

to the Tunica-Biloxi Indian Tribe of Louisiana may proceed after that date if no additional claimants come forward.

Dated: December 18, 2002.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 03-5509 Filed 3-6-03; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Oakland Museum of California, Oakland, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, Sec. 7, of the intent to repatriate cultural items in the possession of the Oakland Museum of California, Oakland, CA, that meet the definition of "sacred 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, Sec. 5 (d)(3). 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 items are two 19th-century shamans' power figures (Oakland Museum of California accession number H18.781A-B). Both are carved from wood and depict human figures with a three-step facial structure and a skeletal body structure. The first figure (H81.781A) is carved with its hands on its belly and measures 18 inches by 1.5 inches by 1 inch. The second figure (H18.781B) is carved with its hands at its sides and measures 17 inches by 1.75 inches by 1.5 inches. It has inlaid shell eyes and a broken base.

Both figures were donated to the Oakland Public Museum (now Oakland Museum of California) in 1927 by Mrs. A. Ellwood Brown. It is unknown how and when Mrs. Brown acquired these figures. They originally were described and catalogued as coming from the Pacific Islands.

Modern researchers have identified these objects as Quinault shamans' figures. Lawrence Dawson of the Lowie Museum of Anthropology (now Phoebe A. Hearst Museum of Anthropology) at

the University of California, Berkeley, CA, identified the figures as shamans' wands originating from the Olympic Peninsula, WA. Dr. Robin Wright, Curator of Native American Art at the Burke Museum, University of Washington, Seattle, WA, described them as Quinault shamans' power figures. Similar objects are described as Quinault shamans' rattles by Ronald Olsen in his 1967 book, "The Quinault Indian. Adze, Canoe, and House Types of the Northwest Coast." Consultation evidence presented by representatives of the Quinault Tribe of the Quinault Reservation, Washington confirms that these figures are used in potlatches and other ceremonies, including the first salmon ceremony, the salmonberry feast, and the elk ceremony. Representatives of the Quinault Tribe of the Quinault Reservation, Washington have also stated that these objects are needed by traditional religious leaders for the practice of traditional Native American religions by their present-day adherents.

Officials of the Oakland Museum of California have determined that, pursuant to 25 U.S.C. 3001, Sec. 2 (3)(C), these 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 Oakland Museum of California also have determined that, pursuant to 25 U.S.C. 3001, Sec. 2 (2), there is a relationship of shared group identity that can be reasonably traced between these sacred objects and the Quinault Tribe of the Quinault Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these sacred objects should contact Ms. Carey Caldwell, Curator of Special Projects, History Department, Oakland Museum of California, 1000 Oak Street, Oakland, CA 94607-4892, telephone (510) 238-3842, before April 7, 2003. Repatriation of these sacred objects to the Quinault Tribe of the Quinault Reservation, Washington may proceed after that date if no additional claimants come forward.

The Oakland Museum of California is responsible for notifying the Quinault Tribe of the Quinault Reservation, Washington that this notice has been published.

Dated: January 21, 2003.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 03-5507 Filed 3-6-03; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion of Human Remains and Associated Funerary Objects in the Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA; Correction

AGENCY: National Park Service, Interior.

ACTION: Notice; correction.

Notice is here given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, Sec. 3, of the completion of an inventory of human remains and associated funerary objects in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA. These human remains and associated funerary objects were removed from a gravesite near Kelseyville, Lake County, CA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003, Sec. 5 (d)(3). 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 the number of associated funerary objects listed in paragraphs 4 and 6 of a Notice of Inventory Completion published in the **Federal Register** on November 22, 2000 (FR Doc. 00-29834, pages 70363-70364).

Paragraph 4 is corrected by substituting the following paragraph:

In 1908, human remains representing one individual were collected by Grace A. Nicholson, and donated to the Peabody Museum of Archaeology and Ethnology by Lewis H. Farlow. This individual had been identified as Captain Posh-ka of the Kuh-lah-na-pi Tribe of Pomo Indians. The 118 associated funerary objects are 10 lots of shell beads, 10 stone beads, 30 clam shells, 5 stone chips, 9 stone knives, 5 bone fragments, 3 ceramic fragments, 29 buttons, 9 nails, 3 metal toy fragments, 2 obsidian fragments, 2 stone pestles, and 1 stone mortar.

Paragraph 6 is corrected by substituting the following paragraph:

Based on the above-mentioned information, officials of the Peabody Museum of Archaeology and Ethnology 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 Ethnology also have determined that pursuant to 43 CFR 10.2 (d)(2), the 118 objects listed 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. Lastly, officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 43 CFR 10.2 (c), there is a relationship of shared group identity that can be reasonably traced between these human remains and associated funerary objects and the Big Valley Band of Pomo Indians of the Big Valley Rancheria, California. This notice has been sent to officials of the Big Valley Band of Pomo Indians of the Big Valley Rancheria, California, and the Lake County Inter-Tribal NAGPRA Consortium. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496-3702, before April 7, 2003. Repatriation of the human remains and associated funerary objects to the Big Valley Band of Pomo Indians of the Big Valley Rancheria, California may begin after that date if no additional claimants come forward.

