

Mille Lacs Band of the Minnesota Chippewa Tribe, Minnesota; Minnesota Chippewa Tribe, Minnesota; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; Red Lake Band of Chippewa Indians of the Red Lake Reservation, Minnesota; Saginaw Chippewa Indian Tribe of Michigan, Isabella Reservation; Sault Ste. Marie Tribe of Chippewa Indians of Michigan; Sokaogon Chippewa Community of the Mole Lake Band of Chippewa Indians, Wisconsin; St. Croix Chippewa Indians of Wisconsin, St. Croix Reservation; Turtle Mountain Band of Chippewa Indians of North Dakota; and White Earth Band of the Minnesota Chippewa Tribe, Minnesota. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Martha Graham, Director of Cultural Resources, American Museum of Natural History, Central Park West at 79th Street, New York, NY 10024-5192, telephone (212) 769-5846, before December 5, 2001. Repatriation of the human remains to the Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin; Bay Mills Indian Community of the Sault Ste. Marie Band of Chippewa Indians, Bay Mills Reservation, Michigan; Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe, Minnesota; Chippewa-Cree Indians of the Rocky Boy's Reservation, Montana; Fond du Lac Band of the Minnesota Chippewa Tribe, Minnesota; Grand Portage Band of the Minnesota Chippewa Tribe, Minnesota; Grand Traverse Band of Ottawa & Chippewa Indians of Michigan; Keweenaw Bay Indian Community of L'Anse and Ontonagon Bands of Chippewa Indians of the L'Anse Reservation, Michigan; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of the Lac Courte Oreilles Reservation of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; Lac Vieux Desert Band of Lake Superior Chippewa Indians of Michigan; Leech Lake Band of the Minnesota Chippewa Tribe, Minnesota; Mille Lacs Band of the Minnesota Chippewa Tribe, Minnesota; Minnesota Chippewa Tribe, Minnesota; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; Red Lake Band of Chippewa Indians of the Red Lake Reservation, Minnesota; Saginaw Chippewa Indian Tribe of Michigan, Isabella Reservation; Sault Ste. Marie Tribe of Chippewa Indians of Michigan; Sokaogon Chippewa Community of the Mole Lake Band of Chippewa Indians, Wisconsin;

St. Croix Chippewa Indians of Wisconsin, St. Croix Reservation; Turtle Mountain Band of Chippewa Indians of North Dakota; and White Earth Band of the Minnesota Chippewa Tribe, Minnesota may begin after that date if no additional claimants come forward.

Dated: August 28, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

[FR Doc. 01-27702 Filed 11-2-01; 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 Brooklyn Museum of Art, Brooklyn, NY

**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), 43CFR 10.10 (a)(3), of the intent to repatriate cultural items in the possession of the Brooklyn Museum of Art, Brooklyn, NY, that meet the definition of "sacred objects" and "objects 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 93 cultural items are 22 Hopi spirit friends or Katsina masks (Wupamo, Hahea, Wawae, 3 Tasap, 2 Tacheukti, Kaletaka, Honau, Sikya Tihu, 2 Anakatsinamaana, Chakwin, Sio Humis, a headdress for Alosaka Katsina, and 6 unnamed spirit friends), 13 mask attachments, 6 Sio Humis headdress frames, 1 katsina doll, 16 Mazrau society dance items, 9 Snake society dance items, 1 Mazrau Society ceremonial water gourd from Walpi, 1 three-piece fiddle, a bow and several arrows, 8 prayer sticks, lightning sticks and lightning stick frame, 3 pipes, 4 Monkoho chief batons, 1 Hidden Ball game, and 1 fiber ring.

Between 1903 and 1905, Stewart Culin, the curator at the Brooklyn Museum of Art, purchased the katsina masks, Snake society dance items, and Hidden Ball game from Hopi individuals in Hopi villages in Arizona.

In 1904, Mr. Culin purchased the 16 Mazrau society dance items, 1 Mazrau Society ceremonial water gourd from Walpi, 1 three-piece fiddle, a bow and several arrows, 8 prayer sticks, lightning sticks and lightning stick frame, 3 pipes, 4 Monkoho chief batons, and 1 fiber ring from dealers in Chinle and Holbrook, AZ.

During consultation, representatives of the Hopi Tribe of Arizona identified these objects as sacred objects and objects of cultural patrimony. However, representatives of the Hopi Tribe of Arizona did not feel it appropriate to name the ceremonies or functions of these specific objects. Although Brooklyn Museum of Art accession records do not indicate an explicit ceremonial use of these objects, the Brooklyn Museum of Art has no evidence to the contrary. Accordingly, the Brooklyn Museum of Art accepts the determinations of the representatives of the Hopi Tribe for these objects.

