the contact period ca. 1600–1800 AD. No known individuals were identified. No associated funerary objects are present.

In 1910, the Peabody Museum of Archaeology and Ethnology purchased a large collection of objects and human remains from Mr. James Eddy Mauran. Included in this collection is one projectile point which is described in the original accession records as having come from “the Grave of Uncas, Sachem of the Mohegans” in Norwich, CT. Evidence presented by Mohegan representatives indicates that projectile points were commonly included in burials as part of Mohegan funerary practices. The Mohegan representatives also state that because ninety-eight percent of Mohegan tribal members are descended from Uncas, no single lineal descendent can be identified.

Based on the above mentioned information, officials of the Peabody Museum of Archaeology and Ethnology 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 Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (3)(B), this cultural item is 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 and is believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Lastly, officials of the Peabody Museum of Archaeology and Ethnology 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 unassociated funerary object and the Mohegan Indian Tribe of Connecticut.

This notice has been sent to officials of the Mohegan Indian Tribe of Connecticut. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and unassociated funerary object should contact Ms. Barbara Issac, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Ave., Cambridge, MA 02138; telephone (617) 495–2254, before February 18, 1997. Repatriation of the human remains and the unassociated

funerary object to the Mohegan Indian Tribe of Connecticut may begin after that date if no additional claimants come forward.

Dated: December 17, 1996.

Veletta Canouts,

Acting Departmental Consulting Archeologist,

Deputy Manager, Archeology and Ethnography Program.

[FR Doc. 97–1068 Filed 1–15–97; 8:45 am]

BILLING CODE 4310–70–F

Notice of Intent to Repatriate a Cultural Item in the Possession of the W.H. Over State Museum of the South Dakota State Historical Society, Vermillion, SD

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 a cultural item in the possession of the W. H. Over State Museum of the South Dakota State Historical Society, Vermillion, SD, which meets the definition of “object of cultural patrimony” under Section 2 of the Act.

The object is a drum made from a wooden washtub with hide stretched over the top and tacked with metal nails. The washtub, ivory in color, has four rope handles and is braced around the middle and near the base with heavy wire. A brass plaque attached to the drum reads: “Northern Ponca Hethushka, or War Dance Drum Donated to the South Dakota Museum by Thomas Knudsen October 5, 1963 Restored to its Original Condition under the Direction of Peter LeClaire.”

During the late 1950s and early 1960s, when the Northern Ponca were being terminated as a federally-recognized Indian tribe by the Federal government, the Keeper of the Hethu'shka Drum, Thomas Knudsen, removed the drum from the tribal community building for safekeeping. Mr. Knudsen then apparently placed the drum in the hands of Peter LeClaire, then Tribal Historian, in order to have the drum refurbished. The drum was never returned. The drum is noted as coming into the collection of the W.H. Over Museum (then the South Dakota Museum) in the fall of 1963, but no deed of gift has been located. It is likely that Mr. LeClaire actually donated the drum.

The drum's cultural affiliation with the Ponca Tribe of Nebraska is clearly identified through museum records, donor information, and by

representatives of the Ponca Tribe of Nebraska. Representatives of the Ponca Tribe of Nebraska state that this drum is used for a variety of Ponca dances and ceremonies, including the Hethu'shka, a warrior society. Further, representatives of the Ponca Tribe of Nebraska state that this drum has ongoing historical, traditional, and cultural importance central to the tribe, and could not have been alienated, appropriated, or conveyed by any individual regardless of whether or not the individual was a member of the tribe.

Officials of the W.H. Over State Museum have determined that, pursuant to 25 U.S.C. 3001(3)(D), this cultural item has ongoing historical, traditional, and cultural importance central to the culture itself, and could not have been alienated, appropriated, or conveyed by any individual. Officials of the W.H. Over 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 items and the Ponca Tribe of Nebraska.

This notice has been sent to officials of the Ponca Tribe of Nebraska. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Ms. Cathleen MacDonald, Assistant Curator, W.H. Over State Museum, 414 E. Clark St., Vermillion, SD 57069, telephone (605) 677–5273 before February 18, 1997. Repatriation of this object to the Ponca Tribe of Nebraska may begin after that date if no additional claimants come forward.

Dated: January 8, 1997.

Francis P. McManamon,

Departmental Consulting Archeologist,

Chief, Archeology and Ethnography Program.

[FR Doc. 97–1066 Filed 1–15–97; 8:45 am]

BILLING CODE 4310–70–F

AGENCY FOR INTERNATIONAL DEVELOPMENT

Housing Guaranty Program; Notice of Investment Opportunity

The U.S. Agency for International Development (USAID) has authorized the guaranty of a loan to MUFIS, a.s. (“Borrower”), Prague, Czech Republic, as part of USAID's development assistance program. The proceeds of this loan will be used to enhance the municipal infrastructure finance system for shelter-related infrastructure for the benefit of low-income families in the Czech Republic. At this time, the Borrower has authorized USAID to request proposals from eligible lenders