

Alaska, is a sea lion's tooth carved to represent a sculpin and has a perforation on the top of the sculpin's back. The 12th charm (catalog number 14324), collected in Alaska, is a bear's tooth with incised details and a perforation near its center. The 13th charm (catalog number 14326), identified as Tlingit and acquired in Alaska, is a totemic carving on a bear's tooth with a perforation at one end. The 14th charm or hairpin (catalog number 14332), identified as Tlingit, is ivory carved in the shape of a hawk and a man, and is inlaid with abalone shell and has incised designs. The 15th charm (catalog number 14334), identified as from Alaska, is a bear's tooth with incised designs. The 16th charm (catalog number 14338), identified as Tlingit, is ivory with incised designs and depicts a land otter. One eye of the land otter is inlaid with abalone. The 17th charm (catalog number 14339), identified as from the Northwest Coast, is ivory and depicts a mythical sea monster devouring a man. The U-shaped sculpture depicts a man's head and arms protruding from the mouth of a serpent-like monster. The 18th charm (catalog number 268759) is ivory inlaid with abalone, and depicts a raven figure with a kneeling human and reclining bird figure on top. The baton (catalog number 14394), identified as Tlingit, is wood carved at one end to depict the head of an animal.

At an unknown date, Edward E. Ayer acquired 17 of the charms and the 1 baton. In 1894, Mr. Ayer donated one charm to the Field Museum of Natural History (catalog number 14308) and it was accessioned into the museum's collection in the same year (accession number 141). In 1896, Mr. Ayer donated 16 charms and the 1 baton to the Field Museum of Natural History and they were accessioned into the museum's collection in the same year (accession number 112). Museum records do not indicate how Mr. Ayer acquired the cultural items.

At an unknown date, Mr. and Mrs. Theodore W. Van Zelst acquired one charm (catalog number 268759). In 1978, Mr. and Mrs. Van Zelst donated the charm to the Field Museum of Natural History and it was accessioned into the museum's collection in the same year (accession number 3389). Museum records do not indicate how Mr. and Mrs. Van Zelst acquired the cultural object.

The cultural affiliation of the cultural items is Tlingit as indicated by museum records and by consultation evidence presented by the Central Council of the Tlingit & Haida Indian Tribes. Museum records variously identify the cultural

items as Tlingit, from the Northwest Coast, or collected in Alaska. Consultation evidence and ethnographic literature indicate that the cultural items were removed from specific burial sites of Native American individuals, and that cultural items of this type were used only by the *ixt'* (shaman) of the Tlingit, and usually were placed with the deceased shaman in above-ground burials.

Officials of the Field Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the cultural items described 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 and are believed, by a preponderance of the evidence, to have been removed from specific burial sites of Native American individuals. Officials of the Field Museum of Natural History also have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the 19 unassociated funerary objects and the Central Council of the Tlingit & Haida Indian Tribes.

Officials of the Field Museum of Natural History assert that, pursuant to 25 U.S.C. 3001 (13), the museum has right of possession of the 19 unassociated funerary objects. Officials of the Field Museum of Natural History recognize the significance of the 19 unassociated funerary objects to the Central Council of the Tlingit & Haida Indian Tribes and have reached an agreement with the Central Council of the Tlingit & Haida Indian Tribes that allows the museum to return the 19 unassociated funerary objects to the Central Council of the Tlingit & Haida Indian Tribes voluntarily pursuant to the compromise of claim provisions of the museum's repatriation policy.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Jonathan Haas, MacArthur Curator of the Americas, Field Museum of Natural History, 1400 South Lake Shore Drive, Chicago, IL 60605, telephone (312) 665-7829, before July 21, 2004. Repatriation of the unassociated funerary objects to the Central Council of the Tlingit & Haida Indian Tribes may proceed after that date if no additional claimants come forward.

The Field Museum of Natural History is responsible for notifying the Central Council of the Tlingit & Haida Indian Tribes that this notice has been published.

Dated: May 11, 2004

John Robbins,

Assistant Director, Cultural Resources.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

AGENCY: National Park Service, Interior.

ACTION: Notice.

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 in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA. The human remains were removed from the Gila Valley in Arizona.

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

A detailed assessment of the human remains was made by Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona.

In 1934, human remains representing a minimum of three individuals were removed from the Gila Valley in Arizona, by Dr. George Woodbury and others. The human remains were donated to the Peabody Museum of Archaeology and Ethnology by the Gila Pueblo Foundation through Dr. Woodbury in the same year. No known individuals were identified. No associated funerary objects are present.

Osteological characteristics indicate that the individuals are Native American. Museum documentation describes the human remains as "modern Papago," the group that is known today as the O'odham people.

Given such a specific cultural designation, the interments likely date to the Historic or contemporary period, from the late 17th to the early 20th century. Oral tradition and historical documentation indicate that the Gila Valley in Arizona is within the aboriginal and historic homeland of the O'odham people during the Historic period. The present-day groups representing the O'odham people are the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona.

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of three individuals of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology, also have determined that, 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 the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496–3702, before July 21, 2004. Repatriation of the human remains to the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and

Tohono O'odham Nation of Arizona that this notice has been published.

Dated: May 11, 2004

John Robbins,

Assistant Director, Cultural Resources.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

AGENCY: National Park Service, Interior.

ACTION: Notice.

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 in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA. The human remains were removed from Sandoval County, NM.

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

A detailed assessment of the human remains was made by Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Fort McDowell Yavapai Nation, Arizona; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; San Carlos Apache Tribe of the San Carlos Reservation,

Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1935, human remains representing a minimum of two individuals were removed from an unknown site northwest of Albuquerque, Sandoval County, NM, by Gordon Vivian. The remains were donated to the Peabody Museum of Archaeology and Ethnology by Clyde Kluckhohn in the same year. No known individuals were identified. No associated funerary objects are present.

The interments most likely date to the Historic period (post-A.D. 1540). Museum documentation describes the human remains as “Navajo” and states that they were found beneath the ground level of a hogan in “Valle Citos on the Puerco,” probably Vallecito del Rio Puerco, which is located in Sandoval County, 60 to 65 miles northwest of Albuquerque, NM. Based on the specific cultural attribution and the geographical information, the Peabody Museum of Archaeology and Ethnology has determined that the human remains are most likely those of Navajo individuals. The present-day group representing the Navajo people is the Navajo Nation, Arizona, New Mexico & Utah.

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology also have determined that, 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 the Navajo Nation, Arizona, New Mexico & Utah.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496–3702, before July 21, 2004. Repatriation of the human remains to the Navajo Nation, Arizona, New Mexico & Utah may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for