

if no additional claimants come forward.

Dated: December 20, 1999.

**Francis P. McManamon,**

*Departmental Consulting Archeologist,  
Manager, Archeology and Ethnography  
Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion for Native American Human Remains from Dry Lagoon State Park, CA in the Possession of the Anthropological Studies Center, Archeological Collections Facility, Sonoma State University, Rohnert Park, CA; and in the Control of the California Department of Parks and Recreation, Sacramento, CA**

**AGENCY:** National Park Service

**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 an associated funerary object in the possession of the Anthropological Studies Center (ASC), Archeological Collections Facility (ACF), Sonoma State University, Rohnert Park, CA; and in the control of the California Department of Parks and Recreation, Sacramento, CA.

A detailed assessment of the human remains was made by ASC and California Department of Parks and Recreation professional staff in consultation with representatives of the Yurok Tribe of California. These human remains represent additional individuals found in ASC collections following publication of a previous Notice of Inventory Completion for the California Department of Parks and Recreation dated September 24, 1999 and October 18, 1999.

In 1976, human remains representing one individual were collected from site CA-HUM-129 in Stone Lagoon, Dry Lagoon State Park, CA during a salvage excavation conducted for bluff stabilization by Dr. David A. Fredrickson, Sonoma State University. These human remains were accessioned into the collections of the Archaeological Collections Facility at Sonoma State University. No known individual was identified. No associated funerary objects are present.

Based on material culture and C14 dates, these human remains have been identified as Native American dating to between 1490 and 215 B.P.

Geographical, ethnographical, linguistic, and historical evidence indicates that this archeological site is located within the traditional Coast Yurok territory. Based on archeological evidence, continuity of occupation, ethnographic accounts, and consultation with representatives of the Yurok Tribe of California, site CA-HUM-129 has been affiliated with the present-day Yurok Tribe of California.

Based on the above mentioned information, officials of Sonoma State University and the California Department of Parks and Recreation have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of Sonoma State University and the California Department of Parks and Recreation have determined also that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and the Yurok Tribe of California.

This notice has been sent to officials of the Yurok Tribe of California. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Paulette Hennum, NAGPRA Coordinator, California Department of Parks and Recreation, 1416-9th Street, Room 1431, Sacramento, CA 95814; telephone: (916) 653-7976, before February 14, 2000. Repatriation of the human remains to the Yurok Tribe of California may begin after that date if no additional claimants come forward.

Dated: December 17, 1999.

**Francis P. McManamon,**

*Departmental Consulting Archeologist,  
Manager, Archeology and Ethnography  
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 Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM**

**AGENCY:** National Park Service

**ACTION:** Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of the Maxwell Museum of Anthropology, University of New Mexico which meets the definition of "object of cultural patrimony" under Section 2 of the Act.

The cultural item is a leather medicine man's cap with turkey feathers.

In 1964, this cultural item was purchased in Forestdale, AZ by University of New Mexico anthropology professor Florence Hawley Ellis.

Following a consultation visit, representatives of the White Mountain Apache Tribe of the Fort Apache Reservation and the San Carlos Apache Tribe of the San Carlos Reservation identified this cap as being from the White Mountain Apache reservation. Consultation evidence presented by representatives of the White Mountain Apache Tribe of the Fort Apache Reservation indicates this cultural item has on-going historical and cultural importance central to the tribe itself could not have been sold or alienated by any individual.

Based on the above mentioned information, officials of the Maxwell Museum have determined that, pursuant to 43 CFR 10.2 (d)(4), this one cultural item has ongoing historical, traditional, and cultural importance central to the tribe itself, and could not have been alienated, appropriated, or conveyed by any individual. Officials of the Maxwell Museum have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between this item and the White Mountain Apache Tribe of the Fort Apache Reservation.

This notice has been sent to officials of the White Mountain Apache Tribe of the Fort Apache Reservation and the San Carlos Apache Tribe of the San Carlos Reservation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this object should contact Marian Rodee, Curator of Southwest Ethnology, Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM 87131; telephone: (505) 277-4405 before February 14, 2000. Repatriation of this object to the White Mountain Apache Tribe of the Fort Apache Reservation may begin after

that date if no additional claimants come forward.

