

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 and associated funerary objects in the control of the Georgia Department of Natural Resources, Atlanta, GA, and in the possession of the Antonio J. Waring Archaeological Laboratory, State University of West Georgia, Carrollton, GA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the human remains was made by Georgia Department of Natural Resources and Antonio J. Waring Archaeological Laboratory, State University of West Georgia professional staff in consultation with representatives of the Cherokee Nation, Oklahoma, Eastern Band of Cherokee Indians of North Carolina, and United Keetoowah Band of Cherokee Indians of Oklahoma.

In 1954, human remains representing a minimum of one individual were removed from New Echota (9GO42), Gordon County, GA, by Georgia Historical Commission staff. In 1972, the Georgia General Assembly dissolved the Commission and assigned its properties, including human remains from New Echota, to the newly created Georgia Department of Natural Resources. No known individual was identified. No associated funerary objects are present.

The excavations were conducted by the Georgia Historical Commission to prepare a reconstruction of the town of New Echota, which had been the capital of the Cherokee Nation from 1825 to 1836. The human remains were recovered from a residence within the town limits. The remains have been identified as Cherokee because of their association with the historically-documented Cherokee capital.

Based on the above-mentioned information, officials of the Georgia Department of Natural Resources 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 Georgia Department of Natural Resources also have determined that, pursuant to 43

CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between these Native American human remains and the Cherokee Nation, Oklahoma, Eastern Band of Cherokee Indians of North Carolina, and United Keetoowah Band of Cherokee Indians of Oklahoma.

This notice has been sent to officials of the Cherokee Nation, Oklahoma, Eastern Band of Cherokee Indians of North Carolina, and United Keetoowah Band of Cherokee Indians of Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact David Crass, NAGPRA Coordinator, Georgia State Parks and Historic Sites, Suite 1352, 205 Butler Street SE, Atlanta, GA 30334, telephone (404) 656-9344, before August 8, 2002. Repatriation of the human remains to the Cherokee Nation, Oklahoma, Eastern Band of Cherokee Indians of North Carolina, and United Keetoowah Band of Cherokee Indians of Oklahoma may begin after that date if no additional claimants come forward.

Dated: April 9, 2002.

**Robert Stearns,**

*Manager, National NAGPRA Program.*

[FR Doc. 02-17088 Filed 7-8-02; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the U.S. Department of Defense, Army Corps of Engineers, Vicksburg District, Vicksburg, MS**

**AGENCY:** National Park Service, Interior.  
**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 completion of an inventory of human remains in the possession of the U.S. Department of Defense, Army Corps of Engineers, Vicksburg District, Vicksburg, MS.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these Native American human remains. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the human remains was made by professional staff

of the National Museum of Natural History, Smithsonian Institution, Washington, D.C., and Coastal Environments, Inc., Baton Rouge, LA, under contract to the Army Corps of Engineers, Vicksburg District, in consultation with representatives of the Caddo Indian Tribe of Oklahoma.

In 1977, human remains representing a minimum of eight individuals were removed from the Hanna site (16RR4), Red River Parish, LA, by New World Research, Inc., prior to construction of the Red River Waterway project. In 1982, control of the collections that resulted from these excavations during the Red River Waterway project was transferred from the Army Corps of Engineers, New Orleans District to the Vicksburg District. No known individuals were identified. No funerary objects are present.

Based on radiocarbon dates, these burials are dated to A.D. 1000-1300. Archeological and geographic evidence indicate that during this time period, the Hanna site was occupied by the Caddo people, who are represented today by the Caddo Indian Tribe of Oklahoma.

Based on the above-mentioned information, officials of the Army Corps of Engineers' Vicksburg District have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of eight individuals of Native American ancestry. Officials of the Army Corps of Engineers' Vicksburg District also have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between these Native American human remains and the Caddo Indian Tribe of Oklahoma.

This notice has been sent to officials of the Caddo Indian Tribe of Oklahoma; Chickasaw Nation, Oklahoma; Choctaw Nation of Oklahoma; Coushatta Tribe of Louisiana; Jena Band of Choctaw Indians, Louisiana; Mississippi Band of Choctaw Indians, Mississippi; Quapaw Tribe of Indians, Oklahoma; and Tunica-Biloxi Indian Tribe of Louisiana. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Mr. James Wojtala, Environmental Analysis Section, Environmental and Economic Analysis Branch, Planning, Programs, and Project Management Division, Vicksburg District, U.S. Army Corps of Engineers, 4155 Clay Street, Vicksburg, MS 39183-3435, telephone (601) 631-5428, before August 8, 2002. Repatriation of the human remains to the Caddo Indian Tribe of Oklahoma may begin after that

date if no additional claimants come forward.

Dated: May 1, 2002.

