

site (CA-KER-480H) in Bakersfield, CA. The Crest Drive-In site consisted of a shallow, mass grave containing the skeletal remains of approximately 100 individuals, all but eight of which were subsequently reburied. The remains of these eight individuals were subsequently accessioned by California State University, Bakersfield. No known individuals were identified. No associated funerary objects are present.

Osteological examination of the remains of the eight individuals in the possession of California State University, Bakersfield revealed significantly worn teeth and shovel-shaped incisors, which may be indicative of prehistoric or protohistoric Native American populations. Midden material found associated with some of the human remains in the 1976 excavations is consistent with a prehistoric or protohistoric date for some of the burials. The Crest Drive-In site was long recognized by local residents as an old Indian burial ground.

However, historic period artifacts recovered during the 1976 excavations indicate that the latest burials date to the latter part of the 19th century, after the local Yokut Indians that had traditionally used the area had been relocation to the first Tule River Indian Reservation (called the Alta Vista Reservation) in 1857. The stratigraphic context encountered during the 1976 excavations was highly disturbed. According to local residents, around 1947 or 1948 the land-owner at the time attempted to level the burial ground area. When human remains were discovered, he reportedly scooped out a shallow pit, placed the remains in the hole, and covered the bones and associated funerary objects with a thin layer of dirt. None of the funerary objects recovered in 1976 are in the possession or control of California State University, Bakersfield.

While there is a possibility that some of the eight human remains in the possession of California State University, Bakersfield are of other than Native American ancestry, the preponderance of the evidence supports a determination that they are Native American.

Based on the above-mentioned information, officials of California State University, Bakersfield have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of eight individuals of Native American ancestry. Officials of California State University, Bakersfield 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 Tule River Indian Tribe of the Tule River Reservation, California.

This notice has been sent to officials of the Tule River Indian Tribe of the Tule River Reservation, California. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Dr. Robert M. Yohe II, Department of Sociology and Anthropology, California State University, Bakersfield, CA 93311-1099, telephone (661) 664-3457, before November 12, 2002. Repatriation of the human remains to the Tule River Indian Tribe of the Tule River Reservation, California may begin after that date if no additional claimants come forward.

Dated: August 28, 2002.

**Robert Stearns,**

*Manager, National NAGPRA 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 Sam Noble Oklahoma Museum of Natural History, Norman, OK**

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

Notice is hereby given in accordance with the provisions of 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 Sam Noble Oklahoma Museum of Natural History, Norman, OK, that meets the definition of "sacred object" 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 cedar pole 12 feet long, from which all bark has been removed. The pole is painted lengthwise, black on one side and green on the other side. Accession and catalog records of the Sam Noble Oklahoma Museum of Natural History (formerly known as the Stovall Museum of Science and History) indicate that the pole was donated to the museum in

1946 by Mrs. Joe Weller of Gracemont, OK.

According to museum records and consultation with representatives of the Caddo Tribe of Oklahoma, the pole was originally made about 1895 by Caddo Chief White Bread. The pole was used regularly in Caddo Ghost Dances from 1895 until 1946. About 1922, Chief White Bread died and the pole passed to Mr. Squirrel, another community Ghost Dance leader. Mr. Joe Weller was the third custodian of the pole and held Ghost Dances annually until his death in 1945. On July 14, 1946, Mrs. Weller sponsored a final Ghost Dance, after which she intended to "retire" the pole. University of Oklahoma anthropologist K.G. Orr was among those attending the July 14, 1946, Ghost Dance and, according to museum accession records, he "persuaded Mrs. Weller and the Caddo tribe to donate the pole to the museum rather than destroy it at the completion of the dance." The pole was accessioned into the collections of the museum's Division of Ethnology in 1946. Since that time, representatives of the Caddo Tribe of Oklahoma and Caddo traditional religious leaders have regularly visited the museum and consulted with the museum staff concerning the pole.

Consultations with representatives of the Caddo Tribe of Oklahoma confirm that this pole was made to be used in the Caddo Ghost Dance. Representatives of the Caddo Tribe of Oklahoma have provided evidence that the pole is needed by traditional religious leaders for the practice of the Ghost Dance by present-day adherents. Representatives of the Caddo Tribe of Oklahoma have provided evidence that the pole is of ongoing historical, traditional, and cultural importance to the Caddo Tribe of Oklahoma as a whole.

Based on the above-mentioned information, officials of the Sam Noble Oklahoma Museum of Natural History have determined that, pursuant to 43 CFR 10.2(d)(3), this 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 Sam Noble Oklahoma Museum of Natural History have determined that, pursuant to 43 CFR 10.2(e), there is a relationship of shared group identity that can be traced between this sacred object and the Caddo Tribe of Oklahoma.

This notice has been sent to officials of the Caddo Tribe of Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this object should contact Julie Droke, Registrar/Repatriation

Specialist, Sam Noble Oklahoma Museum of Natural History, University of Oklahoma, 2401 Chautauqua Ave., Norman, OK 73072, telephone (405) 325-1035, before November 12, 2002. Repatriation of this sacred object to the Caddo Tribe of Oklahoma may begin after that date if no additional claimants come forward.

Dated: August 28, 2002.

**Robert Stearns,**

*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 UCLA Fowler Museum of Cultural History, University of California, Los Angeles, Los Angeles, 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 UCLA Fowler Museum of Cultural History, University of California, Los Angeles, Los Angeles, 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.

A detailed assessment of the human remains was made by the UCLA Fowler Museum of Cultural History professional staff in consultation with representatives of the Pechanga Band of Luiseno Mission Indians of the Pechanga Reservation, California.

At an unknown date, human remains representing one individual were recovered by Eugene Nickens under unknown circumstances from the Perris site (CA-RIV-126), Riverside County, CA. These human remains were donated by Mr. Nickens to the University of California, Los Angeles in 1951. No known individual was identified. The

18 associated funerary objects are 16 pottery sherds, 1 deer scapula, and 1 bird bone. The age of the site has not been determined, however, the presence of ceramics suggests a protocontact or postcontact date. The site is located within the traditional territory of the Luiseno Mission Indians. The artifacts are consistent with others documented as associated with the indigenous inhabitants of the area. Raymond Basquez, Chairperson of the tribal Cultural Resources Department, Elder, and traditional religious leader, identified the deer scapula as a ceremonial sweat scraper and the pottery sherds as possibly part of a ceremonial urn. He also identified the site as being within the ancestral territory of the Pechanga Band of the Luiseno Mission Indians of the Pechanga Reservation, California.

In 1965, human remains representing one individual were removed from the Rancho site (CA-RIV-364), Riverside County, CA, by Dr. Joseph L. Chartkoff. Dr. Chartkoff donated these human remains to the University of California, Los Angeles the same year. No known individual was identified. No associated funerary objects are present.

The Rancho site (CA-RIV-364) is close to the present-day Pechanga Reservation, in the valley of Temecula Creek. Geographical location and archeological and oral traditional evidence support the association of this site with precontact and historic village sites within the territory of the Pechanga Band of Luiseno Mission Indians of the Pechanga Reservation, California. The site is well known, by both oral tradition and archeological documentation, to be a precontact and postcontact cremation and burial site. Some artifacts collected from the surface, such as a plate fragment, broken glass, lathe-turned inkbottle, and metal button, appear to date to the Spanish or Mexican period in California. According to Mr. Basquez, when traditional cremation practices gave way after contact to inhumation, Luiseno peoples' personal possessions often were collected, burned, and placed at traditional cremation/cemetery areas even though the person may have been buried elsewhere. The Rancho site was visited by members of the Pechanga Band of Luiseno Indians Cultural Committee, who identified the human remains and artifacts collected there as part of the traditional Luiseno cremation and memorial offering rites. Tizon Brown pottery sherds found at the site are consistent with a Late Prehistoric and historic age.

Officials of the UCLA Fowler Museum of Cultural History have determined

that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of two individuals of Native American ancestry. Officials of the UCLA Fowler Museum of Cultural History have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 18 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, it has been 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 Pechanga Band of Luiseno Mission Indians, Pechanga Reservation, California.

This notice has been sent to officials of the Pechanga Band of Luiseno Mission Indians, Pechanga Reservation, California. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Diana Wilson, UCLA NAGPRA Coordinator, Office of the Vice Chancellor, Research, University of California, Los Angeles, Box 951405, Los Angeles, California 90095-1405, telephone (310) 825-1864, before November 12, 2002. Repatriation of the human remains and associated funerary objects to the Pechanga Band of Luiseno Mission Indians, Pechanga Reservation, California may begin after that date if no additional claimants come forward.

Dated: August 28, 2002

**Robert Stearns,**

*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 University of Nebraska State Museum, University of Nebraska-Lincoln, Lincoln, NE, and in the Control of the U.S. Department of Defense, U.S. Army Corps of Engineers, Omaha District, Omaha, NE**

**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