

that can be reasonably traced between these Native American human remains and the Arapahoe Tribe of the Wind River Reservation, Wyoming; Cheyenne-Arapaho Tribes of Oklahoma; Comanche Nation, Oklahoma; Kiowa Indian Tribe of Oklahoma; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, Pawnee Nation of Oklahoma; South Dakota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Standing Rock Sioux Tribe of North & South Dakota; and Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico, & Utah.

This notice has been sent to officials of the Apache Tribe of Oklahoma; Arapahoe Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne and Arapaho Tribes of Oklahoma; Cheyenne River Sioux Tribe, South Dakota; Comanche Nation, Oklahoma; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Crow Tribe of Montana; Flandreau Santee Sioux Tribe of South Dakota; Fort Sill Apache Tribe of Oklahoma; Jicarilla Apache Tribe of the Jicarilla Apache Indian Reservation, New Mexico; Kiowa Indian Tribe of Oklahoma; Lower Brule Sioux tribe of the Lower Brule Reservation, South Dakota; Mescalero Apache Tribe, New Mexico; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Pawnee Nation of Oklahoma; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Shoshone-Bannock Tribes of the Fort Hall Reservation, Idaho; Shoshone Tribe of the Wind River Reservation, Wyoming; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Standing Rock Sioux Tribe of North & South Dakota; Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico, & Utah; White Mesa Ute Tribe, Utah; Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma; and Yankton Sioux Tribe of South Dakota. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Dr. Brenda Martin, NAGPRA Coordinator, Fort Collins Museum, 200 Mathews Street, Fort Collins, CO 80524, telephone (970)

416-2702, before October 15, 2002. Repatriation of the human remains to the Cheyenne and Arapaho Tribes of Oklahoma may begin after that date if no additional claimants come forward.

Dated: July 17, 2002.

C. Timothy McKeown,

Acting Manager, National NAGPRA Program.

[FR Doc. 02-23127 Filed 9-11-02; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items in the Possession of the Koshare Indian Museum, La Junta, CO

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 Koshare Indian Museum that meet the definition of "objects of cultural patrimony" and "unassociated funerary objects" 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 three cultural items are a raven Chilkat robe, an eagle dagger, and an oyster catcher rattle.

In 1971, the Chilkat robe was purchased by J.F. Burshears for the Koshare Indian Museum. The robe was made by Anna Klaney, also known as K'aaanakeek Tlaa, for her husband's family. Her husband was the housemaster of the Frog House, one of the Gaanaaxteidi clan houses in the village of Klukwan. The Gaanaaxteidi are of the Raven moiety of the Tlingit, and the emblem on the robe is a raven. Museum documentation and consultation evidence indicate that the Chilkat robe has ongoing historical, traditional, or cultural importance central to the Tlingit culture, and may not be alienated, appropriated, or conveyed by any individual.

At an unknown date, the eagle dagger came into the possession of the Koshare Indian Museum. The dagger consists of a carved wooden handle that contains an eagle crest that is common among

Tlingit clans. Museum documentation and consultation evidence indicate that the eagle dagger was used for ceremonial purposes by Tlingit members, that it has ongoing historical, traditional, or cultural importance central to Tlingit culture, and may not be alienated, appropriated, or conveyed by any individual.

Based on the above-mentioned information, officials of the Koshare Indian Museum have determined that, pursuant to 43 CFR 10.2 (d)(4), these two cultural items have ongoing historical, traditional, or cultural importance central to the tribe itself, and may not be alienated, appropriated, or conveyed by any individual.

The oyster catcher rattle consists of a wooden fragment and was donated to the Koshare Indian Museum by Julian H. Salomon in 1984. Consultation evidence indicates that this rattle was removed from the specific burial site of an individual, and that rattles of this type are unique to the Tlingit and were used only by the *ixt'* (shaman) of the Tlingit, and were placed with the deceased shaman in above-ground burials.

Based on the above-mentioned information, officials of the Koshare Indian Museum have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), this one cultural item is 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 is believed, by a preponderance of the evidence, to have been removed from a specific burial site of an Native American individual.

Officials of the Koshare Indian Museum 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 objects of cultural patrimony and unassociated funerary object and the Central Council of Tlingit & Haida Indian Tribes.

This notice has been sent to officials of the Cape Fox Corporation, Central Council of Tlingit and Haida Indian Tribes, Chilkat Indian Village, Ketchikan Indian Corporation, Organized Village of Saxman, Sealaska Heritage Corporation, and Yakutat Tlingit Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects of cultural patrimony and unassociated funerary object should contact Tina Wilcox, Collections Manager, Koshare Indian Museum, 115 West 18th Street, P.O. Box 580, La Junta, CO 81050, telephone (719) 384-4411, before October 15, 2002. Repatriation of these objects of cultural patrimony and

unassociated funerary object to the Central Council of Tlingit & Haida Indian Tribes may begin after that date if no additional claimants come forward.

