

DEPARTMENT OF THE INTERIOR**National Park Service****Notice of Intent to Repatriate a Cultural Item: American Museum of Natural History, New York, NY****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 a cultural item in the possession of the American Museum of Natural History, New York, NY, that meets the definition of "object 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 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 hat resembling a Tlingit spruce wood hat but made of brass. A row of sea lion whiskers inserted into the hat extends halfway around the base. The whiskers are held in place by twisted thread. Faceted blue, red, and amber beads are attached to the bases of most of the whiskers. Smaller blue and white beads are attached in various places along the length of some of the whiskers. The hat is topped with four cylinders surmounted by a four-scrolled finial, all made of brass.

The brass hat was procured by George Thorton Emmons at an unknown date. In 1894, the American Museum of Natural History acquired the brass hat from Mr. Emmons and accessioned this cultural item into its collection the same year.

The cultural affiliation of this item is Sitka Tlingit as indicated by museum records and by representatives of Central Council Tlingit and Haida Indian Tribes of Alaska during consultation. Central Council Tlingit and Haida Indian Tribes of Alaska has filed a claim for this cultural item on behalf of the Kiks.adi Clan of Sitka. Museum records and consultation with Central Council Tlingit and Haida Indian Tribes of Alaska indicate that the brass hat was given to a Sitka Kiks.adi Clan chief.

Officials of the American Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001, Sec. 2

(3)(D), this cultural item has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the American Museum of Natural History 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 this object of cultural patrimony and Central Council Tlingit and Haida Indian Tribes of Alaska.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with this object should contact Craig Morris, Acting Director of Cultural Resources, American Museum of Natural History, Central Park West at 79th Street, New York, NY 10024, telephone (212) 769-5883, before April 7, 2003. Repatriation of this object of cultural patrimony to Central Council Tlingit and Haida Indian Tribes of Alaska on behalf of the Kiks.adi Clan may proceed after that date if no additional claimants come forward.

The American Museum of Natural History is responsible for notifying Central Council Tlingit and Haida Indian Tribes of Alaska, Sealaska Corporation, and Sitka Tribe of Alaska that this notice has been published.

Dated: January 21, 2003.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 03-5508 Filed 3-6-03; 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 U.S. Department of Defense, Department of the Army, Fort Benning, GA; Correction****AGENCY:** National Park Service, Interior.**ACTION:** Notice; correction.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, Sec. 5, of the completion of an inventory of human remains and associated funerary objects in the possession of the U.S. Department of Defense, Department of the Army, Fort Benning, GA. These human remains and associated funerary objects were removed from various sites in Chattahoochee, Muscogee, and Russell Counties, GA.

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 list of Native American tribes to which these human remains and associated funerary objects are affiliated. The Chickasaw Nation, Oklahoma was inadvertently omitted from the last two paragraphs of a Notice of Inventory Completion published in the **Federal Register** on August 29, 2002 (FR Doc. 02-22000, pages 55426-55428).

Paragraphs 16 and 17 are corrected by substituting the following paragraphs:

Based on the above-mentioned information, officials at Fort Benning and the U.S. Army installation staff, U.S. Army Engineer District, St. Louis, Mandatory Center of Expertise for the Curation and Management of Archaeological Collections have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 25 individuals of Native American ancestry. Officials at Fort Benning and the U.S. Army installation staff, U.S. Army Engineer District, St. Louis, Mandatory Center of Expertise for the Curation and Management of Archaeological Collections have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 1,551 funerary 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 at Fort Benning and the U.S. Army installation staff, the U.S. Army Engineer District, St. Louis, Mandatory Center of Expertise for the Curation and Management of Archaeological Collections have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can reasonably be traced between these Native American human remains and associated funerary objects and the Muscogee-speaking people who inhabited the region prior to their removal to Oklahoma and elsewhere in 1836, namely the Alabama-Coushatta Tribes of Texas; Alabama-Quassarte Tribal Town, Oklahoma; Chickasaw Nation, Oklahoma; Coushatta Tribe of Louisiana; Kialegee Tribal Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole

Nation of Oklahoma; Seminole Tribe of Florida; and Thlopthlocco Tribal Town, Oklahoma.

