

Choctaw Nation of Oklahoma; Chitimacha Tribe of Louisiana; Coushatta Tribe of Louisiana; Jena Band of Choctaw Indians, Louisiana; Mississippi Band of Choctaw Indians, Mississippi; Poarch Band of Creek Indians of Alabama; and Tunica-Biloxi Indian Tribe of Louisiana.

The Joint Readiness Training Center and Fort Polk has determined that the human remains reported in this notice cannot be culturally affiliated with an Indian tribe as defined in NAGPRA, 25 U.S.C. 3001 (7), and are considered culturally unidentifiable. Until final promulgation of Section 10.11 of NAGPRA regulations, and according to its charter, the Native American Graves Protection and Repatriation Review Committee is responsible for recommending to the Secretary of the Interior specific actions for the disposition of culturally unidentifiable human remains. In December 2001, the Joint Readiness Training Center and Fort Polk proposed to repatriate one set of culturally unidentifiable human remains to the Caddo Indian Tribe of Oklahoma. The proposal was considered by the Review Committee at its May 31–June 2, 2002, meeting.

An August 30, 2002, letter from the National Park Service to the Joint Readiness Training Center and Fort Polk, conveyed the Review Committee's recommendation that disposition of the human remains to the Caddo Indian Tribe of Oklahoma may proceed following publication of a notice of inventory completion in the Federal Register. This notice fulfills that requirement.

In 1977 or 1978, human remains representing a minimum of one individual were removed from the Eagle Hill Training Airstrip site, Fort Polk Military Reservation, Sabine Parish, LA. The Airstrip site was excavated under the direction of Dr. Frank Servello of the University of Southwestern Louisiana. The human remains, consisting of one tooth, were found in a spoils pile adjacent to the Airstrip site. Dr. Robert Corruccini, professor of paleontological anthropology at Southern Illinois University, identified the tooth as probably being from a prehistoric Native American. No known individual was identified. No associated funerary objects are present.

Officials of the Joint Readiness Training Center and Fort Polk have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Joint Readiness Training Center and Fort Polk also have determined that, pursuant to

25 U.S.C. 3001 (2), there is no relationship of shared group identity that can reasonably be traced between the Native American human remains and any present-day Indian tribe or group. In accordance with the recommendations of the Native American Graves Protection and Repatriation Review Committee, the disposition of the Native American human remains will be to the Caddo Indian Tribe of Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact James D. Grafton, Fort Polk Cultural Resources Management Program, 1645 23rd Street, Building 2515, Fort Polk, LA 71459, telephone (337) 531-6011, before September 15, 2003. Repatriation of the human remains to the Caddo Indian Tribe of Oklahoma may proceed after that date if no additional claimants come forward.

The Joint Readiness Training Center and Fort Polk is responsible for notifying the Alabama-Coushatta Tribes of Texas; Alabama-Quassarte Tribal Town, Oklahoma; Caddo Indian Tribe of Oklahoma; Choctaw Nation of Oklahoma; Chitimacha Tribe of Louisiana; Coushatta Tribe of Louisiana; Jena Band of Choctaw Indians, Louisiana; Mississippi Band of Choctaw Indians, Mississippi; Poarch Band of Creek Indians of Alabama; and Tunica-Biloxi Indian Tribe of Louisiana that this notice has been published.

Dated: July 17, 2003.

John Robbins,

Assistant Director, Cultural Resources.

[FR Doc. 03-20759 Filed 8-13-03; 8:45 am]

BILLING CODE 4310-70-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Museum of Northern Arizona, Flagstaff, AZ

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, of the completion of an inventory of human remains and associated funerary objects in the possession of the Museum of Northern Arizona, Flagstaff, AZ. The human remains and associated funerary objects were removed from an unidentified site in the Salt River area of central Arizona.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations within this notice are the sole responsibility of the museum 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 the Museum of Northern Arizona professional staff in consultation with representatives of the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Fort McDowell Yavapai Nation, Arizona; Fort Mojave Indian Tribe of Arizona, California & Nevada; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Pascua Yaqui Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

At an unknown date, cremated human remains representing a minimum of one individual were removed from an unidentified site in the Salt River area of central Arizona. The human remains and associated funerary objects were given to Mrs. Roslein Birdsell by a relative in 1955 or 1956. No known individual was identified. The three associated funerary objects are a Casa Grande red-on-buff jar and two quartz crystals. A chalcedony projectile point that was originally associated with the human remains subsequently disappeared. In 2000, Mrs. Birdsell transferred control of the human remains and the three associated funerary objects to the Museum of Northern Arizona.

