

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 U.S. Department of the Interior, National Park Service, Yosemite National Park, Yosemite, 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 National Park Service unit that has control or possession of these Native American human remains. The Assistant Director, Cultural Resources Stewardship and Partnerships is not responsible for the determinations within this notice.

A detailed inventory and assessment of the human remains and associated funerary objects has been made by professional staff of the National Park Service in consultation with lineal descendants and representatives of Bridgeport Paiute Indian Colony of California and the Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California. The National Park Service also consulted with representatives of American Indian Council of Mariposa County and the Mono Lake Indian Community, two non-Federally recognized Indian groups.

In 1954, human remains representing one individual were recovered from a site in the Yosemite Valley during legally authorized excavations. The human remains consist of four teeth: one molar, one premolar, and two incisors. The rest of the human remains were left in place at the time of excavation. The 176 associated funerary objects are 1 U.S. half dollar coin dated 1870, 8 buttons, 2 metal thimbles (1 containing what appears to be bird feathers and skin), 1 metal tobacco container lid, 26 iron nails, 4 fragments of a Japanese Kutani porcelain plate, 7 fragments from a lead jar seal, 1 pair of ladies scissors, 1 padlock, 10 pieces of red ochre, 8 haliotis sp. necklace pendants, 1 shell bead, 5 shell fragments, 9 obsidian tool fragments, 73 pieces of obsidian debitage, 1 piece of green glass with possible edge modification, 5 unidentified ungulate long bones, 2 pebbles, 7 stones, and 4 rocks. An unknown number of wood and charcoal fragments were also recovered.

Consultations with Native American representatives at the time of the excavation identified the human remains as those of Kosano, also known as Joaquin Sam, a northern Paiute from either the Bridgeport or Mono Lake communities. Kosano is known to have died in the Yosemite Valley and was

buried around 1875. Subsequent consultation has identified several individuals who can trace their ancestry directly and without interruption to Kosano, including Paul Williams (great grandson), Elaine Lundy (great granddaughter), and Janice Lundy Mendez (great-great granddaughter).

Based on the above mentioned information, the superintendent of Yosemite National Park has 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. The superintendent of Yosemite National Park also has determined that, pursuant to 43 CFR 10.2 (d)(2), the 176 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 a death rite or ceremony. Lastly, the superintendent of Yosemite National Park has determined that, pursuant to 43 CFR 10.2 (b)(1), Paul Williams, Elaine Lundy, and Janice Lundy Mendez can trace their ancestry directly and without interruption by means of the traditional kinship system of the Paiute people to Kosano.

This notice has been sent to officials of the Bridgeport Paiute Indian Colony of California and the Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California. The notice has also been sent to officials of the American Indian Council of Mariposa County and the Mono Lake Indian Community, two non-Federally recognized Indian groups. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact David A. Mihalic, Superintendent, Yosemite National Park, P.O. Box 577, Yosemite, CA 95389, telephone (209) 372-0201, before November 8, 2001. Repatriation of the human remains and associated funerary objects to Paul Williams, Elaine Lundy, and Janice Lundy Mendez may begin after that date if no additional claimants come forward.

Dated: July 9, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

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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 U.S. Department of the Interior, National Park Service, Jean Lafitte National Historical Park and Preserve, New Orleans, LA**

**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 U.S. Department of the Interior, National Park Service, Jean Lafitte National Historical Park and Preserve, New Orleans, LA.

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 National Park Service unit that has control or possession of these Native American human remains. The Assistant Director, Cultural Resources Stewardship and Partnerships is not responsible for the determinations within this notice.

A detailed assessment of the human remains and associated funerary objects was made by National Park Service professional staff in consultation with representatives of the Alabama-Coushatta Tribes of Texas; Chitimacha Tribe of Louisiana; Choctaw Nation of Oklahoma; Coushatta Tribe of Louisiana; Jena Band of Choctaw Indians, Louisiana; Mississippi Band of Choctaw Indians, Mississippi; and Tunica-Biloxi Indian Tribe of Louisiana.

In 1981, human remains representing one individual were collected from a small shell midden/burial mound site along the banks of Bayou des Familles, in the Barataria Preserve unit of Jean Lafitte National Historical Park and Preserve. The human remains were collected during an archeological site survey project conducted by the University of New Orleans. No known individual was identified. The 74 associated funerary objects are 21 fragments of a Baytown Plain ceramic vessel, 39 shells, and 13 animal bones. Based on the ceramics and the site layout, these human remains and associated funerary objects are likely to date to the Mississippian period (A.D. 1200-1600).

