

National Park Service**Notice of Inventory Completion for Native American Human Remains and Funerary Objects in the Possession of Big Cypress National Preserve, National Park Service, Ochopee, FL**

AGENCY: National Park Service.

ACTION: Notice.

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act, 25 U.S.C. 3003(d), of the completion of an inventory of human remains and funerary objects in the possession of Big Cypress National Preserve, National Park Service, Ochopee, FL.

The human remains and funerary objects were collected from seven sites by National Park Service archeologists in 1977. A detailed inventory and assessment of the human remains and funerary objects has been made by the staff of Big Cypress National Preserve and representatives of the Miccosukee Tribe of Indians and the Seminole Tribe of Florida. No known individuals were identified.

Twenty-seven human cranial bone fragments representing the remains of at least one individual were surface collected from a site near U.S. Highway 41 in Collier County. Also collected from the vicinity of the grave were one lead fragment, one iron container, and one safety pin. The site was identified as a historic period grave dating to the early 20th Century. The name of the site is being withheld at the request of the Miccosukee Tribe of Indians.

Eleven human cranial bone fragments representing at least two individuals were surface collected from the Seminole Camp site. In addition to the bone fragments, one side plate from a percussion rifle, one bullet, fourteen plastic buttons, one bone pin, one iron nail, one brass barrel hoop, one brass boot buckle, one iron fragment, and 434 glass beads were collected from the vicinity of the grave. This site was identified as a grave dating to the late 19th or early 20th Century.

One iron nail, three iron fragments, and 4,565 glass beads were collected from a back country site in Monroe County. Several human bone fragments and a casket bier were noted by the archeologists investigating the site but were not collected. The site was identified as a historic period (early 20th Century) grave site. The name of the site is being withheld at the request of the Miccosukee Tribe of Indians.

Three glass beads and one piece of whiteware ceramic were collected from the vicinity of the grave at a site north

of East Slough. Human remains were observed by the archeologists but not collected. This site was identified as a historic period grave dating between 1920 and 1930. The name of the site is being withheld at the request of the Miccosukee Tribe of Indians.

A china doll and two glass beads were collected from the vicinity of a grave at the Doll Site. No human remains were observed by the archeologists, but subsequent consultation with representatives of the Miccosukee Tribe of Indians identify the site as the location of a burial dating to the early 20th Century.

One iron nail, one metal pan, one stoneware jug fragment, a Dietz glass kerosene lantern vase, one brass kettle base modified to use as a dish, one animal bone, and one piece of Busycon shell were collected from the vicinity of a grave at the Dietz Site. Human remains were observed by the archeologists but not collected. This site was identified as a historic period grave dating to the late 19th or early 20th Century.

The six sites listed above are located within the territory historically occupied by the Miccosukee and have been identified as earlier occupation areas by representatives of the Miccosukee Tribe of Indians. No lineal descendants have been identified by representatives of the Miccosukee Tribe of Indians.

Three cranial fragments and over one hundred other skeletal fragments representing at least one individual were collected at Turner River #5, a burial island site. One fragment of glazed earthenware was recovered with the human remains. Based on the state of preservation and the type of objects collected, this burial has been dated sometime before A.D. 1860.

Representatives of the Miccosukee Tribe of Indians have identified the area around Turner River #5 as being occupied by the Seminole at the time the site was in use. In addition, possible lineal descendants may exist among the unaffiliated, independent Seminole and Miccosukee people who currently reside in the area. Good faith efforts to consult with representatives of the Seminole Tribe of Florida have been unsuccessful.

Based on the above mentioned information, officials of the Big Cypress National Preserve have determined that, pursuant to 43 CFR 10 (d)(1), the human remains listed above represent the physical remains of at least four individuals of Native American ancestry. Officials of the Big Cypress National Preserve have also determined that, pursuant to 25 U.S.C 3001(3)(A) and (B), the 5,042 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 Big Cypress National Preserve 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 the human remains and funerary objects from the first six sites and the Miccosukee Tribe of Indians. Officials of the Big Cypress National Preserve have determined that there is a relationship of shared group identity which can be reasonably traced between the human remains and the funerary object from Turner River #5 and the Seminole Tribe of Florida.

This notice is being sent to the Miccosukee Tribe of Indians and the Seminole Tribe of Florida.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and funerary objects should contact Wallace Hibbard, Superintendent, Big Cypress National Preserve, HCR 61, Box 110, Ochopee, FL 33943, telephone: (813) 695-2000, before March 27, 1996. Repatriation of the human remains and funerary objects to the Miccosukee Tribe of Indians and the Seminole Tribe of Florida may begin after that date if no additional claimants come forward.

Dated: February 16, 1996

C. Timothy McKeown,
*Acting Departmental Consulting
Archeologist, Archeology and Ethnography
Program.*

[FR Doc. 96-4198 Filed 2-23-96; 8:45 am]

BILLING CODE 4310-70-F

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects from Indian Gardens Cemetery (Cross Village) in Emmet County, Michigan, in the Possession and Control 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, 25 U.S.C 3003 (d), of the completion of the Inventory of Human Remains and Associated Funerary Objects from Indian Gardens Cemetery (Cross Village), Emmet County, Michigan, which are in the possession and control of the Putnam Museum of History and Natural Science, Davenport, IA.

The detailed inventory and assessment of the partial remains of a burial from a cemetery in the historical

Cross Village area has been made by the Putnam Museum professional staff and the Michigan State Archeologist professional staff in consultation with the Grand Traverse Bay Band of Chippewa and Ottawa and the Little Traverse Bay Band of Odawa Indians. Although the skull and mandibles are currently curated at the Michigan Historical Center, the Michigan Historical Center acknowledges the Putnam Museum's continued control over the disposition of these remains.

