

Indian Affairs Council also have determined that, pursuant to 43 CFR 10.2 (e), 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 Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Taos, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico.

This notice has been sent to officials of the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Taos, New Mexico; Zuni Tribe of the Zuni Reservation, New Mexico; and Frederick R. Weisman Art Museum. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact James L. (Jim) Jones Jr., Cultural Resource Specialist, Minnesota Indian Affairs Council, 1819 Bemidji Avenue, Bemidji, MN 56601, telephone (218) 755-3182, before October 11, 2002. Repatriation of these human remains to the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Taos, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico may begin after that date if no additional claimants come forward.

Dated: August 12, 2002.

Robert Stearns,

Manager, National NAGPRA Program.

[FR Doc. 02-23017 Filed 9-10-02; 8:45 am]

BILLING CODE 4310-70-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item in the Possession of the Museum of Northern Arizona, Flagstaff, AZ

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is hereby given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of the Museum of Northern Arizona, Flagstaff, AZ, that meets the definition of "sacred objects" under Section 2 of the Act.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). 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 cultural item is a ceramic jar that originally had a hide stretched over the open end to make a drum. The hide is possibly from a deer or antelope.

The Museum of Northern Arizona acquired the drum at an unknown date. In 1961, the drum was located in the museum collection and cataloged (accession number 2254, catalog number E2375). The accession and catalog records indicate that the drum is of Navajo origin. In 2002, the drum was dismantled according to traditional Navajo practice.

Consultation with representatives of the Navajo Nation, Arizona, New Mexico & Utah indicate that this type of ceramic drum is used exclusively for the practice of the Ana'iji (Enemy Way) ceremony. Specific sacred songs and prayers are associated with the construction and use of this type of ceramic drum. The Ana'iji ceremony is performed for an individual to regain strength, harmony, and balance from a physical or mental illness. A specific Navajo traditional religious leader has indicated he needs this ceramic drum for the practice of the Ana'iji ceremony by present day adherents.

Based on the above-mentioned information, officials of the Museum of Northern Arizona have determined that, pursuant to 43 CFR 10.2 (d)(3), 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 Museum of Northern Arizona also have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between this cultural item and the Navajo Nation, Arizona, New Mexico & Utah.

This notice has been sent to officials of the Navajo Nation, Arizona, New Mexico & Utah. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Elaine Hughes, Repatriation Coordinator, Museum of Northern Arizona, 3101 North Fort Valley Road, Flagstaff, AZ 86001, telephone (928) 774-5211, extension 228, before October 11, 2002. Repatriation of this cultural item to the Navajo Nation, Arizona, New Mexico &

Utah may begin after that date if no additional claimants come forward.

Dated: August 12, 2002.

Robert Stearns,

Manager, National NAGPRA Program.

[FR Doc. 02-23019 Filed 9-10-02; 8:45 am]

BILLING CODE 4310-70-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA, and in the Control of the U.S. Department of the Interior, Bureau of Land Management, California State Office, Sacramento, CA

AGENCY: National Park Service, Interior.

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 in the possession of the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA and in the control of the U.S. Department of the Interior, Bureau of Land Management, California State Office, Sacramento, CA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). 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.

An assessment of the human remains, and catalogue records and associated documents relevant to the human remains, was made by Phoebe A. Hearst Museum professional staff in consultation with representatives of the Department of the Interior, Bureau of Land Management, California State Office; Battle Mountain Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Confederated Tribes of the Goshute Reservation, Nevada and Utah; Death Valley Timbi-Sha Shoshone Band of California; Elko Band of the Te-Moak

Tribes of Western Shoshone Indians of Nevada; Ely Shoshone Tribe of Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Skull Valley Band of Goshute Indians of Utah; South Fork Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; Wells Indian Colony Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; and the Yomba Shoshone Tribe of the Yomba Reservation, Nevada.

In 1946-54, human remains representing at least two individuals were removed during excavations at the Rose Spring site (CA-Iny-372), Inyo County, CA, by Mr. and Mrs. Harry S. Riddle and Francis Riddle. These human remains were donated to the Phoebe A. Hearst Museum by Mr. and Mrs. Riddle in 1956. No known individuals were identified. The one associated funerary object is a projectile point.

Stylistic attributes of the projectile point, a Desert-Side Notched Point, date the burials to post-A.D. 1300. Based on the geographic location of the burials, and the date of occupation, these human remains are determined to be most likely affiliated with the Battle Mountain Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Confederated Tribes of the Goshute Reservation, Nevada and Utah; Death Valley Timbi-Sha Shoshone Band of California; Elko Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; Ely Shoshone Tribe of Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Skull

Valley Band of Goshute Indians of Utah; South Fork Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; Wells Indian Colony Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; and the Yomba Shoshone Tribe of the Yomba Reservation, Nevada.

Based on the above-mentioned information, officials of the Phoebe A. Hearst Museum of Anthropology and the Bureau of Land Management, California State Office, have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of at least two individuals of Native American ancestry. Officials of the Phoebe A. Hearst Museum of Anthropology and the Bureau of Land Management, California State Office, also have determined that, pursuant to 43 CFR 10.2 (d)(2), the one object listed above 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. Lastly, officials of the Phoebe Hearst Museum of Anthropology and Bureau of Land Management, California State Office, have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between these Native American human remains and associated funerary object and the Battle Mountain Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Confederated Tribes of the Goshute Reservation, Nevada and Utah; Death Valley Timbi-Sha Shoshone Band of California; Elko Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; Ely Shoshone Tribe of Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Skull Valley Band of Goshute Indians of Utah; South Fork Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; Wells Indian Colony Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; and the Yomba

Shoshone Tribe of the Yomba Reservation, Nevada.

