

## 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]

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### 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'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.*

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### 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