Dated: December 17, 1999.

**Francis P. McManamon,**

*Departmental Consulting Archeologist,  
Manager, Archeology and Ethnography  
Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion for Native American Human Remains from Oregon in the Possession of the Milwaukee Public Museum, Milwaukee, WI**

**AGENCY:** National Park Service

**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 from Oregon in the possession of the Milwaukee Public Museum, Milwaukee, WI.

A detailed assessment of the human remains was made by Milwaukee Public Museum professional staff in consultation with representatives of the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon, and the Confederated Tribes of the Warm Springs Reservation of Oregon.

At an unknown date, human remains representing one individual were collected from an unknown location in Oregon by an unknown person who transferred these human remains to Thomas M.N. Lewis. In 1946, Mr. Lewis donated these human remains to the Milwaukee Public Museum. No known individuals were identified. No associated funerary objects are present.

Based on cranial morphology and dentition, this individual has been identified as Native American. The reported geographic location of this individual is consistent with the pre-contact and historic Northern Paiute people. Evidence of metal knife marks on the cranium indicate an historic date which is consistent with a Northern Paiute affiliation. Consultation evidence provided by representatives of the Burns Paiute Tribe and the Confederated Tribes of the Warm Springs Reservation indicate that the Oregon Plains are part of the Paiute's traditional and historic occupation area and that descendants of the Paiute from this part of Paiute territory now are included in the Burns Paiute Tribe of the Burns Paiute Indian

Colony of Oregon; the Confederated Tribes of the Warm Springs Reservation of Oregon, the Fort Bidwell Indian Community of the Fort Bidwell Reservation of California; the Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Reservation, Nevada and Oregon; and the Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada.

Based on the above mentioned information, officials of the Milwaukee Public Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the Milwaukee Public Museum have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon; the Confederated Tribes of the Warm Springs Reservation of Oregon, the Fort Bidwell Indian Community of the Fort Bidwell Reservation of California; the Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Reservation, Nevada and Oregon; and the Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada.

This notice has been sent to officials of the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon; the Confederated Tribes of the Warm Springs Reservation of Oregon, the Fort Bidwell Indian Community of the Fort Bidwell Reservation of California; the Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Reservation, Nevada and Oregon; and the Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Ann McMullen, Ph.D., Curator of North American Ethnology, Milwaukee Public Museum, 800 West Wells Street, Milwaukee, WI 53233; telephone: (414) 278-2786; fax: (414) 278-6100, before February 14, 2000. Repatriation of the human remains to the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon may begin after that date if no additional claimants come forward.

Dated: January 3, 1999.

**Francis P. McManamon,**

*Departmental Consulting Archeologist,  
Manager, Archeology and Ethnography  
Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate Cultural Items from Nebraska in the Possession of the Nebraska State Historical Society, Lincoln, NE**

**AGENCY:** National Park Service

**ACTION:** Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate cultural items in the possession of the Nebraska State Historical Society which meet the definition of "unassociated funerary object" under Section 2 of the Act.

The 71 cultural items consist of tanned hide fragments, metal fragments, sole of shoe, glass bottle, mussel shell, fragmented metal can or kettle, two paint pans with animal bone "brushes," leather fragments, and decorated leather.

In 1960 and 1970, these cultural items were removed from burials at the Genoa site (25NC20) during archaeological excavation by the Nebraska State Historical Society. Based on oral tradition, archeological evidence, and ethnohistorical documents, the Genoa site has been identified as a Pawnee village dating to post-1800.

The two cultural items consist of a rusted mass of gun parts and a clay pipestem.

In 1940, these cultural items were removed from burials at the Clarks site (25PK1) during archaeological excavation by the Nebraska State Historical Society. Based on oral tradition, archeological evidence, and ethnohistorical documents, the Clarks site has been identified as a Pawnee village dating to post-1800.

Since 1995, all cultural items listed above have been located within the collections of the Nebraska State Historical Society.

Based on the above mentioned information, officials of the Nebraska State Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), these 73 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 an Native American individual. Officials of the Nebraska State Historical Society have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be