

responsible for the determinations within this notice.

A detailed assessment of the human remains was made by American Museum of Natural History professional staff in consultation with representatives of Central Council of the Tlingit & Haida Indian Tribes and Sitka Tribe of Alaska.

In 1931, human remains representing a minimum of one individual were collected by six students of the Sheldon Jackson School from a cave facing Crab Bay, Kruzof Island, Sitka Borough, AK. W. Leslie Yaw, superintendent of the school, sold them to the American Museum of Natural History in 1932. No known individual was identified. The eight associated funerary objects are a carved bentwood box, the box lid, cord, matting cover, a raven's tail blanket fragment, shredded bark, and two digging sticks.

The individual has been identified as Native American based on the American Museum of Natural History's documentation and geographic information. The original catalog describes the remains as "Tlingit," and their geographic origin is consistent with the postcontact territory of the Sitka Tlingit (present-day Sitka Tribe of Alaska). Consultation information provided by the Sitka Tribe of Alaska indicates that the carving on the bentwood box represents the frog crest of the Sitka Kiks.adi clan. Raven's tail blankets, of the type found associated with this burial, were made by the Tlingit immediately prior to and at the time of contact with non-native traders and settlers. Scholarly publications and consultation information provided by the Sitka Tribe of Alaska indicate that the Sitka Kiks.adi clan inhabited Kruzof Island when Russians first arrived there. The Sitka Kiks.adi clan is represented by the Sitka Tribe of Alaska.

Officials of the American Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of a minimum of one individual of Native American ancestry. Officials of the American Museum of Natural History also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the eight 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 American Museum of Natural History 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 Sitka Tribe of Alaska.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Luc Litwinionek, Director of Cultural Resources, American Museum of Natural History, Central Park West at 79th Street, New York, NY 10024-5192, telephone (212) 769-5846, before August 4, 2003. Repatriation of the human remains and associated funerary objects to the Sitka Tribe of Alaska may proceed after that date if no additional claimants come forward.

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

Dated: May 23, 2003.

John Robbins,

Assistant Director, Cultural Resources.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item: U.S. Department of the Interior, U.S. Fish and Wildlife Service, Office of Law Enforcement, Albuquerque, NM

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.8 (f), of the intent to repatriate a cultural item in the possession of the U.S. Department of the Interior, U.S. Fish and Wildlife Service, Office of Law Enforcement, Albuquerque, NM, that meets the definitions of sacred objects and 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 (d)(3). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of this cultural item. The National Park Service is not responsible for the determinations within this notice.

The one cultural item is a 4-inch long piece of stone carved in the shape of a horse.

During 1999 and 2000, the U.S. Department of the Interior, U.S. Fish and Wildlife Service, Office of Law

Enforcement, Albuquerque, NM, participated in an undercover investigation of several individuals believed to be engaged in the illegal trafficking of Native American cultural items. Federal agents purchased or seized several cultural items as part of the investigation. On September 10, 2002, Joshua Baer and Thomas Cavaliere each pled guilty to three counts of illegal trafficking of Native American cultural items obtained in violation of 18 U.S.C. 1170 (b). On January 3 and February 12, 2003, the U.S. District Court for the District of New Mexico ordered that all items seized during the investigation be forfeited to the U.S. Department of the Interior, U.S. Fish and Wildlife Service, Office of Law Enforcement, Albuquerque, NM, and repatriated to the culturally affiliated Indian tribes. The carved stone fetish is one of the items forfeited to the U.S. Department of the Interior, U.S. Fish and Wildlife Service, Office of Law Enforcement, Albuquerque, NM.

The U.S. Department of the Interior, U.S. Fish and Wildlife Service, Office of Law Enforcement, Albuquerque, NM, prepared a summary of the cultural items obtained during the investigation. The U.S. Department of the Interior, U.S. Fish and Wildlife Service, Office of Law Enforcement, Albuquerque, NM, also consulted with representatives of the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Santo Domingo, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of the Pueblo of Laguna, New Mexico identified the carved stone as a fetish having ongoing religious and ceremonial significance to the pueblo as a whole. The tribal representative explained that such stone fetishes are to be forever protected as part of Laguna tradition. While the stone fetish may have been held by an individual, it is considered the communal property of the Pueblo of Laguna, New Mexico and could not have been sold.

Officials of the U.S. Department of the Interior, U.S. Fish and Wildlife Service, Office of Law Enforcement, Albuquerque, NM, have determined that, pursuant to 25 U.S.C. 3001 (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 U.S. Department of the Interior, U.S. Fish and Wildlife Service, Office of Law Enforcement, Albuquerque, NM, have