This notice has been sent to officials of the Alabama-Coushatta Tribes of Texas; Alabama-Quassarte Tribal Town, Oklahoma; Chickasaw Nation, Oklahoma; Coushatta Tribe of Louisiana; Kialegee Tribal Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida; and Thlopthlocco Tribal Town, 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. Christopher E. Hamilton, Attention: ATZB-ELN-E, Cultural Resource Manager, Fort Benning, GA 31905-5000, telephone (706) 545-2377, before April 7, 2003. Repatriation of the human remains and associated funerary objects to the Alabama-Coushatta Tribes of Texas; Alabama-Quassarte Tribal Town, Oklahoma; Chickasaw Nation, Oklahoma; Coushatta Tribe of Louisiana; Kialegee Tribal Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida; and Thlopthlocco Tribal Town, Oklahoma may proceed after that date if no additional claimants come forward.

Dated: December 12, 2002.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 03-5506 Filed 3-6-03; 8:45 am]

BILLING CODE 4310-70-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item: Field Museum of Natural History, Chicago, IL

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 a cultural item in the possession of the Field Museum of Natural History, Chicago, IL, that meets the definition of "sacred object" 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 item is a Thunder Clan War Bundle, which consists of a club, a pipe and rest, 13 whistles, animal skins, 3 small containers, a fire drill, a headpiece, and a rattle.

The museum purchased the war bundle in 1926 in Winnebago, NE, from Oliver La Mere, a member of the Winnebago Tribe of Nebraska. The museum accessioned the war bundle into its collection the same year.

The war bundle is culturally affiliated with the Ho-Chunk people, who are now the Ho-Chunk Nation of Wisconsin and the Winnebago Tribe of Nebraska. In a letter dated April 20, 1998, the Winnebago Tribe of Nebraska advised the museum that, "[t]he Repatriation Department, representing the Winnebago Tribe of Nebraska has agreed to let the Ho-Chunk Nation of Wisconsin repatriate the sacred Thunder Clan War Bundle (Catalog No. 155613) from the Chicago Field Museum in Chicago. The Winnebago Tribe has agreed that all War Bundles go back to Wisconsin, even though they come from Nebraska, because the Ho-Chunk Nation still does War Bundle ceremonies." Based on this letter and other information provided to the museum by the Ho-Chunk Nation of Wisconsin, it is the museum's understanding that the Winnebago Tribe of Nebraska no longer practices the traditional ways of the Ho-Chunk people and that the Winnebago Tribe of Nebraska will not seek repatriation of the war bundle pursuant to NAGPRA.

Officials of the museum have determined that, pursuant to 25 U.S.C., Sec. 2 (3)(C), 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 museum 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 the war bundle and the Winnebago Tribe of Nebraska and the Ho-Chunk Nation of Wisconsin.

Officials of the museum recognize that the war bundle is significant to the Ho-Chunk Nation of Wisconsin, and assert that the museum has right of possession of the war bundle. However,

the museum has reached an agreement with the Ho-Chunk Nation of Wisconsin that will allow the museum to return the war bundle to the tribe pursuant to the compromise of claim provisions of the museum's repatriation policy. The museum will return the war bundle to the Ho-Chunk Nation of Wisconsin in reliance upon passage by the Ho-Chunk Nation Legislature on November 4, 2002, of Resolution #11-04-02B, "Tribal Property Rights of Repatriated Items," which identifies the war bundle as a sacred object and provides that any object repatriated to the Ho-Chunk Nation of Wisconsin shall be considered property of the Ho-Chunk Nation of Wisconsin and shall be inalienable from the tribe.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with this sacred object should contact Jonathan Haas, MacArthur Curator of North American Anthropology, Field Museum of Natural History, 1400 South Lake Shore Drive, Chicago, IL 60605, telephone (312) 665-7829, before April 7, 2003. Repatriation of this sacred object to the Ho-Chunk Nation of Wisconsin may proceed after that date if no additional claimants come forward.

The Field Museum of Natural History is responsible for notifying the Ho-Chunk Nation of Wisconsin and the Winnebago Tribe of Nebraska that this notice has been published.

December 17, 2002.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 03-5514 Filed 3-6-02; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Horner Collection, Oregon State University, Corvallis, OR

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. 3003, Sec. 5, of the completion of an inventory of human remains in the possession of the Horner Collection, Oregon State University, Corvallis, OR. These human remains were removed from Crescent City, Del Norte County, CA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25