This notice has been sent to officials of the Battle Mountain Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Confederated Tribes of the Goshute Reservation, Nevada and Utah; Death Valley Timbi-Sha Shoshone Band of California; Elko Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; Ely Shoshone Tribe of Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Skull Valley Band of Goshute Indians of Utah; South Fork Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; Wells Indian Colony Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; and the Yomba Shoshone Tribe of the Yomba Reservation, Nevada. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact C. Richard Hitchcock, NAGPRA Coordinator, Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley CA 94720, telephone (510) 642-6096, before October 11, 2002. Repatriation of the human remains and associated funerary objects to the Battle Mountain Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Confederated Tribes of the Goshute Reservation, Nevada and Utah; Death Valley Timbi-Sha Shoshone Band of California; Elko Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; Ely Shoshone Tribe of Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Indians of the Lone Pine Community of

the Lone Pine Reservation, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Skull Valley Band of Goshute Indians of Utah; South Fork Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; Wells Indian Colony Band of the Te-Moak Tribes of Western Shoshone Indians of Nevada; and the Yomba Shoshone Tribe of the Yomba Reservation, Nevada may begin after that date if no additional claimants come forward.

Dated: August 13, 2002.

Robert Stearns,

Manager, National NAGPRA Program.

[FR Doc. 02-23018 Filed 9-10-02; 8:45 am]

BILLING CODE 4310-70-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the South Carolina Institute of Archaeology and Anthropology, Columbia, SC, and in the Control of the U.S. Department of the Interior, Fish and Wildlife Service, Savannah Coastal Refuges, Savannah, GA

AGENCY: National Park Service, Interior.

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 in the possession of the South Carolina Institute of Archaeology and Anthropology, Columbia, SC, and in the control of the U.S. Department of the Interior, Fish and Wildlife Service, Savannah Coastal Refuges, Savannah, GA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). 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.

A detailed assessment of the human remains and associated funerary objects was made by the South Carolina Institute of Archaeology and

Anthropology staff on behalf of the Fish and Wildlife Service, Savannah Coastal Refuges, in consultation with representatives of the Santee Sioux Tribe of the Santee Reservation of Nebraska.

In 1973, human remains representing a minimum of one individual were removed during legally authorized excavations conducted by Leland G. Ferguson at the Santee Indian Mound/ Fort Watson Site (38CR1), Clarendon County, SC, within Santee National Wildlife Refuge boundaries. No known individual was identified. No associated funerary objects are present.

In 1973, human remains representing a minimum of 26 individuals were removed during excavations conducted by Leland G. Ferguson at the Scott's Lake Bluff Site (38CR35), Clarendon County, SC, within Santee National Wildlife Refuge boundaries. No known individuals were identified. The 36 associated funerary objects are 6 Caraway Triangular points, 1 granite celt, 1 polished celt, 11 shell beads, 8 quartz pebbles, 2 plain ceramic cover bowls, 2 Complicated Stamped ceramic urns, and miscellaneous clay, lithic, and pigment fragments.

Based on the archaeological evidence, the human remains and associated funerary objects listed above date to the Mississippian period (A.D. 1200-1600). Based upon ethnohistorical accounts, the Santee occupied an area in South Carolina along the river that bears their name. After their defeat by the English colonists and their ally, the Cusabo in the early 18th century, many of the Santee and the Congaree were transported to the West Indies as slaves or incorporated into the Catawba Indian Nation. However, legends of the Santee Sioux Tribe of the Santee Reservation of Nebraska state that "a drought occurred many years ago that caused the tribe to separate with one group remaining in South Carolina and the other moving west to find better hunting grounds."

Based upon the above-mentioned information, officials of the Savannah Coastal Refuges, Fish and Wildlife Service and the South Carolina Institute of Archaeology and Anthropology have determined that, pursuant to 43 CFR 10.2(d)(1), the human remains listed above represent the physical remains of 27 individuals of Native American ancestry. Officials of the Savannah Coastal Refuges, Fish and Wildlife Service and the South Carolina Institute of Archaeology and Anthropology have also determined that, pursuant to 43 CFR 10.2(d)(2), the 36 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 Savannah Coastal Refuges, Fish and Wildlife Service and the South Carolina Institute of Archaeology and Anthropology have determined that, pursuant to 43 CFR 10.2(e), 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 Santee Sioux Tribe of the Santee Reservation of Nebraska.

This notice has been sent to officials of the Catawba Indian Nation, Eastern Band of Cherokee Indians of North Carolina, and Santee Sioux Tribe of the Santee Reservation of Nebraska. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and cultural items should contact Richard S. Kanaski, Office of the Regional Archaeologist, Savannah Coastal Refuges, 1000 Business Center Drive - Suite 10, Savannah, GA 31405, (912) 652-4415, extension 113, before October 11, 2002. Repatriation of these human remains and cultural items to the Santee Sioux Tribe of the Santee Reservation of Nebraska may begin after the above date if no additional claimants come forward.

Dated: July 23, 2002.

Robert Stearns,

Manager, National NAGPRA Program.

[FR Doc. 02-23023 Filed 9-10-02; 8:45 am]

BILLING CODE 4310-70-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains in the Possession of the Tongass National Forest, USDA Forest Service, Ketchikan, AK

AGENCY: National Park Service, Interior.

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 in the possession of Tongass National Forest, USDA Forest Service, Ketchikan, AK.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2(c). 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. The National