

probably were buried during the Death Valley III or IV period (A.D. 1-1870).

In 1958, human remains representing one individual were recovered during legally authorized excavations by Alice Hunt at site CA-INY-3142 near Bennetts Well, Inyo County, CA. This individual was found buried in a stone mound. No known individual was identified. No funerary objects are present. Similar Death Valley III and Death Valley IV burial sites located in this area and recorded by Ms. Hunt indicate that these human remains probably were buried during the Death Valley III or IV period (A.D. 1-1870).

In 1958, human remains representing one individual were recovered during legally authorized excavations by Alice Hunt at site CA-INY-3137 near Tule Spring, Inyo County, CA. This individual had been cremated and was found buried in a stone mound. No known individual was identified. The four associated funerary objects are blue glass trade beads. The associated funerary objects indicate that these human remains probably were cremated during the Death Valley IV period (A.D. 1000-1870).

In 1959, human remains representing one individual were recovered during legally authorized excavations by Alice Hunt at site Mound C (no trinomial) near Tule Spring, Inyo County, CA. This individual was found buried in a stone mound. No known individual was identified. The two associated funerary objects are bird bones. Similar Death Valley III and Death Valley IV burial sites located in this area recorded by Ms. Hunt indicate that these human remains probably were buried during the Death Valley III or IV period (A.D. 1-1870).

Around 1960, human remains representing one individual were recovered during unauthorized excavations by Ken Robinson at an unspecified location within Death Valley National Monument. No known individual was identified. The 45 associated funerary objects are 6 worked sticks, 1 small animal trap, 1 rawhide strip, 2 basketry fragments, 1 ceramic potsherd, 1 nut shell, 2 metal buttons, 1 .36-caliber lead ball, 1 wooden fire drill platform, 13 pieces of cordage, 15 projectile points (11 cottonwood type, 1 desert side-notch type, 1 rosespring type, 1 that is either a rosespring type or a drill, and 1 unknown type), and 1 bifacial blade. Mr. Robinson transferred the human remains and associated funerary objects to the Maturango Museum in Ridgecrest, CA. The museum contacted the monument when they learned the origin of the human remains and associated funerary objects,

and returned them to the monument in 1992. The associated funerary objects indicate that these human remains probably were buried sometime during the Death Valley III or IV Period (A.D. 1-1870).

The above-mentioned human remains were dated based on projectile point cross-dating, changes in burial practices, the presence of ceramics or trade beads, and other archeological evidence. The remains of one individual were dated to the Death Valley II period (3000 B.C.-A.D. 1) based on the presence of an archaic style projectile point. The remains of the other 27 individuals were dated to the Death Valley III or Death Valley IV periods (A.D. 1-1870). Alice Hunt suggests in *Archeology of the Death Valley Salt Pan, California* (1960) that during the early Death Valley II period, human remains were typically buried in pits in a flexed position, along with arrow points, bone tools, and shell beads, and covered with mounds of rock. This pattern continues into the Death Valley III period. William Wallace documented a shift to cremation during the Death Valley III and Death Valley IV periods in *Death Valley National Monument's Prehistoric Past: An Archeological Overview* (1977). Rock burial mounds also are a trait of the Death Valley IV occupation. Mr. Wallace interprets the shift in burial practices to reflect the arrival of a new population in the area that ultimately absorbed the original population and incorporated much of their culture. Mr. Wallace concludes that the resulting new population is the ancestors of the Panamint (Shoshone) Indians of historic times.

Relevant ethnographic research and oral traditions pertaining to language, social and political organization, subsistence strategies, resources and settlement patterns, trade and exchange, religion, ritualism, and ceremonialism further supports the archeological record. The LSA study concludes that ≥all of the archaeological sites located within Death Valley [National Park] and including human remains appear to be part of an unbroken archaeological tradition beginning circa 3000 B.C. and continuing through historic contact. Hence, without specific evidence to the contrary, all the archaeological material have probable affiliation with the Timbi-Sha Shoshone people who currently live in Death Valley.≥

Based on the above-mentioned information, the superintendent of Death Valley National Park has determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 28 individuals of Native American

ancestry. The superintendent of Death Valley National Park also has determined that, pursuant to 43 CFR 10.2 (d)(2), the 348 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, the superintendent of Death Valley National Park has 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 Death Valley Timbi-Sha Shoshone Band of California.

