

Determinations Made by the Morris Museum

Officials of the Morris Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of one individual of Native American ancestry.

- 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 Delaware Nation, Oklahoma, and Stockbridge Munsee Community, Wisconsin.

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 should submit a written request with information in support of the request to Maria Ribauda, Collections Manager, Morris Museum, 6 Normandy Heights Road, Morristown, NJ 07960, telephone (973) 971-3735, email mrribauda@morrismuseum.org, by March 11, 2019. After that date, if no additional requestors have come forward, transfer of control of the human remains to the Delaware Nation, Oklahoma, and Stockbridge Munsee Community, Wisconsin, may proceed.

The Morris Museum is responsible for notifying the Delaware Nation, Oklahoma, and Stockbridge Munsee Community, Wisconsin, that this notice has been published.

Dated: December 18, 2018.

Melanie O'Brien,

Manager, National NAGPRA Program.

[FR Doc. 2019-01611 Filed 2-7-19; 8:45 am]

BILLING CODE 4312-52-P

DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-NPS0027166; PPWOCRADNO-PCU00RP14.R50000]

Notice of Intent To Repatriate Cultural Items: St. Joseph Museums, Inc., St. Joseph, MO

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The St. Joseph 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 objects of cultural patrimony. 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 St. Joseph 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 St. Joseph Museum, at the address in this notice by March 11, 2019.

ADDRESSES: Trevor Tutt, St. Joseph Museums, Inc., 3406 Frederick Avenue, St. Joseph, MO 64506, telephone (816) 232-8471, email trevor@stjosephmuseum.org.

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 St. Joseph Museums, Inc., St. Joseph, MO, that meet the definition of objects of cultural patrimony 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

The three objects of cultural patrimony are a Life Stick, tattooing needle from a sacred bundle, and a stick bundle. In October 1915, Harry L. George purchased an "Osage Life Stick" from Vern Thornburgh of Lincoln, NE, for \$12.50. Francis La Flesche was in correspondence with Mr. Thornburgh regarding the Life Stick and stated that it belonged to "See Haw" before his death. La Flesche also stated that the Life Stick had belonged to one of the Buffalo clans of the Osage tribe and was used in ceremonies. Based on consultation and the available information, the Life Stick fits the NAGPRA definition of an object of cultural patrimony.

In March 1916, Harry L. George purchased a tattooing needle from the Indian Curio Company of Oklahoma City, OK, for \$10. According to correspondence, George was trading

items purchased from Thornburgh with the Indian Curio Company. Based on consultation with the Osage Nation, the tattooing needle was a component of a sacred bundle, was removed from the bundle, and was sold to Mr. George.

On an unknown date, Harry L. George acquired a bundle of counting sticks. During consultation with the Osage Nation, the bundle of counting sticks was identified as a consecrated item and an object of cultural patrimony.

Consultation with the Osage Nation on these three objects began in July 2015. Representatives of the Osage Nation visited the St. Joseph Museum in July 2017 to view the Harry L. George collection. During consultation, the Osage Nation identified the objects listed above as objects of cultural patrimony. After consulting with the Osage Traditional Cultural Advisors Committee, in July 2018, the Osage Nation requested the repatriation of these three cultural items.

Determinations Made by the St. Joseph Museum

Officials of the St. Joseph Museum have determined that:

- Pursuant to 25 U.S.C. 3001(3)(D), the three cultural items described above have ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the objects of cultural patrimony and The Osage Nation (previously listed as the Osage Tribe).

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 Trevor Tutt, St. Joseph Museums, Inc., 3406 Frederick Avenue, St. Joseph, MO 64506, telephone (816) 232-8471, email trevor@stjosephmuseum.org, by March 11, 2019. After that date, if no additional claimants have come forward, transfer of control of the objects of cultural patrimony to The Osage Nation (previously listed as the Osage Tribe) may proceed.

The St. Joseph Museum is responsible for notifying The Osage Nation (previously listed as the Osage Tribe) that this notice has been published.

Dated: December 11, 2018.

Melanie O'Brien,

Manager, National NAGPRA Program.

[FR Doc. 2019-01640 Filed 2-7-19; 8:45 am]

BILLING CODE 4312-52-P

DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-NPS0027195;
PPWOCRADNO-PCU00RP14.R50000]

Notice of Intent To Repatriate Cultural Items: San Diego Museum of Man, San Diego, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The San Diego Museum of Man, 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, sacred objects, and/or objects of cultural patrimony. 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 San Diego Museum of Man. 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 San Diego Museum of Man at the address in this notice by March 11, 2019.

