

In 1934, this cultural item was purchased on the San Carlos Apache Reservation by the Laboratory of Anthropology. The Laboratory of Anthropology became part of the Museum of New Mexico in 1947.

Representatives of the San Carlos Apache Tribe of the San Carlos Reservation have stated that this object has ongoing historical, traditional, and cultural importance central to the culture itself, and that no individual had the right to alienate this cultural item. Information regarding the status of this cultural item is being withheld from this notice by the Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico at the request of the representatives of the San Carlos Apache Tribe in order not to compromise the San Carlos Apache Tribe's code of religious practice.

Officials of the Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico have determined that, pursuant to 43 CFR 10.2 (d)(4), this cultural item has ongoing historical, traditional, and cultural importance central to the culture itself, and could not have been alienated, appropriated, or conveyed by any individual. Officials of the Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between this item and the San Carlos Apache Tribe of the San Carlos Reservation.

This notice has been sent to officials of the Fort McDowell Mohave-Apache Indian Community of the Fort McDowell Indian Reservation, the San Carlos Apache Tribe of the San Carlos Reservation, the Tonto Apache Tribe, the White Mountain Apache Tribe of the Fort Apache Reservation, and the Yavapai-Apache Nation of the Camp Verde Reservation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Patricia House, Director, Museum of Indian Arts and Cultures/Laboratory of Anthropology, Museum of New Mexico, P.O. Box 2087, Santa Fe, NM 87504-2087; telephone: (505) 827-6344 before November 27, 1998. Repatriation of these objects to the San Carlos Apache Tribe of the San Carlos Reservation may begin after that date if no additional claimants come forward.

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

Dated: October 6, 1998.

**Francis P. McManamon,**

*Departmental Consulting Archeologist,  
Manager, Archeology and Ethnography  
Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects from the Hawaiian Islands in the Possession of the Bernice Pauahi Bishop Museum, Honolulu, HI**

**AGENCY:** National Park Service, DOI.

**ACTION:** Notice.

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.9, of the completion of an inventory of human remains and associated funerary objects from the Hawaiian Islands in the possession of the Bernice Pauahi Bishop Museum, Honolulu, HI.

A detailed assessment of the human remains was made by Bishop Museum professional staff in consultation with representatives of the Association of Hawaiian Civic Clubs, the Hawai'i Island Burial Council, the Kaua'i/Ni'ihau Island Burial Council, the Maui/Lanai'i Island Burial Council, the Moloka'i Island Burial Council, the O'ahu Island Burial Council, Ka Lahui Hawai'i, Hui Malama I Na Kupuna O Hawai'i Nei, and the Office of Hawaiian Affairs.

In 1891, human remains representing 24 individuals from unknown locations in the Hawaiian Islands were transferred to the Bishop Museum from the Hawaiian Government Museum collections. No known individuals were identified. No associated funerary objects are present.

In 1910, human remains representing one individual from an unknown location in the Hawaiian Islands were donated to the Bishop Museum by the Hawaiian Board of Missions. No known individual was identified. No associated funerary objects are present.

In 1928, human remains representing one individual from an unknown location in the Hawaiian Islands were donated to the Bishop Museum by an unknown donor. No known individual

was identified. The one associated funerary object is a burial kapa.

In 1928, human remains representing four individuals from unknown location(s) in the Hawaiian Islands were donated to the Bishop Museum by an unknown donor. No known individuals were identified. The six associated funerary objects are kapa, basketry, newspaper, and a wood block with glass fragment.

In 1952, human remains representing one individual were donated to the Bishop Museum by the Estate of Samuel Damon. These remains had been removed as some earlier date from an unknown burial cave. No known individual was identified. The one associated funerary object is a piece of kapa.

At an unknown date, human remains representing two individuals from unknown location(s) in the Hawaiian Islands were donated to the Bishop Museum by an unknown donor. In 1995, these human remains were found in Bishop Museum collections and accessioned at that time. No known individuals were identified. No associated funerary objects are present.

In 1995, human remains representing three individuals were found in Bishop Museum collections and accessioned at that time. No known individuals were identified. No associated funerary objects are present.

In 1996, human remains representing 55 individuals were found in Bishop Museum collections and accessioned at that time. No known individuals were identified. No associated funerary objects are present.

Also in 1996, human remains representing four individuals were found in Bishop Museum collections and accessioned at that time. No known individuals were identified. No associated funerary objects are present.

During consultation with Native Hawaiian organizations, the Bishop Museum decided that no attempt would be made to determine the age of the human remains. Geographic location, manner of interment, and types of associated funerary object are all consistent with Native Hawaiian tradition.