Dated: December 17, 2002.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 03-5504 Filed 3-6-03; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: U.S. Department of the Interior, National Park Service, Sitka National Historical Park, Sitka, AK

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, Sec. 7, of the intent to repatriate cultural items in the possession of the U.S. Department of the Interior, National Park Service, Sitka National Historical Park, Sitka, AK, 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, Sec. 5 (d)(3). The determinations within this notice are the sole responsibility of the National Park unit that has control of these cultural items. The Assistant Director, Cultural Resources Stewardship and Partnerships is not responsible for the determinations within this notice.

The first object is a Russian blacksmith's hammer known as K'alyaan aayi tákl' or Katlian's Hammer. The hammerhead is iron, formed in a modified cylindrical shape. Rounded, hammered surfaces are at both ends, with a large crack running through the entire body near the top side. The hammer measures 14 centimeters long by 4.5 centimeters in diameter. An oval hole for a handle is in the middle of the length of the head. The handle is missing.

In 1972 Mrs. Mary Williams, a Kiks.ádi woman of Sitka, AK, sold the hammer to Sitka National Historical Park.

The claim asserting that the hammer is an object of cultural patrimony was filed by the Central Council of Tlingit and Haida Indian Tribes acting on behalf of the Kiks.ádi clan of Sitka, AK. Originally a Russian blacksmith's hammer, it was captured by the Kiks.ádi during their 1802 attack on the Russian fort at Old Sitka, and subsequently used by the Kiks.ádi warrior K'alyaan during the Kiks.ádi battle against the Russians in 1804 at the mouth of Indian River in Sitka. It is a Western object that took on ceremonial significance in Kiks.ádi memory, symbolizing their loss of life and resistance to domination. Oral history recordings and archival documentation at Sitka National Historical Park, as well as evidence provided by the Kiks.ádi clan of Sitka, confirm that the hammer has been and is of ongoing historical, traditional, or cultural importance to the clan and that no individual had the right to alienate it from clan ownership.

The second object is a Chilkat robe known as the Yaaw T'eiyí Naaxein or Herring Rock Robe. The robe is 5 feet 4 inches wide and 3 feet long at its deepest point, with a row of fringe 16 inches long along the bottom edge. It is woven of goat wool and cedar bark in the traditional manner. The crest design, woven in green, black, yellow, and white, represents the story of the Herring Rock in Sitka.

The robe was commissioned in the traditional manner by Mrs. Sally Hopkins of the Kiks.ádi clan and woven

by Mrs. Anna Klaney of Klukwan in 1938. It was passed from Mrs. Hopkins to her son, Peter Nielsen. Peter Nielsen sold the robe to Mr. Joe Ashby of Sitka in 1967, and Mr. Ashby sold the robe to the Mt. McKinley Natural History Association in 1969. The Mt. McKinley Natural History Association donated the robe to Sitka National Historical Park that year.

The claim asserting that the robe is an object of cultural patrimony was filed by the Central Council of Tlingit and Haida Indian Tribes acting on behalf of the Kiks.ádi clan of Sitka, AK. Oral history recordings, archival documentation, and historical photographs in the collection of Sitka National Historical Park and the Southeast Alaska Indian Cultural Center, as well as testimony provided by the Kiks.ádi clan of Sitka, identify the Herring Rock site, Herring Rock crest, Herring Rock story, and the Herring Rock robe as traditional property of the Kiks.ádi clan of Sitka. As an object of cultural patrimony, the Herring Rock Robe has been and is of ongoing historical, traditional, or cultural importance central to the clan itself. The clan also states that such property is held in perpetuity by the group, and may not be alienated by an individual clan member.

Officials of Sitka National Historical Park have determined that, pursuant to 25 U.S.C. 3001, Sec. 2 (3)(D), these cultural items have ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual.

Officials of Sitka National Historical Park also have determined that, pursuant to 25 U.S.C. 3001, Sec. 2 (2), there is a relationship of shared group identity that can be reasonably traced between these objects of cultural patrimony and the Central Council of Tlingit and Haida Indian Tribes acting on behalf of the Kiks.ádi clan of Sitka, AK.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects of cultural patrimony should contact Gary Gauthier, Superintendent, Sitka National Historical Park, P.O. Box 738, Sitka, AK 99835, telephone (907) 747-6281, before April 7, 2003. Repatriation of these objects of cultural patrimony to the Central Council of Tlingit and Haida Indian Tribes acting on behalf of the Kiks.ádi clan of Sitka, AK, may begin after that date if no additional claimants come forward.

Sitka National Historical Park is responsible for notifying the Central Council of Tlingit and Haida Indian Tribes acting on behalf of the Kiks.ádi