Casa Grande red-on-buff pottery vessels generally date to A.D. 700-900. Archeological evidence indicates that the Salt River area of central Arizona was occupied during the period A.D. 700-900 by the Hohokam people, for whom cremation was a common mortuary practice. Archeological, historical, and oral tradition evidence indicate that there is a relationship of shared group identity between the Hohokam people and the present-day Piman and O'odham cultures, represented by the Ak-Chin Indian Community of the Maricopa (Ak Chin)

Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona. Hopi and Zuni oral traditions also indicate that segments of the prehistoric Hohokam population migrated to areas occupied by the ancestors of the Hopi and Zuni and were assimilated into the resident populations.

Officials of the Museum of Northern Arizona have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Museum of Northern Arizona also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the three objects described above are reasonably believed to have been placed with the individual human remains at the time of death or later as part of the death rite or ceremony. Lastly, officials of the Museum of Northern Arizona have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and associated funerary objects and the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Elaine Hughes, Museum of Northern Arizona, 3101 North Fort Valley Road, Flagstaff, AZ 86001, telephone (928) 774-5211, extension 228, before September 15, 2003. Repatriation of the human remains and associated funerary objects to the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Museum of Northern Arizona is responsible for notifying the Ak-Chin Indian Community of the Maricopa (Ak

Chin) Indian Reservation, Arizona; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Fort McDowell Yavapai Nation, Arizona; Fort Mojave Indian Tribe of Arizona, California & Nevada; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Pascua Yaqui Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: July 9, 2003.

John Robbins,

Assistant Director, Cultural Resources.

[FR Doc. 03-20755 Filed 8-13-03; 8:45 am]

BILLING CODE 4310-70-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Oregon State Museum of Anthropology, University of Oregon, Eugene, 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, of the completion of an inventory of human remains and associated funerary objects in the possession of the Oregon State Museum of Anthropology, University of Oregon, Eugene, OR. The human remains and associated funerary objects are from the Kawumkan Springs Midden, Klamath County, OR.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the 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 Oregon State Museum of Anthropology professional staff in consultation with representatives of the Klamath Indian Tribe of Oregon.

In 1949, human remains representing a minimum of 19 individuals were removed from the Kawumkan Springs Midden, Klamath County, OR, during legally authorized excavations by University of Oregon staff archeologists. The museum accessioned the human remains into the collection the same year. No known individuals were identified. The nine associated funerary objects are three pestles or atlatl weights, two fleshers, one mano, one wolf mandible, one projectile point foreshaft, and one stone point that may have contributed to the associated individual's death.

Historical documents, ethnographic sources, and oral history indicate that Klamath peoples have occupied this area of south-central Oregon since precontact times. Based on archeological context, the 19 individuals described above were determined to be Native American, of probable Klamath cultural affiliation.

Officials of the Oregon State Museum of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of 19 individuals of Native American ancestry. Officials of the Oregon State Museum of Anthropology also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the nine 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 Oregon State Museum of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (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 Klamath Indian Tribe of Oregon.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact C. Melvin Aikens, Oregon State Museum of Anthropology, 1224 University of Oregon, Eugene, OR 97403-1224, telephone (541) 346-5115, before September 15, 2003. Repatriation of the human remains and associated funerary objects to the Klamath Indian Tribe of Oregon may proceed after that date if no additional claimants come forward.

The Oregon State Museum of Anthropology is responsible for notifying the Klamath Indian Tribe of Oregon that this notice has been published.