This notice has been sent to officials of the Death Valley Timbi-Sha Shoshone Band of California. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact James T. Reynolds, Superintendent, Death Valley National Park, P.O. Box 579, Death Valley, CA 92328, telephone (760) 786-2331, before February 11, 2002. Repatriation of the human remains and associated funerary objects to the Death Valley Timbi-Sha Shoshone Band of California may begin after that date if no additional claimants come forward.

Dated: November 20, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items in the Possession of the Milwaukee Public Museum, Milwaukee, WI

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

**ACTION:** Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 25 U.S.C. 3005(1) (2), of the intent to repatriate cultural items in the possession of the Milwaukee Public Museum that meet the definition of "cultural patrimony" 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 items are a set of five Dilzini Gaan masks and a medicine staff. The cultural items were collected by Otto Schoenberg in April 1903 and were purchased by the Milwaukee Public Museum in January 1904. Correspondence accompanying the purchase specifically describes the use of these cultural items in ceremonies performed at Fort Apache, AZ, in 1903.

Authorized representatives of the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona, have identified these cultural items as having ongoing historical, traditional, and cultural importance central to the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona, and as communal property of the people of the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona, which could not have been legally alienated, appropriated, or conveyed by any individual.

This notice has been sent to officials of the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona. Representatives of any other Indian Tribe that believes itself to be culturally affiliated with this object should contact Alex W. Barker, Ph.D., Curator of North American Archaeology and Section Head, Anthropology, Milwaukee Public Museum, 800 West Wells Street, Milwaukee WI 53233, telephone (414) 278-2786, facsimile (414) 278-6100, before February 11, 2002. Repatriation of these items of cultural patrimony to the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona, can begin after that date if no additional claimants come forward.

Dated: December 13, 2001.

**Robert Stearns,**

*Program Manager, National NAGPRA 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 in the Possession of the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, 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.

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 Big Lagoon Rancheria, California; Resighini Rancheria, California; Cher-Ae Heights Indian Community of the Trinidad Rancheria, California; and the Yurok Tribe of the Yurok Reservation, California.

In 1924, human remains representing at least one individual were recovered from site CA-Hum-NL-2, Humboldt County, CA, and donated to the Phoebe A. Hearst Museum of Anthropology the same year by A. L. Kroeber. No known individual was identified. The one associated funerary object is a grooved stone sinker.

Based on consultation and geographic, linguistic, and archaeological evidence, including the presence of site-specific artifacts site CA-Hum-NL-2 has been identified as a Yurok site.

During the 1920s, human remains representing at least two individuals were removed from site CA-Hum-NL-4, Trinidad, Humboldt County, CA, and donated to the Phoebe A. Hearst Museum of Anthropology in 1931 by Dr. Herbert H. Stuart. No known individuals were identified. No associated funerary objects are present in the Phoebe A. Hearst Museum of Anthropology collections.

Based on consultation and geographic, linguistic, archaeological, and ethnographic evidence site CA-Hum-NL-4 has been identified as a Yurok site.

During the 1920s, human remains representing at least three individuals were recovered from site CA-Hum-NL-9, Big Lagoon, Humboldt County, CA, and donated to the Phoebe A. Hearst Museum of Anthropology in 1931 by Dr. Herbert H. Stuart. No known

individuals were identified. No associated funerary objects are present in the Phoebe A. Hearst Museum of Anthropology collections.

Based on consultation and geographic, linguistic, archaeological, historic, and ethnographic evidence site CA-Hum-NL-9 has been identified as a Yurok site.

Based on the above-mentioned information, officials of the Phoebe A. Hearst Museum of Anthropology have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of at least six individuals of Native American ancestry. Officials of the Phoebe A. Hearst Museum of Anthropology 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 A. Hearst Museum of Anthropology 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 Big Lagoon Rancheria, California; Resighini Rancheria, California; Cher-Ae Heights Indian Community of the Trinidad Rancheria, California; and the Yurok Tribe of the Yurok Reservation, California.

This notice has been sent to officials of the Big Lagoon Rancheria, California; Resighini Rancheria, California; Cher-Ae Heights Indian Community of the Trinidad Rancheria, California; and the Yurok Tribe of the Yurok Reservation, California. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and the associated funerary object should contact C. Richard Hitchcock, NAGPRA Coordinator, Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, CA 94720, telephone (510) 643-7884, before February 11, 2002. Repatriation of the human remains and associated funerary objects to the Big Lagoon Rancheria, California; Resighini Rancheria, California; Cher-Ae Heights Indian Community of the Trinidad Rancheria, California; and the Yurok Tribe of the Yurok Reservation, California may begin after that date if no additional claimants come forward.