Walters. In 1939, Walters sold the bundle to the Denver Art Museum where it was accessioned as 1939.68. In 1948, this bundle was exchanged to the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, but the belt was retained by the Denver Art Museum.

In 1939, the Dog Society bundle was sold by its keeper, a citizen of the Piegan Nation named Bull Plume, to Percy Creighton, a citizen of the Blood Tribe. In April 1939, Creighton sold the headdress bundle to Madge Hardin Walters. In 1940, Walters sold this bundle to the Denver Art Museum where it was accessioned as 1940.157.

In 1937, the Dog Society headdress was in the keeping of an unnamed woman who was probably a member of the Dog Society until her death in March or April of 1937. In April 1937, a citizen of the Blood Tribe named Big Sorrel Horse acquired the headdress and sold it to Madge Hardin Walters. In 1938, Walters sold this headdress to the Denver Art Museum, where it was accessioned as 1938.142.

In 1938, the Dog Society sash bundle was sold by a man named Running Weasel to Percy Creighton, and that same year Creighton sold this bundle to Madge Hardin Walters. In January 1939, Walters sold this Dog Society sash bundle to the Denver Art Museum where it was accessioned as 1939.124. Creighton's correspondence to Walters contains the statement that the Dog Society wished to retain the bundle for society usage, but Running Weasel sold it anyway.

Denver Art Museum records show that the above five cultural items originated from two societies of the Blood Tribe during the 1930s. Consultation in 1998 with representatives and religious leaders of the Blood Tribe confirm the identifications of the cultural items as originating from the two societies of the tribe. The Blood Tribe is one of four tribes comprising the Blackfoot Confederacy, which also includes the Blackfeet Nation, the Piegan Nation, and the Siksika Nation. The present-day Blackfoot Confederacy is descended from the four tribes of the Blackfoot Confederacy as it existed during the 1930s.

The Blackfeet Nation, acting on behalf of the Blackfoot Confederacy, submitted a claim to the Denver Art Museum containing evidence showing that society organizations hold communal title to bundles which are ritually transferred from one keeper to the next. Denver Art Museum's analysis of the records of transactions showed that the individuals who sold each of the above five cultural items were acting as individuals who lacked authority to alienate these communally-owned cultural items.

Based on the above mentioned information, officials of the Denver Art Museum have determined that, pursuant to 43 CFR 10.2 (d)(4), these five cultural items have ongoing historical, traditional, and cultural importance central to the tribe itself, and could not have been alienated, appropriated, or conveyed by any individual and were considered inalienable at the time the objects were separated from the group. Officials of the Denver Art Museum have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these items and the Blackfeet Nation on behalf of the Blackfoot Confederacy (Blackfeet Nation, Piegan Nation, Blood Tribe, and Siksika Nation).

This notice has been sent to officials of the Blackfeet Nation and the Blackfoot Confederacy (Blackfeet Nation, Piegan Nation, Blood Tribe, and Siksika Nation). Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Nancy J. Blomberg, Curator of Native Arts, Denver Art Museum, 100 West 14th Avenue Parkway, Denver, CO 80204; telephone: (720) 913-0161 before March 31, 2000. Repatriation of these objects to the Blackfeet Nation on behalf of the Blackfoot Confederacy (Blackfeet Nation, Piegan Nation, Blood Tribe, and Siksika Nation) may begin after that date if no additional claimants come forward.

Dated: February 24, 2000.

Francis P. McManamon,

Departmental Consulting Archeologist, Manager, Archeology and Ethnography Program.

[FR Doc. 00–4829 Filed 2–29–00; 8:45 am]

BILLING CODE 4310–70–F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items in the Possession of the Heard Museum, Phoenix, AZ

AGENCY: National Park Service.

ACTION: Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate cultural items in the possession of the Heard Museum, Phoenix, AZ which meets the definition of ''sacred object'' under Section 2 of the Act.

The cultural items consist of two rattles and four paddles. The first rattle is made of leather, bamboo, porcupine quills and fur. The second rattle is made of leather, cotton string, fur, and feathers. The four paddles are painted wood.

In 1973, the first rattle was donated to the Heard Museum by Dr. and Mrs. Byron Butler; and the rattle was collected at an unknown date in an unknown location. In 1974, the second rattle was donated to the Heard Museum by Woodard's Indian Arts; and the rattle was collected at an unknown date in an unknown location. In 1983, the four paddles were donated to the Heard Museum by Mr. and Mrs. Byron Harvey III; and these paddles were collected at an unknown date in an unknown location.

Consultation evidence presented by representatives of the Navajo Nation indicates that these rattles and paddles are used in a number of ceremonies including the Male Shooting Way Chant. Consultation further indicates these six cultural items are specific ceremonial objects needed by traditional Navajo medicine men for the practice of traditional Navajo ceremonies.