The human remains from Indian Gardens Cemetery (site 20EM77) consist of a minimum of two individuals. No known individuals were identified. The 281 cultural items associated with these individuals include: trade silver (Astor fur trade money, bracelets, armbands, earrings, buttons, a two-bar cross, and washer broaches); one copper bell; one pair of scissors; one pewter spoon; one brass spoon; one spyglass; one rifle barrel; one pistol; one gun stock; one brass gun plate with partial stock; one brass gun decoration; one pocket knife; one clay pipe; one mirror in wooden frame; loomed wampum; knives; cloth, ribbon and leather fragments; iron and copper kettles; lock of hair with silver ornaments; six strike-a-lights; wood comb; four ax heads; and a locket with chain.

Site 20EM77, known as Indian Gardens Cemetery, has been identified as part of Cross village, a known Odawa village in the 18th and 19th centuries. The cultural items with this burial place the time of interment to the early 19th century. The Putnam Museum's accession records indicate the burial was disturbed in 1897 by Henry J. Atkinson. In 1900, Mr. Atkinson sold the burial to E.D. and W.C. Putnam in Harbour Springs, MI and donated the same year to the then-Davenport Academy of Sciences (now the Putnam Museum). Visual examination of the human remains by the Michigan State Archeologist's Office professional staff indicate these individuals are Native American. Evidence from both the Grand Traverse Band and the Little Traverse Band indicates this village is directly affiliated with the Little Traverse Band of Odawa.

Based on the above information, officials of the Putnam Museum of History and Natural Science have determined that, pursuant to 43 CFR 10 (d)(1), the human remains listed above represent the physical remains of at least two individuals of Native American ancestry. Putnam Museum officials have also determined that, pursuant to 25 U.S.C. 3001 (3)(A) and (B), the 281 items 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 a death rite or ceremony. Lastly, Putnam 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 the Native American human remains and associated funerary objects and the Little Traverse Bay Band of Odawa Indians.

This notice has been sent to officials of the Little Traverse Bay Bands of Odawa Indians and the Grand Traverse Bay Band of Chippewa and Ottawa. Representatives of any other Indian tribe which believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Carmen Langel, Curatorial Assistant, Putnam Museum of History and Natural Science, 1717 West 12th Street, Davenport, Iowa, 52804, telephone (319) 324-1934 before March 27, 1996. Repatriation of these human remains and associated funerary objects to the Little Traverse Bay Bands of Odawa Indians may begin after this date if no additional claimants come forward.

Dated: February 16, 1996.

C. Timothy McKeown,
*Acting Departmental Consulting
Archeologist, Archeology and Ethnography
Program.*

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**Notice of Inventory Completion for
Native American Human Remains and
Associated Funerary Objects in the
Control of Hubbell Trading Post
National Historic Site, National Park
Service, Ganado, AZ**

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 the inventory of human remains and associated funerary objects in the control of the National Park Service, Hubbell Trading Post National Historic Site, Ganado, AZ.

A detailed assessment and inventory of the human remains and associated funerary objects has been made by professional staff of the National Park Service in consultation with representatives of the Apache Tribe of Oklahoma, the Fort McDowell Mohave-Apache Tribe, the Fort Sill Apache Tribe, the Hopi Tribe, the Jicarilla Apache Tribe, the Mescalero Apache Tribe, the Kaibab Paiute Tribe, the

Navajo Nation, the San Carlos Apache Tribe, the Pueblo of Jemez, the Pueblo of Laguna, the Pueblo of Nambe, the Pueblo of Pojoaque, the Pueblo of San Ildefonso, the Pueblo of Tesuque, the Southern Ute Tribe, the Ute Mountain Ute Tribe, the White Mountain Apache Tribe, and the Zuni Tribe.

Human remains representing four individuals were recovered along with 970 funerary objects from a site approximately half a mile from Hubbell Trading Post in 1971 and 1978. No known individuals were identified. Funerary objects include one hemispherical bowl resembling later Zuni ware, one Kana'a bowl, one White Mound bowl, two Lino bowls, one Lino seed jar, 135 potsherds, two pieces of yellow ochre, five olivella shell beads, 808 beads possibly made from juniper berry seed, one flake, one grinding stone, one polishing stone, nine chipped stone fragments, and two animal bone fragments.

The above-mentioned materials have been dated between AD 400 and the Basketmaker/Pueblo Period transition in AD 900. This period is recognized as the time the territorial units of the western Anasazi were still in development. Because Anasazi territories in this region did not become well-defined until after AD 900, artifactual evidence does not allow specific identification of a single culturally affiliated Indian tribe. However, examination of cultural materials (e.g., ceramics, stone tools, and other items) and oral history regarding traditional and religious practice indicate probable cultural affiliation between the human remains and associated funerary objects and various Pueblo Indian groups. The oral traditions of both the Hopi Tribe and the Zuni Tribe indicate affiliation with Basketmaker and Anasazi sites.

Human remains representing one individual were recovered in 1972 from Wide Reed, a pueblo ruin located east of Hubbell Trading Post. No known individual was identified. No funerary objects are present.

The Wide Reed site has been identified as a Pueblo III Period Kayenta Anasazi site, dating to AD 1145-1345. Archeological evidence—including ceramics and architecture—and oral traditions suggests that Kayenta Anasazi are culturally affiliated with the Hopi Tribe. The Zuni Tribe also claim affiliation with this site based on oral tradition. The National Park Service evidence shows that in addition to the traditional data linking the descendants of Wide Reed with modern Hopi and Zuni, Navajo oral tradition indicates ancestral ties to this site.