

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 was made by the Minnesota Indian Affairs Council professional staff in consultation with representatives of the Crow Tribe of Montana.

Prior to 1920, human remains representing two individuals were removed from an unknown site in the Big Horn Valley, MT. Robert Somerville donated the human remains to the Minnesota Historical Society in 1920. Accession records indicate that the human remains were removed from "an Indian cemetery in the Big Horn Valley." No known individuals were identified. No associated funerary objects are present. In 1987, these human remains were transferred to the Minnesota Indian Affairs Council pursuant to provisions of Minnesota statute 307.08.

Other donations from Mr. Somerville to the Minnesota Historical Society indicate that these human remains may have been collected in the vicinity of St. Xavier Mission, MT. The St. Xavier Mission ministered to the Crow Indians and is believed to have had an adjacent cemetery. St. Xavier Mission is located within the aboriginal territory of the Crow Indians as determined by the United States Indian Claims Commission.

Based on the above-mentioned information, officials of the Minnesota Indian Affairs Council have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of the Minnesota 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 the Crow Tribe of Montana.

This notice has been sent to officials of the Crow Tribe of Montana. 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 Crow Tribe of Montana may begin after that date if no additional claimants come forward.

Dated: August 13, 2002.

**Robert Stearns,**

*Manager, National NAGPRA Program.*

[FR Doc. 02-23016 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 Minnesota Indian Affairs Council, Bemidji, MN**

**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 the Minnesota Indian Affairs Council, Bemidji, MN.

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 was made by the Minnesota Indian Affairs Council professional staff in consultation with representatives 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; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1929-1930, human remains representing 47 individuals were removed from the Warm Springs site and Cameron Creek site, Grant County, NM, during an archeological excavation conducted by the University of Minnesota and the Minnesota Art Institute. No known individuals were identified. Ceramic vessels found associated with these human remains indicate they were interred between A.D. 1000 and 1150.

In 1929, human remains representing 64 individuals were removed from the Galaz site, Grant County, NM, during an archeological excavation under the direction of A. (Albert) E. Jenks of the University of Minnesota. No known

individuals were identified. Ceramic vessels found associated with these human remains indicate they were interred between A.D. 1000 and 1150.

In 1930, human remains representing 24 individuals were removed from the Galaz site, Grant County, NM, during an archeological excavation under the direction of L.A. Wilford of the University of Minnesota. No known individuals were identified. Ceramic vessels found associated with these human remains indicate they were interred between A.D. 1000 and 1150.

In 1931, human remains representing 51 individuals were removed from the Galaz site and Hot Springs site, Grant County, NM, during an archeological excavation under the direction of A. (Albert) E. Jenks of the University of Minnesota. No known individuals were identified. Ceramic vessels found associated with these human remains indicate they were interred between A.D. 1000 and 1150.

In 1987, the human remains removed from the Warm Springs site, Cameron Creek site, Galaz site, and Hot Springs site were transferred to the Minnesota Indian Affairs Council pursuant to provisions of Minnesota statute 307.08. The funerary objects originally associated with the human remains from the Warm Springs site, Cameron Creek site, Galaz site, and Hot Springs site are currently in the possession of the Frederick R. Weisman Art Museum, University of Minnesota, Minneapolis, MN.

The Warm Springs site, Cameron Creek site, Galaz site, and Hot Springs site are believed to have been occupied between A.D. 1000 and 1150 by a group known in the archeological literature as the Mimbres tradition. Archeological evidence, including ceramics, art styles, and architecture, indicates that the Mimbres tradition was a local variant of the Mogollon culture, which was found across a broad area of Arizona and New Mexico. Oral tradition indicates a cultural affiliation between the Mimbres tradition and several present-day puebloan groups, including 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.

Based on the above-mentioned information, officials of the Minnesota Indian Affairs Council have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains described above represent the physical remains of 186 individuals of Native American ancestry. Officials of the Minnesota

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