

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]

BILLING CODE 4310-70-S

## 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

clan of Sitka, AK, that this notice has been published.

Dated: January 21, 2003.

**John Robbins,**

*Assistant Director, Cultural Resources  
Stewardship and Partnerships.*

[FR Doc. 03-5513 Filed 3-6-03; 8:45 am]

**BILLING CODE 4310-70-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate Cultural Items: Springfield Science Museum, Springfield, MA**

**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 Springfield Science Museum, Springfield, MA, 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 eight cultural items, removed from various locations in western Massachusetts, are a ceramic elbow pipe, a steatite elbow pipe, a steatite pipe with incised decoration, a clay tubular pipe stem, a worked bone tubular pipe, a steatite turtle pipe, a slate animal effigy pipe bowl, and a steatite platform pipe.

In 1929, L. Lamb donated a ceramic elbow pipe from an unknown site in South Hadley, Hampshire County, MA, to the Springfield Science Museum. The circumstances surrounding its removal from South Hadley are unknown. This pipe likely dates to the Late Woodland period (circa A.D. 1000-1580).

In 1982, the Springfield Science Museum acquired a steatite elbow pipe from an unknown site in Belchertown, Hampshire County, MA. This item was donated to the museum by C.W. Hull who purchased it from S. Grasso. The circumstances surrounding its removal from Belchertown are unknown. This pipe likely dates to the Late Woodland period (circa A.D. 1000-1580).

Also in 1982, the Springfield Science Museum acquired a steatite tubular pipe stem with incised decorations from an unknown site in Agawam, Hampden County, MA. This item was donated to the museum by C.W. Hull. The circumstances surrounding its removal from Agawam are unknown. This pipe likely dates to the Early Woodland period (circa 1000 B.C.-A.D. 600).

In 1986, the Springfield Science Museum acquired a clay tubular pipe stem and a worked bone tubular pipe, which had been removed from the Bark Wigwams site (MA site 19-HS-280), Northampton, Hampshire County, MA, by W.S. Rodimon. The year the objects were removed is unknown. The Bark Wigwams site likely dates to the Early Historic period (circa A.D. 1625-1637) based on the presence of Dutch trade beads recovered from the site.

Also in 1986, the Springfield Science Museum acquired a steatite turtle pipe, which had been removed from MA site 19-FR-24 in Deerfield, Franklin County, MA, by W.S. Rodimon. The year it was removed is unknown. The site in Deerfield likely dates to the Late Woodland and Contact periods (circa A.D. 1580-1700).

Also in 1986, the Springfield Science Museum acquired a slate animal effigy pipe removed from the Baptist Hill site in Palmer, Hampden County, MA, by C.W. Hull. The year it was removed is unknown. The Baptist Hill site likely dates to the Late Woodland and Contact periods (circa A.D. 1580-1700).

In 1986, the Springfield Science Museum acquired a steatite platform pipe removed from the Riverside Y-4 site (MA site 19-FR-269), Gill, Franklin County, MA, by W.S. Rodimon. The year it was removed is unknown. The site in Gill likely dates to the Middle Woodland period (circa A.D. 600-1000).

Based on the geographic location of these sites within the historically known homeland of the Mohican Indians, these pipes are most likely culturally affiliated with the Stockbridge Munsee Community, Wisconsin, also known as the Stockbridge Munsee Tribe of Mohican Indians. The Stockbridge Indians were removed from Massachusetts in the late 1700s. Mohican traditional religious leaders indicated during consultation that the pipes are needed for the practice of traditional Mohican religion by present-day adherents.

Officials at the Springfield Science Museum have determined that, pursuant to 25 U.S.C. 3001, Sec. 2 (3)(C), these eight pipes 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 Springfield Science 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 these sacred objects and the Stockbridge Munsee Community, Wisconsin.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these sacred objects should contact David Stier, Director, Springfield Science Museum, 220 State Street, Springfield, MA 01103, telephone (413) 263-6800, extension 321, before April 7, 2003. Repatriation of these sacred objects to the Stockbridge Munsee Community, Wisconsin may proceed after that date if no additional claimants come forward.

The Springfield Science Museum is responsible for notifying the Stockbridge Munsee Community, Wisconsin that this notice has been published.

Dated: January 24, 2003.

**John Robbins,**

*Assistant Director, Cultural Resources  
Stewardship and Partnerships.*

[FR Doc. 03-5511 Filed 3-6-03; 8:45 am]

**BILLING CODE 4310-70-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Springfield Science Museum, Springfield, MA**

**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 and associated funerary objects in the possession of the Springfield Science Museum, Springfield, MA. These human remains and associated funerary objects were removed from various sites in Florida.

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.