Based on the above mentioned information, officials of the Bishop Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 95 individuals of Native American ancestry. Officials of the Bishop Museum have also determined that, pursuant to 43 CFR 10.2 (d)(2), the eight 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 Bishop Museum have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects and the Association of Hawaiian Civic Clubs, the Hawai'i Island Burial Council, the Kaua'i/Ni'ihau Island Burial Council, the Maui/Lanai Island Burial Council, the Moloka'i Island Burial Council, the O'ahu Island Burial Council, Ka Lahui Hawai'i, Hui Malama I Na Kupuna O Hawai'i Nei, and the Office of Hawaiian Affairs.

This notice has been sent to officials of the Association of Hawaiian Civic Clubs, the Hawai'i Island Burial Council, the Kaua'i/Ni'ihau Island Burial Council, the Maui/Lanai Island Burial Council, the Moloka'i Island Burial Council, the O'ahu Island Burial Council, Ka Lahui Hawai'i, Hui Malama I Na Kupuna O Hawai'i Nei, and the Office of Hawaiian Affairs. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Janet Ness, Registrar, Bernice Pauahi Bishop Museum, 1525 Bernice Street, Honolulu, HI 96817; telephone: (808) 848-4105, before November 27, 1998. Repatriation of the human remains and associated funerary objects to the Association of Hawaiian Civic Clubs, the Hawai'i Island Burial Council, the Kaua'i/Ni'ihau Island Burial Council, the Maui/Lanai Island Burial Council, the Moloka'i Island Burial Council, the O'ahu Island Burial Council, Ka Lahui Hawai'i, Hui Malama I Na Kupuna O Hawai'i Nei, and the Office of Hawaiian Affairs may begin after that date if no additional claimants come forward.

Dated: October 15, 1998.

**Francis P. McManamon,**

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Archeology and Ethnography Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate a Cultural Item in the Possession of the Field Museum of Natural History, Chicago, IL**

**AGENCY:** National Park Service, DOI.

**ACTION:** Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of the Field Museum of Natural History, Chicago, IL which meets the definition of "unassociated funerary object" under Section 2 of the Act.

The cultural item consists of a caribou skin robe (catalog number 78303; accession number 807) painted in red and black with designs representing a split figure of a whale on one side and a "devil fish" on the other.

In 1902, this robe was purchased by the Field Museum from Lt. G.T. Emmons as part of a larger collection of Northwest Coast objects. According to Lt. Emmons' field notes, this is a Tlingit shaman's robe and was collected in the second half of the 19th century from the "Hootz-ar-tar" tribe.

The form of this object, its source, and the documentation concerning its acquisition lead the Field Museum to believe that it is a shaman's robe of the Hutsnuwu, or Kootznoowoo Tlingit. Representatives of Kootznoowoo, Inc. Have verified this identification, and have further indicated that this object is reasonably believed to have been removed from a specific burial site of a Kootznoowoo individual.

Based on the above-mentioned information, officials of the Field Museum of Natural History have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), this cultural item is 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of an Native American individual. Officials of the Field Museum of Natural History have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between this item and Kootznoowoo, Inc.

Although officials of the Field Museum recognize the importance of these cultural items to Kootznoowoo Inc., the Field Museum asserts that it has right of possession of these cultural items. However, the Field Museum is willing to return the object under a compromise repatriation claim.

This notice has been sent to officials of Kootznoowoo, Inc. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this objects should contact Jonathan Haas, MacArthur Curator of North American Anthropology, Field Museum of Natural History, Roosevelt Road at Lake Shore

Dr., Chicago, IL 60605; telephone: (312) 922-9410, ext. 641 before November 27, 1998. Repatriation of this object to Kootznoowoo, Inc. may begin after that date if no additional claimants come forward.

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

Dated: October 6, 1998.

**Francis P. McManamon,**

*Departmental Consulting Archeologist,  
Manager, Archeology and Ethnography Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion for Native American Human Remains from Sioux County, NE in the Possession of the Nebraska State Historical Society, Lincoln, NE**

**AGENCY:** National Park Service, DOI.

**ACTION:** Notice.

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.9, of the completion of an inventory of human remains and associated funerary objects from Nebraska in the possession of the Nebraska State Historical Society, Lincoln, NE.

A detailed assessment of the human remains was made by Nebraska State Historical Society professional staff in consultation with representatives of the Cheyenne-Arapaho Tribes of Oklahoma and the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation.

In 1961 and 1981, human remains representing a minimum of one individual were recovered from site 25SX131 in Sioux County, NE during investigations conducted on private land by archaeologists for the Nebraska State Historical Society. No known individual was identified. No associated funerary objects are present.

Based on U.S. Army records and maps, as well as Indian Agency official accounts, site 25SX131 in Sioux County, NE has been identified as the site of the final battle between the Cheyenne and the U.S. Army on January 22, 1879 following Chief Dull Knife's escape from Ft. Robinson. According to historical records, the "Cheyenne killed in the final action, on January 22, 1879, were apparently buried on the spot in their