

occupied by the Navajo during the early historic period.

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 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 (2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Navajo Nation, Arizona, New Mexico and Utah.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Luc Litwinioneck, 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 November 21, 2003. Repatriation of the human remains to the Navajo Nation, Arizona, New Mexico and Utah may proceed after that date if no additional claimants come forward.

The American Museum of Natural History is responsible for notifying the Navajo Nation, Arizona, New Mexico and Utah that this notice has been published.

Dated: August 19, 2003.

**John Robbins,**

*Assistant Director, Cultural Resources.*

[FR Doc. 03–26581 Filed 10–21–03; 8:45 am]

BILLING CODE 4312–50–S

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: Peabody Essex Museum, Salem, 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, of the intent to repatriate cultural items in the possession of the Peabody Essex Museum, Salem, MA, that meet 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 the cultural items. The National Park Service is not responsible for the determinations within this notice.

The 20 cultural items are 2 masks, 2 cornhusk masks, 3 miniature masks, 4 feather wands, 2 turtle rattles, 2 gourd rattles, 2 wooden forks, 1 drum stick, 1 water drum and stick, and 1 wampum message stick.

In December 1944, the Peabody Essex Museum received a mask (Accession E24970) that Ernest Dodge had purchased in October 1944. Museum records indicate that the mask was collected from the Six Nations Reserve, Ontario, Canada.

In 1949, the Peabody Essex Museum received a mask (Accession E27945) as an exchange with Dr. Frank G. Speck. Museum records indicate that the mask was collected from the Six Nations Reserve, Ontario, Canada.

In December 1944, the Peabody Essex Museum received a cornhusk mask (Accession E24971) that Ernest Dodge had purchased in October 1944. Museum records indicate that the mask was collected from the Six Nations Reserve, Ontario, Canada.

On August 22, 1946, the Peabody Essex Museum purchased a cornhusk mask (Accession E26299) from Dr. Frank G. Speck. Museum records indicate that the mask was collected from the Six Nations Reserve, Ontario, Canada.

On December 28, 1944, the Peabody Essex Museum purchased three miniature masks (Accessions E25197, E25198, and E25199) from Dr. Frank G. Speck, who had collected the masks in or about 1932 from the Six Nations Reserve, Ontario, Canada.

On December 28, 1944, the Peabody Essex Museum received three feather wands (Accession E25205) from Dr. Frank G. Speck, who had collected the wands at an unknown date from the Six Nations Reserve, Ontario, Canada.

On September 8, 1948, the Peabody Essex Museum received a feather wand (Accession E27760) from Dr. Frank G. Speck, who had collected the wand at an unknown date from the Six Nations Reserve, Ontario, Canada.

On December 28, 1944, the Peabody Essex Museum purchased a turtle rattle (Accession E25206) from Dr. Frank G. Speck, who had obtained the rattle in or about 1933 from the Six Nations Reserve, Ontario, Canada.

In December 1944, the Peabody Essex Museum received a turtle rattle (Accession E24972) that Ernest S. Dodge had purchased in October 1944. Museum records indicate that the rattle

was collected from the Six Nations Reserve, Ontario, Canada.

On December 22, 1944, the Peabody Essex Museum received a gourd rattle (Accession E24984)

that Ernest S. Dodge had purchased in October 1944. Museum records indicate that the rattle was collected from the Six Nations Reserve, Ontario, Canada.

On May 10, 1961, the Peabody Essex Museum received a gourd rattle (Accession E37486) as a gift from Mrs. Sterling H. Pool. Records of the donor note that the origin of the rattle is "Cayuga, Can.≥

On December 28, 1944, the Peabody Essex Museum purchased two wooden forks (Accession E25203) from Dr. Frank G. Speck, who had obtained the forks in 1935 from the Six Nations Reserve, Ontario, Canada.

On December 28, 1944, the Peabody Essex Museum purchased a drum stick (Accession E25217) from Dr. Frank G. Speck, who had obtained the drum stick on an unknown date from the Six Nations Reserve, Ontario, Canada.

At an unknown date, the Peabody Essex Museum purchased a water drum and stick (Accession E25216) from Dr. Frank G. Speck, who had obtained the drum and stick in 1945 from the Six Nations Reserve, Ontario, Canada.

Evidence presented during consultation by representatives of the Cayuga Nation of New York and museum documentation indicate that the 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.

The Cayuga people have, over time, moved, and today live in three main areas: in and around Versailles, NY; at the Six Nations Reserve in Ontario, Canada; and at the Seneca-Cayuga Reservation in Oklahoma. The Cayuga Nation of New York has informed the Peabody Essex Museum that the tribe may act on behalf of the Cayuga community of Canada in this matter.

Officials of the Peabody Essex Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the 19 cultural items described above 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 Peabody Essex Museum also 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 sacred objects and the Cayuga Nation of New York.