ADDRESSES: Ben Garcia, San Diego Museum of Man, 1350 El Prado, San Diego, CA 92101, telephone (619) 239-2001, email bgarcia@museumofman.org.

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 San Diego Museum of Man, San Diego, CA, that meet the definition of unassociated funerary objects, sacred objects, and objects of cultural patrimony 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 1928, one cultural item was bequeathed to the San Diego Museum of Man by Abbie Warren Goodale Boutelle. The item was collected by Mrs. Boutelle from an unknown context. Beginning in 1895, Mrs. Boutelle and her husband acquired extensive collections of cultural items made by California indigenous communities. At the time of her death, Mrs. Boutelle left more than 300 Native American cultural resources to the San Diego Museum of Man. The one object of cultural patrimony is a storage basket.

In 1931, three cultural items were donated to the San Diego Museum of Man by Mrs. Stewart Kendall. These items were collected from an unknown context by the donor's father-in-law, most likely between 1890 and 1906. The two sacred objects are a basket cap, and an apron made of twisted strands of yellow and brown colored grass and decorated with a band of seed pods. The one object of cultural patrimony is a basket tray.

In 1931, 13 cultural items were donated to the San Diego Museum of Man by Commander and Mrs. Earl B. Brix. These items were collected from an unknown context by Mrs. Brix's father, Dr. William L. Kneedler, a U.S. Army surgeon whose various Army appointments enabled him to collect cultural items from various locales. The one unassociated funerary object is a basket cap. The six sacred objects are basket caps. The six objects of cultural patrimony are four mush baskets, one storage basket, and one burden basket.

In 1936, two cultural items were donated to the San Diego Museum of Man by Dr. J. H. Mallery. These items were collected from an unknown context by Dr. Mallery. The two objects of cultural patrimony are one burden basket and one baby basket.

In 1939, one cultural item was donated to the San Diego Museum of Man by Mrs. Herbert Doolittle. This item was collected from an unknown context. The sacred item is a basket cap.

In 1941, one cultural item was donated to the San Diego Museum of Man by Mrs. Emma A. Davis. This item was collected from an unknown context. The sacred item is a basket cap.

In 1945, two cultural items were donated to the San Diego Museum of

Man by Ruth Ingersoll Baily. These items were collected from an unknown context. The two objects of cultural patrimony are one cooking basket and one burden basket.

In 1946, three cultural items were donated to the San Diego Museum of Man by the heirs of Edith H. Williams. These items were collected by Mrs. Williams from an unknown context. The two sacred objects are basket caps. The one object of cultural patrimony is a mush basket.

In 1951, one cultural item was donated to the San Diego Museum of Man by Dr. Henry Stoeber. These items were collected from an unknown context. The object of cultural patrimony is a mush basket.

In 1953, two cultural items were donated to the San Diego Museum of Man by Mrs. Irving T. Snyder. These items were collected by Mrs. Snyder from an unknown context prior to 1935, but most likely around 1900. The one unassociated funerary object is a puberty basket. The one sacred objects is a basket cap.

In 1956, one cultural item was purchased by the San Diego Museum of Man from Fred T. Wheeler Curios. This item was collected from an unknown context. The sacred item is a drum. The drum is rawhide stretched over a square wooden frame with a braided leather loop handle at top. The drum is painted red with black and yellow geometric designs.

In 1956, one cultural item was received by the San Diego Museum of Man as part of an exchange with the Denver Museum of Art. The item was collected by Grace Nicholson at an unknown date and from an unknown context. The sacred item is a headband. The headband is made of white buckskin adorned with red woodpecker scalps, woodpecker feathers, cormorant or mallard feathers, and white deer hair. When not in use, the headband is wrapped on a cylindrical log of wood.

In 1957, seven cultural items were received at the San Diego Museum of Man as part of an exchange with the State Indian Museum. These objects were acquired by the State Indian Museum through an unknown context. The three sacred items are one headdress, one set of feather plumes, and one otter-skin quiver. The four unassociated funerary objects are two obsidian blades and two steatite pipes. The headdress is a buckskin hoop stuffed with bark fiber and covered with woodpecker and duck feathers, as well as deer hair. Small slits on either side of the hoop are for the holding ceremonial feather plumes. The accompanying feather plumes are of