

Determinations Made by the Fowler Museum at University of California Los Angeles

Officials of the Fowler Museum at University of California Los Angeles have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of two individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the 18 objects described in this notice 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.
- 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 associated funerary objects and the Zuni Tribe of the Zuni Reservation, New Mexico.

Additional Requestors and Disposition

Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to Wendy G Teeter, Ph.D., Fowler Museum at UCLA, Box 951549, Los Angeles, CA 90095-1549, telephone (310) 825-1864, email wteeter@arts.ucla.edu, by July 3, 2019. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects and the Zuni Tribe of the Zuni Reservation, New Mexico may proceed.

The Fowler Museum at University of California Los Angeles is responsible for notifying the Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: May 3, 2019.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-NPS0027842; PPWOCRADN0-PCU00RP14.R50000]

Notice of Intent To Repatriate Cultural Items: Eiteljorg Museum of American Indians and Western Art, Indianapolis, IN

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Eiteljorg Museum of American Indians and Western Art (Eiteljorg Museum), in consultation with the appropriate Indian Tribes or Native Hawaiian organizations, has determined that the cultural items listed in this notice meet the definition of unassociated funerary objects. Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request to the Eiteljorg Museum. If no additional claimants come forward, transfer of control of the cultural items to the lineal descendants, Indian Tribes, or Native Hawaiian organizations stated in this notice may proceed.

DATES: Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to the Eiteljorg Museum at the address in this notice by July 3, 2019.

ADDRESSES: John Vanausdall, President/CEO, Eiteljorg Museum of American Indians and Western Art, 500 W Washington Street, Indianapolis, IN 46204, telephone (317) 275-1313, email jvanasudall@eiteljorg.com.

SUPPLEMENTARY INFORMATION: Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural items under the control of the Eiteljorg Museum of American Indians and Western Art, Indianapolis, IN, that meet the definition of unassociated funerary objects under 25 U.S.C. 3001.

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

History and Description of the Cultural Items

In the mid-to late nineteenth century, four cultural items were removed from undisclosed sites in unknown counties in southeastern Alaska. Documentation regarding their removal and/or subsequent transfers prior to their accession into the Eiteljorg Museum's collection is limited. Preceding the foundation of the Eiteljorg Museum, in June 1989, by Harrison Eiteljorg, these four cultural items were part of the

personal collection of Harrison Eiteljorg. The four cultural items are one Oyster Catcher Rattle, one Shaman's staff, one Clan or Shaman's Hat, and one Grave Guardian or Shaman Spirit Helper.

According to museum records, each of these four cultural items are identified as Tlingit. The Oyster Catcher Rattle was previously owned by John A. Buxton of Shango Galleries, and was purchased by Harrison Eiteljorg in November 15, 1979. The rattle, dated circa 1870, is constructed from a single piece of wood, bears black, red, and light blue pigments. It has been halved and likely hollowed out to hold what may be seeds used to create its rattling sound. A leather cord is tied at one side of the rattle. The top of the rattle represents a long-billed bird. Near the handle is a wolf spirit with a protruding tongue. The underside is carved to depict what may be a hawk. The Shaman's Staff, dated circa 1880, was purchased by Harrison Eiteljorg from Tom Julian, in June 1980. It was originally owned by Howard Roloff. It is made of carved wood, the top of which is ornamented with a killer whale design. The Shaman's Hat, dated circa 1800, in the form of a raven on top and a frog on the front, is constructed out of wood, semi-tanned hide, iron or copper alloy, fur, sinew, and paint. It was purchased by Harrison Eiteljorg from Sotheby's, Parke-Bernet in April 1981. The Shaman Spirit Helper, dated circa 1850, was purchased by Harrison Eiteljorg from Richard Rasso in June 1987. It is made of cedar, pigmented in red and black, and is adorned with human hair. It depicts a shaman holding a knife. The top of the knife is carved to resemble a facial expression.

During consultation the Central Council of the Tlingit & Haida Tribes identified the Oyster Catcher Rattle (*Loogán Sheishoo*), Shaman's Staff (*t' Woodzakaayí*), Shaman's Hat, and Shaman Spirit Helper (*yéik*) as cultural items used only by a shaman (*íFD;t'*). Shaman implements would have been interred with a shaman. As it is against Tlingit custom to grant permission to disturb or disinter a shaman's grave the Central Council believes that these four cultural items could have only been collected by removing them from a grave, and therefore, they are unassociated funerary objects. Historic and contemporary scholarly research reiterate that traditionally, Tlingit shamans were buried with their accoutrements such as rattles, staffs, hats, and spirit helpers. As indicated through museum records and consultation with the Central Council,

the cultural affiliation of the four cultural items is Tlingit. According to Tlingit oral tradition, the Tlingit people have owned and occupied southeastern Alaska since time immemorial.