Based on accession information and on consultation with Hopi representatives, these 93 cultural items are determined to be affiliated with the Hopi Tribe of Arizona. Representatives of the Hopi Tribe of Arizona, acting on behalf of the Katsinmomngwit, the Maraunomngwit, and the Lenmimngwit Society (Hopi traditional religious leaders) have stated that these 93 cultural items are needed by traditional Hopi religious leaders for the practice of traditional Native American religion by their present day adherents; and that these items have ongoing historical, traditional, and cultural importance central to the culture itself and could not be alienated by any individual.

Based on the above-mentioned information, officials of the Brooklyn Museum of Art have determined that, pursuant to 43 CFR 10.2 (d)(3), these 93 cultural items are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Brooklyn Museum of Art also have determined that, pursuant to 43 CFR 10.2 (d)(4), these cultural items have ongoing historical, traditional, and cultural importance central to the tribe itself, and are of such central importance that they may not be alienated, appropriated, or conveyed, by any individual. Lastly, officials of the Brooklyn Museum of Art 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 sacred objects/objects of cultural patrimony and the Hopi Tribe of Arizona.

This notice has been sent to officials of the Hopi Tribe of Arizona and the Pueblo of Zuni Representatives of any other Indian tribe that believes itself to be culturally affiliated with these sacred objects/objects of cultural patrimony should contact Kate Portada, NAGPRA Project Coordinator, Brooklyn Museum of Art, 200 Eastern Parkway, Brooklyn, NY 11238, telephone (718) 638-5000, extension 524, before December 5, 2001. Repatriation of these sacred objects/objects of cultural patrimony to the Hopi Tribe may begin after that date if no additional claimants come forward.

Dated: September 21, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

[FR Doc. 01-27707 Filed 11-2-01; 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 Control of the U.S. Department of the Interior, Bureau of Land Management, New Mexico State Office, Santa Fe, NM**

**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 control of the U.S. Department of Interior, Bureau of Land Management, New Mexico State Office, Santa Fe, NM.

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 University of Colorado Museum, Eastern New Mexico University, Maxwell Museum of Anthropology (University of New Mexico), New Mexico State University Museum, Museum of New Mexico, San Juan County Museum, and Bureau of Land Management professional staffs in consultation with representatives of the Hopi Tribe of Arizona; Navajo Nation,

Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Zia, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1981, human remains representing 10 individuals were recovered from site LA 31848 in New Mexico during legally authorized excavations and collections conducted by the Archeological Field School of Simon Fraser University. These human remains presently are curated by the Museum of New Mexico. No known individuals were identified. The one associated funerary object is a bone awl.

Based on material culture, architecture, and site organization, site LA 31848 has been identified as an Anasazi pueblo occupied between C.E. 1100-1300.

Continuities of ethnographic materials, technology, and architecture indicate affiliation of Anasazi sites in this area of New Mexico with historic and present-day Puebloan cultures. Oral traditions presented by representatives of the Pueblo of Acoma support cultural affiliation with Anasazi sites in this area of New Mexico.

Based on the above-mentioned information, Bureau of Land Management, New Mexico State Office officials have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 10 individuals of Native American ancestry. Bureau of Land Management, New Mexico State Office officials 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, Bureau of Land Management, New Mexico State Office officials have 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 associated funerary object and the Pueblo of Acoma, New Mexico.

This notice has been sent to officials of the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Zia, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary object should

contact Stephen L. Fosberg, State Archeologist and NAGPRA Coordinator, New Mexico State Office, Bureau of Land Management, 1474 Rodeo Road, Santa Fe, NM 87502-0115, telephone (505) 438-7415, before December 5, 2001. Repatriation of the human remains and associated funerary object to the Pueblo of Acoma, New Mexico may begin after that date if no additional claimants come forward.

Dated: October 3, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

[FR Doc. 01-27706 Filed 11-2-01; 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, 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, 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 Phoebe A. Hearst Museum of Anthropology professional staff in consultation with representatives of the Klamath Indian Tribe of Oregon and the Quartz Valley Indian Community of the Quartz Valley Reservation of California.

In 1925, human remains representing three individuals (catalog numbers 12-11213, 12-11214, 12-11215) were recovered from a site "one mile from mouth of Williamson R. (N. side), E. side Klamath L., Oregon" by Dr. Leslie