

County, AZ, by an unknown person. In 1951, Dr. E.H. Parker donated the remains to Pomona College. There is no information indicating how Dr. Parker acquired the remains. No known individual was identified. The one associated funerary object is a Gila Red pottery jar, which held the cremated remains. The pottery jar dates to the Soho phase (A.D. 1150-1300) of the Hohokam culture of Arizona.

At an unknown date, human remains representing one individual were removed from an unknown location in central Arizona by an unknown person. In 1951, Dr. E.H. Parker donated the remains to Pomona College. There is no information indicating how Dr. Parker acquired the remains. No known individual was identified. The one associated funerary object is a red-on-buff pottery jar, which held the cremated remains. The pottery jar dates to the Santa Cruz phase (A.D. 700-900), Colonial period, of the Hohokam culture of Arizona.

At an unknown date, human remains representing one individual were recovered from the Tonto Basin, Gila County, AZ, by an unknown person. In 1951, Dr. E.H. Parker donated the remains to Pomona College. There is no information indicating how Dr. Parker acquired the remains. No known individual was identified. The four associated funerary objects are shell rings, which are dated to the Colonial-Classic period (A.D. 550-1450) of Hohokam culture.

At an unknown date, human remains representing one individual were recovered from Gila Bend, Maricopa County, AZ, by an unknown person. In 1951, Dr. E.H. Parker donated the remains to Pomona College. There is no information indicating how Dr. Parker acquired the remains. No known individual was identified. The one associated funerary object is a salt-smudged, red pottery jar, which held the cremated remains. The pottery jar dates to the Civano phase (A.D. 1300-1450) of the Hohokam culture of Arizona.

In their book, *Those Who Came Before: Southwestern Archeology in the National Park System* (University of Arizona Press, 1983), Robert H. and Florence C. Lister describe the practices and accomplishments of the Hohokam Indians. Cremation was a common mortuary practice of the Hohokam. Ashes, unconsumed pieces of bone, and the damaged or destroyed funerary offerings of pottery or stone were buried in pits or trenches. The Hohokam are credited with creating simple tools, utilitarian objects, religious, and ornamental objects made from shell

obtained through trade from the Gulf of California and the Pacific Coast.

These ethnographic materials and technology adaptations indicate affiliation to the historic and present-day Piman and O'odham cultures. Historic O'odham groups (Ak-Chin Indian Community of the Ak-Chin Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and the Tohono O'odham Nation of Arizona) have a strong cultural affiliation with the prehistoric Hohokam who occupied the middle Gila Valley and surrounding areas. Similarities in settlement patterns, economic systems, architecture, and material culture indicate a close relationship between the Hohokam and O'odham groups.

The Cocopah Tribe of Arizona also claims affiliation with the Hohokam, according to the Southwest Indian Relief Council Web site. About 3,000 Cocopah lived in the Southwest in the late 1600s. Like the Hohokam, the Cocopah became successful at irrigated farming.

The oral traditions of the Hopi Tribe and the Pueblo of Zuni provide evidence that the Hopi and Zuni are culturally affiliated with the Hohokam. The human remains and associated funerary objects were removed from an area historically occupied by these tribes.

Based on the above-mentioned information, officials of the Pomona College Museum of Art have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of five individuals of Native American ancestry. Officials of Pomona College Museum of Art, also have determined that, pursuant to 43 CFR 10.2 (d)(2), the eight 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, officials of the Pomona College 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 Native American human remains and associated funerary objects and the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Cocopah Tribe of Arizona; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt

River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

This notice has been sent to officials of the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Cocopah Tribe of Arizona; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; 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 objects should contact Marjorie L. Harth, Director, Pomona College Museum of Art, 333 College Way, Claremont, CA 91711-6344, telephone (909) 607-2688, before October 15, 2002. Repatriation of the human remains and associated funerary objects to the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Cocopah Tribe of Arizona; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico may begin after that date if no additional claimants come forward.

Dated: July 18, 2002

**C. Timothy McKeown,**

*Acting 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 Texas Department of Transportation, Austin, TX**

**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 Texas Department of Transportation (TxDOT), Austin, TX.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA and 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 professional staff of TxDOT, Center for Archeological Research of University of Texas at San Antonio, and University of Tennessee, in consultation with representatives of the Mescalero Apache Tribe of the Mescalero Reservation, New Mexico and Tonkawa Tribe of Indians of Oklahoma. Information regarding these human remains and associated funerary objects was provided to the Alabama-Coushatta Tribes of Texas; Apache Tribe of Oklahoma; Caddo Indian Tribe of Oklahoma; Comanche Indian Tribe, Oklahoma; Fort Sill Apache Tribe of Oklahoma; Kickapoo Traditional Tribe of Texas; Kiowa Indian Tribe of Oklahoma; and Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma. TxDOT also consulted with representatives of the County of Refugio, TX; Catholic Diocese of Corpus Christi, TX; Refugio County Historical Commission, and other parties interested in the non-Native American remains that were removed from this cemetery.

