

with the Cibola Mogollon culture group and TJ Ruin is associated with the Mimbres Mogollon culture. As noted by scholars, Mimbres sites are most likely related to the pueblo cultures to the north and east of the Gila River area. These cultures are particularly the Zuni and, to a lesser degree, the Pueblo of Acoma. Based on archeological evidence, the Pueblo of Laguna, like Acoma, are regarded as peripheral to the Mogollon culture area. Zuni affiliation to the Mogollon cultural area is supported by origin and migration stories. Oral tradition of the Hopi and the Piro-Manso-Tiwa indicate a cultural affiliation with the Gila Cliff Dwelling Mogollon sites.

Based on the above-mentioned information, officials of the National Park Service have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 46 individuals of Native American ancestry. Officials of the National Park Service have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 15 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 National Park Service have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects and the Hopi Tribe, Pueblo of Acoma, Pueblo of Laguna, Zuni Tribe. Further, officials of the National Park Service recognize that there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects and the Piro-Manso-Tiwa, a non-federally recognized Indian group.

This notice has been sent to officials of the Apache Tribe, Fort McDowell Mohave-Apache Indian Community, Fort Sill Apache Business Committee, Hopi Tribe, Jicarilla Apache Tribe, Kaibab Band of Paiute Indians, Mescalero Apache Tribe, Navajo Nation, Pueblo of Acoma, Pueblo of Cochiti, Pueblo of Isleta, Pueblo of Jemez, Pueblo of Laguna, Pueblo of Picuris, Pueblo of Pojoaque, Pueblo of San Felipe, Pueblo of San Ildefonso, Pueblo of Sandia, Pueblo of Santa Ana, Pueblo of Santa Clara, Pueblo of Santo Domingo, Pueblo of Taos, Pueblo of Tesuque, Pueblo of Zia, Southern Ute Indian Tribe, Ute Mountain Tribe, White Mountain Apache Tribe, Yavapai-Apache Indian Nation, and Zuni Tribe. It has also been sent to the Piro-Manso-Tiwa and the Tortugas, two non-federally recognized

Indian groups. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these remains should contact Susan Kozacek, Superintendent, Gila Cliff Dwellings National Monument, Route 11, Box 100, Silver City, NM 88061; telephone: (505) 536-9461, before October 28, 1996. Repatriation of the human remains and associated funerary objects to the Hopi Tribe, Pueblo of Acoma, Pueblo of Laguna, and Zuni Tribe may begin after that date if no additional claims come forward.

Dated: September 20, 1996.

Francis P. McManamon,
*Departmental Consulting Archeologist
Manager, Archeology and Ethnography
Program.*

[FR Doc. 96-24685 Filed 9-25-96; 8:45 am]

BILLING CODE 4310-70-F

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Control of Tonto National Forest, United States Forest Service, Phoenix, AZ

AGENCY: National Park Service
ACTION: Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003 (d), of the completion of an inventory of human remains and associated funerary objects in the control of Tonto National Forest, United States Forest Service, Phoenix, AZ.

A detailed assessment of the human remains was made by U.S. Forest Service professional staff, American Museum of Natural History professional staff, Arizona State Museum professional staff, Arizona State University professional staff, Museum of Northern Arizona professional staff, and the Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Ak-Chin Indian Community, the Gila River Indian Community, the Hopi Tribe, the Pueblo of Zuni, the Salt River Pima-Maricopa Indian Community, the Tohono O'odham Nation, and the Yavapai-Prescott Indian Tribe.

In the early 1960s, human remains representing six individuals were recovered from the Azatlan Ruin site during legally authorized excavations. No known individuals were identified. No associated funerary objects are present. The Azatlan Ruin site has been identified as a Hohokam site (350-1100 AD) based on ceramics, architecture, and site organization.

In 1971, human remains representing fifteen individuals were recovered from the Brazeletas Pueblo site during legally authorized excavations. No known individuals were identified. The fifty four associated funerary objects include ceramics, projectile points, stone and shell necklaces, stone tools, and a painted staff. The Brazeletas Pueblo site has been identified as a Hohokam site occupied during 1100-1300 AD based on ceramics, architecture, and site organization.

In the early 1980s, human remains representing five hundred and seventy two individuals were recovered from sites AZ U:03:0049, AZ U:03:0050, and AZ U:03:0086 within the Tonto National Forest during legally authorized excavations. No known individuals were identified. The four hundred and forty two associated funerary objects include ceramics, stone tools, manos, turquoise and shell jewelry, and animal bones. Sites AZ U:03:0049, AZ U:03:0050, and AZ U:03:0086 have been identified as Hohokam sites occupied during 1250-1400 AD based on ceramics, architecture, and site organization.

