

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

A detailed assessment of the human remains was made by the Horner Collection professional staff in consultation with representatives of the Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; Elk Valley Rancheria, California; and Smith River Rancheria, California.

In 1892, human remains representing one individual were removed from an unknown site in Crescent City, CA. The human remains consist of a skull, on which is written "1892 Crescent City Cal Indian Skull." The skull was included as part of the Dr. J.L. Hill collection, which was acquired from Dr. Hill's daughter in 1925. It is unknown how Dr. Hill acquired these human remains and no provenance documentation is available other than the writing on the skull. No known individual was identified. No associated funerary objects are present.

Smith River Rancheria, California believes the skull to be that of a Tolowa person. The territory of the Tolowa people extended from Wilson Creek in southern Del Norte County, CA, northward along the coast to the Sixes River, OR, and eastward to the crest of the Coast Range. The Crescent City area was heavily occupied by Tolowa people well into historical times. The Smith River Rancheria, California includes approximately 900 enrolled Tolowa members.

Officials of the Horner Collection have determined that, pursuant to 25 U.S.C. 3001, Sec. 2 (9-10), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the Horner Collection 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 Native American human remains and the Smith River Rancheria, California.

The Smith River Rancheria, California submitted a request for repatriation of these human remains. The Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; and Elk Valley Rancheria, California have indicated either verbally or in writing that they agree that the Smith River Rancheria, California is the appropriate claimant for these human remains.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Orcilia Forbes, Vice President for University Advancement, Oregon State University, 2 Gill Coliseum, Corvallis, OR 97331, telephone (541) 737-9260, before April 7, 2003. Repatriation of these human remains to the Smith River Rancheria, California may proceed after that date if no additional claimants come forward.

The Horner Collection is responsible for notifying the Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of Siletz Reservation, Oregon; Elk Valley Rancheria, California; and Smith River Rancheria, California that this notice has been published.

Dated: January 14, 2003.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 03-5505 Filed 3-6-03; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Louisiana State University Museum of Natural Science, Baton Rouge, LA

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), 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 Louisiana State University Museum of Natural Science, Baton Rouge, LA.

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.

A detailed assessment of the human remains was made by Louisiana State University Museum of Natural Science professional staff in consultation with representatives of the Tunica-Biloxi Indian Tribe of Louisiana.

In 1934, human remains representing five individuals were excavated by Dr. James A. Ford at the Angola Farm site

(16WF002), West Feliciana Parish, LA. No known individuals were identified. The 7,899 funerary objects recovered during this excavation are 7,298 glass beads, 15 shell beads, 22 ceramic beads, 400 ceramic sherds, 14 metal gun fragments, 73 metal nails and stakes, 1 metal button, 19 metal pellets, 3 metal tinkers, 21 metal fragments, 20 lead balls, 4 lead pellets, 1 copper fragment, 2 pewter buckles, 4 glass fragments, and 2 stone objects.

In 1935 and 1939, Dr. Ford donated the human remains and associated funerary objects to the Louisiana State University Museum of Natural Science where they were curated until 1974 when they were loaned to Dr. Jeffrey Brain at the Peabody-Essex Museum, Salem, MA, for restudy. The human remains and associated funerary objects were returned to the Louisiana State University Museum of Natural Science in 2002.

On December 13, 2000, the National Park Service published a separate notice of inventory completion of behalf of Louisiana State University Museum of Natural Science for the remains of 1 individual and 11 associated funerary objects from the Angola Farm site (16WF002) (Federal Register Document 00-31658, pages 77907-77908).

Officials of the Louisiana State University Museum of Natural Science have determined that, pursuant to 25 U.S.C. 3001, Sec. 2 (9) and 2 (10), the human remains described above represent the physical remains of five individuals of Native American ancestry. Officials of the Louisiana State University Museum of Natural Science also have determined that, pursuant to 25 U.S.C. 3001, Sec. 2 (3)(A), the 7,899 objects described 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 Louisiana State University Museum of Natural Science 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 Native American human remains and associated funerary objects and the Tunica-Biloxi Indian Tribe of Louisiana.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. Rebecca Saunders, Curator of Anthropology, Louisiana State University Museum of Natural Science, 119 Foster Hall, Baton Rouge, LA 70803, telephone (225) 578-6562, before April 7, 2003. Repatriation of the human remains and associated funerary objects

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