**Robert Stearns,**

*Manager, National NAGPRA Program.*

[FR Doc. 02-17087 Filed 7-8-02; 8:45 am]

**BILLING CODE 4310-70-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate Cultural Items in the Possession of the Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM**

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

Notice is hereby given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.10 (a)(3), of the intent to repatriate cultural items in the possession of the Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM, that meet the definition of "sacred objects" and "objects of cultural patrimony" under Section 2 of the Act.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these cultural items. The National Park Service is not responsible for the determinations within this notice.

The 11 objects are 2 Katsina mask nosepieces, a Katsina mask horn piece, a mask fragment, a textile belt, a basket bowl (Paho-inpi), a ceramic bowl, a kickstone, and 3 prayer sticks.

In 1967, the two Katsina mask nosepieces (catalogue numbers 67.47.2 and 67.47.3), the Katsina mask horn piece (67.47.4), the kickstone (67.47.5), and a prayer stick (67.47.10) were donated by Florence Ellis to the Maxwell Museum of Anthropology. Museum records indicate that the cultural items were found buried in an abandoned house in Walpi, NM, in 1966 by a Hopi man who subsequently gave or sold them to Mary Ewing, who then sold them to Florence Ellis. During consultation with the Hopi Tribe of Arizona, on behalf of the Society Priests, information was provided that identifies these cultural items as sacred and substantiates the claim that they are needed by traditional religious leaders, and that they are of such central importance to the tribe that they could

not have been alienated by an individual.

In 1969, two prayer sticks consisting of a wood branch with feathers and string attached (catalogue numbers 69.66.28 and 69.66.29) were donated by Florence Ellis to the Maxwell Museum of Anthropology. Museum records indicate that these two cultural items were found on Hopi land. During consultation with the Hopi Tribe of Arizona, on behalf of the Society Priests, information was provided that identifies these cultural items as sacred and substantiates the claim that they are needed by traditional religious leaders, and that they are of such central importance to the tribe that they could not have been alienated by an individual.

In 1970, a shallow ceramic bowl with black on orange design (catalogue number 70.39.17) was donated by Florence Ellis to the Maxwell Museum of Anthropology. Museum records indicate that the bowl was taken from Second Mesa, Hopi. During consultation with the Hopi Tribe of Arizona, on behalf of the Society Priests, information was provided that identifies this cultural item as sacred and substantiates the claim that it is needed by traditional religious leaders, and that it is of such central importance to the tribe that it could not have been alienated by an individual.

In 1978, a coiled basket prayer feather bowl (Paho-inpi) (catalogue number 78.43.1) was donated by Helene Warren to the Maxwell Museum of Anthropology. Museum records indicate that the basket was found in a cave on Hopi land. During consultation with the Hopi Tribe of Arizona, on behalf of the Society Priests, information was provided that identifies this cultural item as sacred and substantiates the claim that it is needed by traditional religious leaders, and that it is of such central importance to the tribe that it could not have been alienated by an individual.

In 1955, the upper part of a mask made of painted wool, felt, and hide was donated by B.M. Dutton to the Maxwell Museum of Anthropology. Museum records indicate that the mask part was collected by Mr. R. Plummer in the 1880s from Hopi land. During consultation with the Hopi Tribe of Arizona, on behalf of the Society Priests, information was provided that identifies this cultural item as sacred and substantiates the claim that it is needed by traditional religious leaders, and that it is of such central importance to the tribe that it could not have been alienated by an individual.

In 1979, a painted canvas belt was donated by Mark Hooper to the Maxwell Museum of Anthropology. Museum records indicate that the belt came from Hopi land and that it is used in the snake dance. During consultation with the Hopi Tribe of Arizona, on behalf of the Society Priests, information was provided that identifies this cultural item as sacred and substantiates the claim that it is needed by traditional religious leaders, and that it is of such central importance to the tribe that it could not have been alienated by an individual.

Based on the above-mentioned information, officials of the Maxwell Museum of Anthropology, University of New Mexico have determined that, pursuant to 43 CFR 10.2 (d)(3), these 11 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 Maxwell Museum of Anthropology, University of New Mexico also have determined that, pursuant to 43 CFR 10.2 (d)(4), these 11 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. Lastly, officials of the Maxwell Museum of Anthropology, University of New Mexico have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between these sacred objects and objects of cultural patrimony and the Hopi Tribe of Arizona.

This notice has been sent to officials of the Hopi Tribe of Arizona and the Hopi Cultural Preservation Office. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these sacred objects and objects of cultural patrimony should contact Kathryn Klein, Curator of Ethnology, Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM 87131-1201, telephone (505) 277-1936, before August 8, 2002. Repatriation of these sacred objects and objects of cultural patrimony to the Hopi Tribe of Arizona may begin after that date if no additional claimants come forward.

Dated: May 28, 2002.

**Robert Stearns,**

*Manager, National NAGPRA Program.*

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