Determinations Made by the Eiteljorg Museum

Officials of the Eiteljorg Museum have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the four 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 a specific burial site of a Native American individual.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Central Council of the Tlingit & Haida Indian Tribes.

Additional Requestors and Disposition

Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to John Vanausdall, President & CEO, Eiteljorg Museum of American Indians and Western Art, 500 W Washington Street, Indianapolis, IN 46204, telephone (317) 275-1313, email jvanausdall@eiteljorg.com, by July 3, 2019. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects to the Central Council of the Tlingit & Haida Indian Tribes may proceed.

The Eiteljorg Museum is responsible for notifying the Angoon Community Association; Central Council of the Tlingit & Haida Indian Tribes; Chilkat Indian Village (Klukwan); Chilkoot Indian Association (Haines); Craig Tribal Association (previously listed as the Craig Community Association); Douglas Indian Association; Hoonah Indian Association; Hydaburg Cooperative Association; Ketchikan Indian Corporation; Klawock Cooperative Association; Native Village of Eyak (Cordova); Organized Village of Kake; Organized Village of Saxman; Petersburg Indian Association; Sitka Tribe of Alaska; Skagway Village; Wrangell Cooperative Association; and the Yakutat Tlingit Tribe that this notice has been published.

Dated: May 2, 2019.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-NPS0027840; PPWOCRADNO-PCU00RP14.R50000]

Notice of Inventory Completion: Artesia Historical Museum and Art Center, Artesia, NM

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Artesia Historical Museum and Art Center has completed an inventory of human remains, in consultation with the appropriate Indian Tribes or Native Hawaiian organizations, and has determined that there is a cultural affiliation between the human remains and present-day Indian Tribes or Native Hawaiian organizations. Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains should submit a written request to the Artesia Historical Museum and Art Center. If no additional requestors come forward, transfer of control of the human remains to the lineal descendants, Indian Tribes, or Native Hawaiian organizations stated in this notice may proceed.

DATES: Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains should submit a written request with information in support of the request to the Artesia Historical Museum and Art Center at the address in this notice by July 3, 2019.

ADDRESSES: Nancy Dunn, Museum Manager, Artesia Historical Museum and Art Center, 505 West Richardson Avenue, Artesia, NM 88210, telephone (575) 748-2390, email artesiameuseum@artesianm.gov.

SUPPLEMENTARY INFORMATION: 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 under the control of the Artesia Historical Museum and Art Center, Artesia, NM. The human remains were removed from a cave near Mogollon, Catron 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.

Consultation

A detailed assessment of the human remains was made by the Artesia Historical Museum and Art Center. The following tribes with ancestral ties to the Mogollon/Gila Cliff Dwellings area of New Mexico were invited to consult on the human remains: Fort Sill Apache Tribe of Oklahoma; Kewa Pueblo, New Mexico (previously listed as the Pueblo of Santo Domingo); Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Ohkay Owingeh, New Mexico (previously listed as the Pueblo of San Juan); 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 Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta del Sur Pueblo (previously listed as the Ysleta Del Sur Pueblo of Texas); and Zuni Tribe of the Zuni Reservation, New Mexico. Hereafter, they are referred to as "The Invited Tribes." To date, none of The Invited Tribes have requested consultation with the Museum.

History and Description of the Remains

In 1968 or 1969, human remains representing, at minimum, one individual were removed from a cave near Mogollon in Catron County, NM. A group of College of Artesia students, led by Dr. Pritchford, collected the human remains from a cave near the Gila Cliff Dwellings National Monument, outside the Federal land boundaries. Dr. Pritchford gave the human remains to fellow College of Artesia faculty member Dr. Stiff, who in turn gave them to Artesia resident Ted Carder. Ted Carder donated the human remains to the Artesia Historical Museum and Art Center in 1971. The 1971 accession record only identifies these human remains as an "Indian Skull." In 2016, a former College of Artesia student provided information that led to the