In the early 1980s, human remains representing one individual were recovered from a site AZ U:02:0029 near Horseshoe Reservoir during legally authorized excavations. No known individual was identified. No associated funerary objects are present. Site AZ U:02:0029 has been identified as a Hohokam pueblo occupied during 1150-1300 AD based on ceramics, architecture, and site organization.

In the 1980s, human remains representing one individual were recovered from site AR-03-12-02-179 during legally authorized excavations. No known individual was identified. No associated funerary objects are present. Site AR-03-12-02-179 has been identified as a Salado pueblo occupied during 1300-1350 based on ceramics, architecture, and site organization.

In 1974, human remains representing twelve individuals were recovered from the Columbus site during legally authorized excavations. No known individuals were identified. The one hundred and forty nine associated funerary objects include ceramics, bone tools, shell jewelry, crystals, and whistles. The Columbus site has been identified as a pueblo occupied during the Salado and Hohokam periods (500-1400 AD) based on ceramics, architecture, and site organization.

During the 1980s, human remains representing two individuals were recovered from the Devil's Chasm site during a legally authorized surface survey. No known individuals were

identified. No associated funerary objects are present. The Devil's Chasm site has been identified as a Mogollon site occupied during 1275–1350 AD based on ceramics, architecture, and site organization.

In the early 1970s, human remains representing one individual were removed from the Dugan Ranch site during an illegal excavation by Charles H. Stephens. No known individual was identified. The one associated funerary object is a pottery vessel. The human remains and associated funerary object were confiscated by the U.S. Forest Service. The Dugan Ranch site has been identified as a Lower Verde tradition pueblo (a Hohokam phase designation) occupied during 1250–1350 AD based on ceramics, architecture, and site organization.

In 1930, human remains representing one individual were recovered from the Grapevine Springs site during legally authorized excavations. No known individual was identified. The ten associated funerary objects include ceramics, a slate palette, and a shell bracelet. The Grapevine Springs site has been identified as Hohokam site in the Colonial period (700–900 AD) based on ceramics, architecture, and site organization.

In 1950, human remains representing one individual were transferred to the Arizona State Museum with a precontact pottery collection attributed to Keystone Ruin within Tonto National Forest. Apparently assembled prior to 1929, this collection was in the possession of Gila Pueblo Archaeological Foundation, a private research institute. No known individuals were identified. The ten associated funerary objects include pottery bowls and jars. The Keystone Ruin site has been identified as a Salado site occupied during 1275–1325 AD based on ceramics, architecture, and site organization.

In 1974, human remains representing three individuals were recovered from the Multigrade site during legally authorized excavations. No known individuals were identified. The twenty seven associated funerary objects include a pottery bowl, shell beads, and a worked stone. The Multigrade Site has been identified as a Salado site occupied during 1200–1350 AD based on ceramics, architecture, and site organization.

In 1981, human remains representing one individual were recovered from site AZ P:9:6 during legally authorized archeological investigations. No known individual was identified. The one associated funerary object consists of a pottery bowl fragment. Site AZ P:9:6 has

been identified as a Payson Tradition site (a Hohokam phase designation) utilized during 1150–1300 AD based on ceramics found at the site.

In the late 1980s, human remains representing one hundred and thirty six individuals were recovered from sites AZ U:03:0083, AZ U:03:0084, and AZ U:03:0087 in Pine Creek Valley during a legally authorized mitigation project. No known individuals were identified. The one thousand one hundred and eighty nine associated funerary objects include pottery jar, bowls and sherds, stone tools, projectile points, shell beads, manos, and animal bone. These three Pine Creek Valley sites have been identified as Hohokam and Salado occupations between 900–1400 AD based on ceramics, architecture, and site organization.

In 1974, human remains representing one individual were recovered from the Refugia site during a legally authorized mitigation project. No known individual was identified. The one associated funerary object is a pottery bowl. The Refugia site is a Salado structure occupied between 1300–1400 AD based on ceramics, architecture, and site organization.

In the mid-1920s, human remains representing twenty six individuals were recovered from three sites near Roosevelt Lake (AR-03-12-06-13; AR-03-12-06-101; AR-03-12-06-347) during legally authorized excavations. No known individuals were identified. The seven associated funerary objects include pottery sherds, a ceramic pendant, a spindle whorl, and a stone hoe. Sites AR-03-12-06-13; AR-03-12-06-101; AR-03-12-06-347 have been identified as a Salado pueblo and two Salado compounds occupied between 1250–1400 AD based on ceramics, architecture, and site organization.

In 1929, human remains representing four individuals were removed from the Round Valley Ruin site under unknown circumstances and purchased as part of a collection by the Gila Pueblo Archaeological Foundation, a private archeological research institute. In 1950, this collection and the human remains were transferred to the Arizona State Museum. No known individuals were identified. The twelve associated funerary objects include a pottery pitcher, ceramic jars and bowls. The Round Valley Ruin site has been identified as a Payson Tradition pueblo (a Hohokam phase designation) occupied between 1150–1300 AD based on ceramics, architecture, and site organization.

During 1929–1934, human remains representing three individuals were

recovered from the Rye Creek Ruin site through unknown and legally authorized excavations by the Gila Pueblo Archaeological Foundation, a private archeological research institute. No known individuals were identified. The two associated funerary objects are a pottery jar and bowl. The Rye Creek Ruin site has been identified as a Salado platform mound occupied between 1250–1375 AD based on ceramics, architecture, and site organization.

In 1972, human remains representing one individual were recovered from the Scorpion Ridge Ruin site during legally authorized excavations. No known individual was identified. The three associated funerary objects include a pottery bowl and stone tools. The Scorpion Ridge Ruin site has been identified as a small Salado compound occupied between 1175–1250 AD based on ceramics, architecture, and site organization.

During the 1980s, human remains representing one hundred and twelve individuals were recovered from the Shoofly Village site during legally authorized excavations. No known individuals were identified. The one thousand and eighty associated funerary objects include pottery bowls, jars and sherds; projectile points; manos and metates; stone ornaments; stone and bone tools; beads; quartz; shell fragments; and spindle whorls. The Shoofly Village site has been identified as a Salado pueblo site occupied between 1100–1250 AD based on ceramics, architecture, and site organization.

In the late 1960s, human remains representing five individuals were recovered from three sites (AZ V:05:0004; AZ V:05:0014; AZ V:05:0018) in the Sierra Anchas during legally authorized excavations. No known individuals were identified. No associated funerary objects are present. Sites AZ V:05:0004; AZ V:05:0014; AZ V:05:0018 have been identified as Hohokam occupation sites used between 700–1250 AD based on ceramics, architecture, and site organization.

In the late 1960s, human remains representing two individuals were recovered from two sites (AZ V:05:0029 and AZ V:05:0044) in the Sierra Anchas during legally authorized excavations. No known individuals were identified. No associated funerary objects are present. Sites AZ V:05:0029 and AZ V:05:0044 have been identified as small Salado pueblos occupied between 1250–1325 AD based on ceramics, architecture, and site organization.

Between 1984–1986, human remains representing seventeen individuals were

recovered from site AZ O:11:0076 and site AZ O:11:0089 in Star Valley during legally authorized excavations. No known individuals were identified. The one hundred and sixty six associated funerary objects include pottery bowls, jars and sherds; projectile points; stone and bone tools; groundstone; stone ornaments; spindle whorls; quartz and animal bone. Site AZ O:11:0076 has been identified as a Salado pueblo occupied between 1150–1200 AD based on ceramics, architecture, and site organization. Site AZ O:11:0089 has been identified as a Hohokam pueblo occupied between 800–1150 based on ceramics, architecture, and site organization.

During the mid-1920s, human remains representing seventy six individuals were recovered from Togetzoge Ruin during legally authorized excavations. No known individuals were identified. The twelve associated funerary objects include pottery jar and bowls; projectile points; shell pendant, bracelets and beads; and bone tools. The Togetzoge Ruin has been identified as a Salado pueblo occupied between 1300–1400 AD based on ceramics, architecture, and site organization.

During the 1980s, human remains representing one individual were recovered from the Two Week site during legally authorized powerline mitigation work. No known individual was identified. The eight associated funerary objects include pottery pitcher jars and bowls. The Two Week site has been identified as a Salado site utilized between 1150–1300 AD based on ceramics, architecture, and site organization.

In 1971, human remains representing fourteen individuals were recovered from Ushklish Ruin during legally authorized excavations. No known individuals were identified. The five associated funerary objects include a pottery bowl and projectile points. The Ushklish Ruin has been identified as a Hohokam pithouse village occupied between 850–1000 AD based on ceramics, architecture and site organization.

Between 1967–1970, human remains representing two hundred and fifty four individuals were recovered from four sites at Vosberg Mesa (AZ P:13:0001; AZ P:13:0007; AZ P:13:0010; AZ P:13:0026). No known individuals were identified. The three hundred and twenty nine associated funerary objects include pottery bowls, jars, beads, figurine fragments and sherds; projectile points; stone tools; stone beads, pendants and ornaments; shell bracelets, beads and ornaments; turquoise beads; burned

seeds; and animal bone. Sites AZ P:13:0001; AZ P:13:0007; AZ P:13:0010; AZ P:13:0026 have been identified as a group of Hohokam pithouse villages occupied between 800–1300 AD based on ceramics, architecture and site organization.

In 1990 (prior to Nov. 16), human remains representing approximately thirteen individuals were recovered from the Water Users' site during legally authorized excavations. No known individuals were identified. The two associated funerary objects are a pottery bowl and palette. The Water Users' site has been identified as a Hohokam pithouse village occupied between 700–900 AD based on ceramics, architecture and site organization.

During the 1980s, human remains representing one individual were recovered from site AR-03-12-02-278 during legally authorized excavations. No known individuals were identified. No associated funerary objects are present. Site AR-03-12-02-278 has been identified as Salado pueblo occupied between 1250–1300 AD based on ceramics, architecture, and site organization.

Between 1968–1974, human remains representing two individuals were recovered from sites NA 9875 and NA 10020 during legally authorized excavations. No known individuals were identified. No associated funerary objects are present. Sites NA 9875 and NA 10020 have been identified as Hohokam pueblos occupied between 900–1400 AD based on ceramics, architecture, and site organization.

In 1934, human remains representing one individual were recovered from the Meddler Point site during legally authorized excavations. No known individual was identified. No associated funerary objects are present. The Meddler Point site has been identified as a Salado and Hohokam platform mound compound occupied between 600–1350 AD based on ceramics, architecture, and site organization.

In 1934, human remains representing four individuals from the Indian Point Ruin site were donated to the Peabody Museum of Archaeology & Ethnology by Gila Pueblo Archaeological Foundation, a private archeological research institute. These remains were recovered during legally authorized excavations by Gila Pueblo Archaeological Foundation at an unknown time prior to their donation to the Peabody Museum. No known individuals were identified. No associated funerary objects are present. The Indian Point Ruin site has been identified as a Salado village occupied between 1100–1350 AD based on

ceramics, architecture, and site organization.

In 1989, human remains representing ten individuals were recovered from the Blue Point Bridge site during legally authorized excavations. No known individuals were identified. No associated funerary objects are present. The Blue Point Bridge site has been identified as a Hohokam pithouse village occupied between 850–1000 AD based on ceramics, architecture, and site organization.

In 1989, human remains representing two individuals were recovered from the Schoolhouse Ruin site during legally authorized excavations designed to assess damage caused to the site by an unauthorized excavation. No known individuals were identified. The two associated funerary objects are animal bone. The Schoolhouse Ruin site has been identified as a Salado platform mound occupied between 1350–1450 AD based on ceramics, architecture, and site organization.

In 1987, human remains representing two individuals were recovered from Triangle Cave as a result of vandalism to the site. No known individuals were identified. The four associated funerary objects include pottery sherds, basketry, and a shell bead. The Triangle Cave site has been identified as having three distinct occupations. The first two, dating around 850 AD and 1300 AD, are identified as Hohokam based on the cultural items associated with these occupations. The latest occupation, between 1700–1900 AD, has been by the Yavapai people, based on historical records, the cultural items associated with this occupation, and consultation evidence. The human remains and associated funerary objects are from the Hohokam occupation of Triangle Cave.

In 1988, human remains representing one individual were recovered from site AR-03-12-03-313 during an authorized emergency recovery when the individual was discovered eroding from a bank. No known individual was identified. The nine associated funerary objects are pottery sherds. Site AR-03-12-03-313 has been identified as a Salado settlement occupied between 1150–1450 AD based on ceramics, architecture, and site organization.

In 1988, human remains representing six individuals were recovered from the Pine Creek site during an authorized emergency recovery when they were exposed by eroding banks. No known individuals were identified. No associated funerary objects are present. The Pine Creek site has been identified as an isolated burial area used by a Salado settlement between 1150–1450

AD based on ceramics, architecture and site organization.

In 1968, human remains representing one individual were recovered from the Jones-Gevara site during legally authorized salvage excavations following vandalism of the site. No known individual was identified. No associated funerary objects are present. The Jones-Gevara site has been identified as a Perry Mesa Tradition settlement (a Hohokam phase designation) occupied between 1300–1400 AD based on ceramics, architecture, and site organization.