Archeological evidence does not indicate any major population shifts in

the Barataria Basin area during the Mississippian period, which is corroborated by linguistic analyses. Historical records indicate that in 1543 Luis Moscoso de Alvarado, a member of the Hernando de Soto expedition, encountered the Indian tribes along the lower Mississippi River near the Barataria site that have been tentatively identified as the Chawasha, Washa, or Quinapisa. The Chawasha and Washa people were identified as living in the area as late as 1738. The declining population of both tribes was probably absorbed by the Chitimacha. Representatives of the Chitimacha Tribe of Louisiana indicate that they consider the Barataria Basin area as part of their homeland. The Quinapisa are not known to be associated with any present-day Federally recognized Indian tribe.

Though the primary area of Biloxi settlement prior to 1700 was probably along the Mississippi Sound to the east, Pierre Le Moyne Iberville and other French explorers and colonists encountered the Biloxi along the lower Mississippi River and used them as guides in the late 17th century. By the early 1700s, Louis Antoine Juchereau de St. Denis had induced the Biloxi to relocate their settlements to Louisiana, between New Orleans and Lake Pontchartrain.

At the same time, the Tunica had settled as far south as the area of Baton Rouge, LA. In 1779, Spanish authorities granted land to the Tunica near Marksville, LA. Through intermarriage, the Tunica absorbed some of the Biloxi. The Tunica-Biloxi Indian Tribe of Louisiana was acknowledged by the Department of the Interior in 1980.

The Chitimacha, Chawasha, Washa, and Tunica languages are in the Gulf language grouping. The Biloxi language is a member of the unrelated Siouan language family.

Based on the above-mentioned information, the superintendent of Jean Lafitte National Historical Park and Preserve has 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. The superintendent of Jean Lafitte National Historical Park and Preserve has determined that, pursuant to 43 CFR 10.2 (d)(2), the 74 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. The superintendent of Jean Lafitte National Historical Park and Preserve also has 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 Chitimacha Tribe of Louisiana and Tunica-Biloxi Indian Tribe of Louisiana.

This notice has been sent to officials of the Alabama-Coushatta Tribes of Texas; Alabama-Quassarte Tribal Town, Oklahoma; Chitimacha Tribe of Louisiana; Choctaw Nation of Oklahoma; Coushatta Tribe of Louisiana; Jena Band of Choctaw Indians, Louisiana; Mississippi Band of Choctaw Indians, Mississippi; and Tunica-Biloxi Indian Tribe of Louisiana. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Geraldine Smith, Superintendent, Jean Lafitte National Historical Park and Preserve, 365 Canal Street, Suite 2400, New Orleans, LA 70130-1142, telephone (504) 589-3882, before November 8, 2001. Repatriation of the human remains and associated funerary objects to the Chitimacha Tribe of Louisiana and Tunica-Biloxi Indian Tribe of Louisiana may begin after that date if no additional claimants come forward.

Dated: June 29, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources  
Stewardship and Partnerships.*

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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 Denver Department of Anthropology and Museum of Anthropology, Denver, CO**

**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 University of Denver Department of Anthropology and Museum of Anthropology, Denver, CO.

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 Denver Department of Anthropology and Museum of Anthropology professional staff in consultation with representatives of the U.S. Department of the Interior, Bureau of Indian Affairs; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Hopi Tribe of Arizona; Jicarilla Apache Tribe of the Jicarilla Apache Indian Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Skull Valley Band of Goshute Indians of Utah; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1933, human remains representing two individuals (catalog numbers DU6002 and DU6180) were recovered from San Luis, Costilla County, CO, by Dr. E.B. Renaud, founder of the University of Denver Department of Anthropology. No known individuals were identified. No associated funerary objects are present.

In 1938, human remains representing one individual (catalog number DU1995.1.7a-b) were recovered in or near Great Sand Dunes National Monument and Preserve, Alamosa and Saguache Counties, CO, by Theodore Sowers, a graduate of the University of Denver. In 1995, Mr. Sowers' daughters donated the remains to the museum so that they could be repatriated. Officials of the U.S. Department of the Interior, National Park Service, Great Sand Dunes National Monument and Preserve, have determined that the provenience is insufficient to decide