Dated: July 9, 2002

Robert Stearns,

Manager, National NAGPRA Program.

[FR Doc. 02-23133 Filed 9-11-02; 8:45 am]

BILLING CODE 4310-70-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item in the Possession of the Minnesota Museum of American Art, Saint Paul, MN

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of the Minnesota Museum of American Art that meets the definition of "sacred object" and "object 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 cultural item is a shaman's dancing apron (Minnesota Museum of American Art accession number 57.14.16) made in about 1880-1900 from a Chilkat blanket and composed of wool leather, yarn, and deer claws. It measures 28 by 45 inches. Museum accession records describe the apron as "Made of the right end of a Chilkat blanket, whose design does not appear in Emmon's book. All of the lateral field and about 3 inches of the central field appear. The yellow figures are outlined in orange yarn. The white yarn is mountain goat wool. The top blue of the blanket is heavy four-ply brown cotton cord. The sidelines are twisted sinew. The apron has a buckskin fringe at the bottom with 39 deer hooves attached. It belonged to an Indian doctor Gambies Jim."

The apron, listed as number 632 of the Rasmussen Collection, was purchased by the Minnesota Museum of American Art in 1957 from the Portland Art Museum. The Portland Art Museum

acquired these works from Mr. Axel Rasmussen who was superintendent of schools in Skagway, AK. Representatives of the Central Council of the Tlingit & Haida Indian Tribes have provided evidence that this shaman's dancing apron is needed for religious ceremonies by the Tlingit, and specifically by the Gaanax.adi clan. Representatives of the Central Council of the Tlingit & Haida Indian Tribes also provided evidence that this shaman's dancing apron has ongoing historical, traditional, or cultural importance to the Tlingit people, and that it could not have been alienated, appropriated, or conveyed by any individual.

Based on the above-mentioned information, officials of the Minnesota Museum of American Art have determined that, pursuant to 43 CFR 10.2 (d)(3), this cultural item is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Minnesota Museum of American Art also have determined that, pursuant to 43 CFR 10.2 (d)(4), this cultural item has ongoing historical, traditional, or cultural importance central to the tribe itself, and could not have been alienated, appropriated, or conveyed by any individual. Lastly, officials of the Minnesota Museum of American Art have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between this sacred object/object of cultural patrimony and the Central Council of the Tlingit & Haida Indian Tribes.

This notice has been sent to officials of the Central Council of the Tlingit & Haida Indian Tribes. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this sacred object/object of cultural patrimony should contact Lin Nelson Mayson, Museum Curator, Museum of American Art, 505 Landmark Center, 75 West Fifth Street, Saint Paul, MN 55102, telephone (651) 292-4370, before October 15, 2002. Repatriation of this sacred object/object of cultural patrimony to the Central Council of the Tlingit & Haida Indian Tribes of Alaska may begin after that date if no additional claimants come forward.

Dated: July 3, 2002.

Robert Stearns,

Manager, National NAGPRA Program.

[FR Doc. 02-23131 Filed 9-11-02; 8:45 am]

BILLING CODE 4310-70-S

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 Museum of Natural History and Planetarium, Roger Williams Park, Providence, RI; Correction

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 the completion of an inventory of human remains and associated funerary objects in the possession of the Museum of Natural History and Planetarium, Roger Williams Park, Providence, RI.

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.

This notice corrects information that was reported in a Notice of Inventory Completion published October 4, 2001 (Federal Register document 01-24936, pages 50672-50673), which was itself a correction of a Notice of Inventory Completion published May 3, 2001 (Federal Register document 01-11141, pages 22248-22250). In both notices, the name of a site where human remains and associated funerary objects were discovered was wrongly reported, as were dates of transfer in the collection history of objects from that site.

Paragraphs 16 and 17 of the October 4, 2001, notice reported human remains representing one individual and four associated funerary objects as coming from Jamestown, RI. The site name should be corrected to Burr's Hill Burial Ground, Warren, RI, and the information should be reported along with the human remains in the preceding two paragraphs. In paragraphs 14 and 15, dates of transfer in the collection history of objects from Burr's Hill Burial Ground were wrongly reported.

To correct this information, paragraphs 16 and 17 should be deleted, and the human remains representing one individual and four associated funerary objects should be included in paragraphs 14 and 15 to read: