

for the determinations within this notice.

A detailed assessment of these human remains has been made by Bishop Museum's professional staff in consultation with representatives from the Maui/Lāna'i Island Burial Council.

In 2002, human remains representing one individual were found in collections from Maunalei Cave, Lāna'i, HI. The remains consist of a human phalange. No known individuals were identified. No associated funerary objects are present.

In 2002, human remains representing one individual were found in collections from Lāna'i, HI. The remains consist of a human tooth. No associated funerary objects are present. The collections were gifted to the Bishop Museum by George F. Arnemann in 1956.

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 two individuals of Native American ancestry. Officials of the Bishop Museum 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 Maui/Lāna'i Island Burial Council, Hui Malama I Na Kupuna O Hawai'i Nei and Office of Hawaiian Affairs.

This notice has been sent to officials of the Maui/Lāna'i Island Burial Council, Hui Malama I Na Kupuna O Hawai'i Nei, and the Office of Hawaiian Affairs. Representatives of any other Native Hawaiian organization that believes itself to be culturally affiliated with these human remains should contact Dr. Guy Kaulukukui, Vice President of Cultural Studies, Bishop Museum, 1525 Bernice Street, Honolulu, Hawaii, 96718-2704, telephone (808) 848-4126 before November 12, 2002. Repatriation of these human remains to the Maui/Lāna'i Island Burial Council, Hui Malama I Na Kupuna O Hawai'i Nei and Office of Hawaiian Affairs may begin after that date if no additional claimants come forward.

Dated: August 28, 2002.

**Robert Stearns,**

*Manager, National NAGPRA Program.*

[FR Doc. 02-25871 Filed 10-9-02; 8:45 am]

**BILLING CODE 4310-70-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items in the Possession of the Bernice Pauahi Bishop Museum, Honolulu, HI

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

**ACTION:** Notice.

Notice is hereby given in accordance with provisions of the Native Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate cultural items from Lāna'i, HI in the possession of the Bernice Pauahi Bishop Museum, Honolulu, HI, that meet the definition of "unassociated funerary 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.

In 1926, G.C. Munro gifted 97 glass and ivory beads to the Bishop Museum. Accession records indicate that the beads were "found some years ago with the bones of a child." The burial site was located on the island of Lāna'i, HI. Excavation records indicate that the human remains with whom these funerary objects were associated were not collected, or were collected but are no longer within the Bishop Museum's collection.

A detailed assessment of these unassociated funerary objects was made by Bishop Museum's professional staff in consultation with representatives from the Maui/Lāna'i Island Burial Council.

Based on the above-mentioned information, officials of the Bishop Museum have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), these 97 cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of the Bishop Museum 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 97 unassociated funerary objects and the Maui/Lāna'i Island Burial Council, Hui Malama I Na Kupuna O Hawai'i Nei, and the Office of Hawaiian Affairs.

This notice has been sent to officials of the Maui/Lāna'i Island Burial Council, Hui Malama I Na Kupuna O Hawai'i Nei, and Office of Hawaiian Affairs. Representatives of any other Native Hawaiian organization that believes itself to be culturally affiliated with these unassociated funerary objects should contact Dr. Guy Kaulukukui, Vice President of Cultural Studies, Bishop Museum, 1525 Bernice Street, Honolulu, Hawaii, 96718-2704, telephone (808) 848-4126 before November 12, 2002. Repatriation of these unassociated funerary objects to the Maui/Lāna'i Island Burial Council, Hui Malama I Na Kupuna O Hawai'i Nei and Office of Hawaiian Affairs may begin after that date if no additional claimants come forward.

Dated: August 28, 2002.

**Robert Stearns,**

*Manager, National NAGPRA Program.*

[FR Doc. 02-25874 Filed 10-9-02; 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 California State University, Bakersfield, 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 in the possession of California State University, Bakersfield, 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 California State University, Bakersfield, professional staff in consultation with representatives of the Tule River Indian Tribe of the Tule River Reservation, California.

In 1976, the Kern County Archaeological Society conducted salvage excavations at the Crest Drive-In

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.*

[FR Doc. 02-25872 Filed 10-9-02; 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 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