Based on the above-mentioned information, officials of the Heard Museum have determined that, pursuant to 43 CFR 10.2(d)(3), these six cultural items are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Heard Museum have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these items and the Navajo Nation.

This notice has been sent to officials of the Navajo Nation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Gloria Lomahaftewa, Assistant to the Director for Native American Relations, Heard Museum, 2301 N. Central Ave., Phoenix, AZ 85004–1480; telephone: (602) 252–8840 before March 31, 2000. Repatriation of these objects to the Navajo Nation may begin after that date if no additional claimants come forward.

Dated: February 9, 2000.

Francis P. McManamon,

Departmental Consulting Archeologist, Manager, Archeology and Ethnography Program.

[FR Doc. 00–4828 Filed 2–29–00; 8:45 am]

BILLING CODE 4310–70–F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains from Georgia 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), 43 CFR 10.9, of the completion of an inventory of human remains from Georgia 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 the Peabody Museum of Arhcaeology and Ethnography professional staff in consultation with representatives of the Choctaw Nation of Oklahoma; the Jena Band of Choctaw Indians, Louisiana; and the Mississippi Band of Choctaw Indians, Mississippi.

In 1959, human remains representing one individual were permanently loaned to the Peabody Museum by the Warren Anatomical Museum, Harvard Medical School. No known individual was identified. No associated funerary objects are present.

Based on museum documentation, these human remains are believed to have been collected from an unknown location in Georgia, possibly by an individual names Hoyt. Museum documentation further describes these human remains as Choctaw. The attribution of such a specific cultural affiliation to these human remains indicates that the interment post-dates sustained contact between indigenous groups and Europeans beginning in the 17th century.

Although these human remains were from an area commonly thought to be outside traditional Choctaw territory, oral traditions and historic evidence support cultural affiliation with the Choctaw Nation of Oklahoma. Representatives of the Choctaw Nation of Oklahoma have described wide-ranging population movements by Choctaw individuals from Georgia. Representatives of the Jena Band of Choctaw Indians, Louisiana and the Mississippi Band of Choctaw Indians of Mississippi have indicated they were not part of those population movements. Based on consultation evidence, the condition of the human remains, and the occupation of this region by Choctaw people, these human remains have been affiliated solely with the Choctaw Nation of Oklahoma.

Based on the above mentioned information, officials of the Peabody Museum of Arhcaeology and Ethnography have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnography have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and the Choctaw Nation of Oklahoma.

This notice has been sent to officials of the Choctaw Nation of Oklahoma; the Jena Band of Choctaw Indians, Louisiana; and the Mississippi Band of Choctaw Indians, Mississippi. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Barbara Isaac, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Ave., Cambridge, MA 02138; telephone: (617) 495–2254, before March 31, 2000. Repatriation of the human remains to the Choctaw Nation of Oklahoma may begin after that date if no additional claimants come forward.

Dated: February 9, 2000.

Francis P. McManamon,

Departmental Consulting Archeologist, Manager, Archeology and Ethnography Program.

[FR Doc. 00–4826 Filed 2–29–00; 8:45 am]

BILLING CODE 4310–70–F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains from Kansas in the Possession of the Peabody Museum of Natural History, Yale University, New Haven, CT

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.9, of the completion of an inventory of human remains from Kansas in the possession of the Peabody Museum of Natural History (Yale Peabody Museum), Yale University, New Haven, CT.

A detailed assessment of the human remains was made by Yale Peabody Museum professional staff in consultation with representatives of the Pawnee Indian Tribe of Oklahoma.

In 1873, human remains representing two individuals recovered from the upper fork of the Solomon River, Kansas, were donated to the Yale Peabody Museum by Joseph Savage. No known individuals were identified. No associated funerary objects are present.

Based on documentary evidence and consultation with representatives of the Pawnee Indian Tribe, these individuals have been determined to be Native American. Based on geographic origin of these human remains, published accounts of the traditional territory of the Pawnee, and historical information provided by the Pawnee Indian Tribe of Oklahoma, the preponderance of the evidence for cultural affiliation of these human remains has been determined to be with the Pawnee Indian Tribe of Oklahoma.

Based on the above mentioned information, officials of the Yale Peabody Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of two individuals of Native American ancestry. Officials of the Yale Peabody Museum have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and the Pawnee Indian Tribe of Oklahoma.

This notice has been sent to officials of the Pawnee Indian Tribe of Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. Richard Burger, Director, Yale Peabody Museum of Natural History, 170 Whitney Avenue, P.O. Box 208118, New Haven, CT 06520–8118; telephone: (203) 432–3752, before March 31, 2000. Repatriation of the human remains to the Pawnee Indian Tribe of Oklahoma may begin after that date if no additional claimants come forward.

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