In 1999, human remains representing a minimum of 177 individuals were recovered from the cemetery of the late Spanish colonial Mission Nuestra Senora del Refugio (site 41RF1) in Refugio County, TX. No known individuals were identified. Osteological analysis of the human remains identified 32 individuals of Native American descent and 39 individuals of possible Native American descent. The remains of 106 individuals are of Hispanic, other European, or indeterminate ancestry. The 102 funerary objects found associated with the 71 Native American human remains are 1 Christian medallion, 1 metal crucifix, 53 beads (wooden, glass, and bone), 8 buttons (metal and bone), 3 pendants (shell and animal tooth), 1 worked shell, 1 marine shell, 1 metal arrow point, 1 copper or brass bell, 1 metal ring, 3 chunks of mica, 2 pieces of red pigment (ochre), 17 nails, and 9 unidentified metal objects.

Mission Nuestra Senora del Refugio was built around 1795 for use by the Karankawa Indians. The mission was closed around 1830.

Burial records for the mission are incomplete, but list 122 individuals buried in the mission cemetery. Fifty of the individuals listed in the burial records are identified as Native American, with the majority being Karankawa or one of their constituent bands (Copan, Cujan, etc.). Other individuals are identified as Lipan Apache, Malaquiiit, Pajalache, Pamoque, Pihuique, and Toboso. The remaining individuals listed in the burial records are identified as being of Hispanic descent. Other church records indicate that the mission was also used by the Iaraname.

Archeological evidence in the cemetery suggested that seven of the individuals were interred in coffins. The remaining individuals were recovered from 38 irregular burial pits excavated into the clay substrate beneath the church floor. Twenty-nine of the burial pits contained multiple interments. Ethnicity within the multiple burial pits was mixed among Native American and non-Native interments. Of those human remains determined to be Native American, a number are concluded to be Karankawa due to the robust nature of their skeletal remains and their estimated height. Karankawa were frequently described in historic documents as tall and muscular. With few exceptions, no personal goods were found with the burials. Artifacts with Native American burials included both European (metal cross, metal buttons, cloth with brass or copper sequins, glass beads, etc.) and non-European (red ocher, metal arrow points, shell pendant, worked shells, animal tooth pendant, etc.) materials.

The Karankawa, Malaquiiit, Pamoque, Pihuique, Pajalache, and Toboso relocated to Mexico in the 1850s. However, historical records indicate that there was considerable social and economic interaction between the Karankawa and the Tonkawa, including some intermarriage. The Lipan Apache were relocated to the Mescalero Apache reservation in the early 1900s where they remain today. Many of the Iaraname moved northward in the 19th century to live with the Tawakonie, now a constituent group of the Wichita. However, there is no evidence that any Iaraname were buried in the mission cemetery.

Based on the above-mentioned information, officials of TxDOT have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of

71 individuals of Native American ancestry. Officials of TxDOT also have determined that, pursuant to 43 CFR 10.2 (d)(2), the 102 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, officials of TxDOT have determined 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 Mescalero Apache Tribe of the Mescalero Reservation, New Mexico and Tonkawa Tribe of Indians of Oklahoma.

This notice has been sent to officials of the Apache Tribe of Oklahoma; Alabama-Coushatta Tribes of Texas; Caddo Indian Tribe of Oklahoma; Comanche Indian Tribe, Oklahoma; Fort Sill Apache Tribe of Oklahoma; Kickapoo Traditional Tribe of Texas; Kiowa Indian Tribe of Oklahoma; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Tonkawa Tribe of Indians of Oklahoma; and Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Nancy A. Kenmotsu, Supervisor of the Archeological Studies Program, Texas Department of Transportation, 125 E. 11th Street, Austin, TX 78701-2483, telephone (512) 416-2631, before October 15, 2002. Repatriation of these human remains and associated funerary objects to the Mescalero Apache Tribe of the Mescalero Reservation, New Mexico, and Tonkawa Tribe of Indians of Oklahoma may begin after that date if no additional claimants come forward.

Dated: July 9, 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**

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

**ACTION:** Notice.

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Notice is hereby given in accordance with provisions of the Native American