In 1988, human remains representing four individuals were recovered from site AR-03-12-03-229 during legally authorized excavations. No known individuals were identified. The eleven associated funerary objects include pottery sherds, shell bracelet, and shells. Site AR-03-12-03-229 has been identified as a Hohokam pithouse village occupied between 850–1150 AD based on ceramics, architecture, and site organization.

In 1988, human remains representing two individuals were recovered from site AR-03-12-06-303 during a legally authorized salvage excavation from an eroding bank. No known individuals were identified. The one hundred and ninety one associated funerary objects include pottery sherds, shell and chipped stone. Site AR-03-12-06-303 has been identified as a Salado settlement occupied between 1250–1350 AD based on ceramics, architecture, and site organization.

In 1988, human remains representing one individual were recovered from site AR-03-12-06-132 during legally authorized excavations following vandalism of the site. No known individual was identified. No associated funerary objects are present. Site AR-03-12-06-132 has been identified as a Salado platform mound occupied between 1350–1450 AD based on ceramics, architecture, and site organization.

In 1988, human remains representing one individual were recovered from site AR-03-12-06-202 during legally authorized excavations. No known individual was identified. No associated funerary objects are present. Site AR-03-12-06-202 has been identified as a Salado platform mound occupied between 1150–1450 AD based on ceramics, architecture, and site organization.

In 1980, human remains representing one individual were recovered from site AR-03-12-01-153 during legally authorized recovery following vandalism of the site. No known individual was identified. No associated

funerary objects are present. Site AR-03-12-01-153 has been identified as a Hohokam compound occupied between 1150–1450 AD based on ceramics, architecture, and site organization.

During the 1980s, human remains representing two individuals were recovered from site AR-03-12-04-106 during legally authorized recovery following vandalism of the site. No known individuals were identified. No associated funerary objects are present. Site AR-03-12-04-106 has been identified as a Payson Tradition compound (a Hohokam phase designation) occupied between 600–1300 AD based on ceramics, architecture, and site organization.

In 1975, human remains representing one individual were recovered from site AR-03-12-02-215 during legally authorized excavations. No known individual was identified. The ten associated funerary objects include pottery sherds. Site AR-03-12-02-215 has been identified as a Salado settlement occupied between 1150–1450 AD based on ceramics, architecture, and site organization.

In 1988, human remains representing thirteen individuals were recovered from site AR-03-12-06-1155 during legally authorized excavations. No known individuals were identified. No associated funerary objects are present. Site AR-03-12-06-1155 has been identified as a Salado compound occupied between 1350–1450 AD based on ceramics, architecture, and site organization.

In 1977, human remains representing two individuals were recovered from site AR-03-12-06-348 during legally authorized excavations. No known individuals were identified. No associated funerary objects are present. Site AR-03-12-06-348 has been identified as a Salado compound occupied between 1150–1450 AD based on ceramics, architecture, and site organization.

In 1989, human remains representing four individuals were recovered from site AR-03-12-06-115 during legally authorized excavations. No known individuals were identified. No associated funerary objects are present. Site AR-03-12-06-115 has been identified as a Salado platform mound occupied between 1350–1450 AD based on ceramics, architecture, and site organization.

In 1990 (prior to Nov. 16, 1990), human remains representing one individual were recovered from site AR-03-12-06-398 during legally authorized excavations. No known individual was identified. No associated funerary objects are present. Site AR-

03-12-06-398 has been identified as a Salado platform mound occupied between 1350–1450 AD based on ceramics, architecture, and site organization.

In 1977, human remains representing one individual were recovered from site AR-03-12-02-140 during a legally authorized mitigation program. No known individual was identified. No associated funerary objects are present. Site AR-03-12-02-140 has been identified as a Hohokam habitation site occupied between 1100–1450 AD based on ceramics, architecture, and site organization.

In 1974, human remains representing one individual were recovered from site AR-03-12-02-88 during a legally authorized mitigation program. No known individual was identified. No associated funerary objects are present. Site AR-03-12-02-88 has been identified as a Hohokam settlement occupied between 1150–1450 AD based on ceramics, architecture, and site organization.

In 1982, human remains representing one individual were recovered from site AR-03-12-06-132 following vandalism of the site by persons unknown. No known individual was identified. The five hundred and seventy six associated funerary objects include pottery sherds, shell, and chipped stone. Site AR-03-12-06-132 has been identified as a Salado platform mound occupied between 1350–1450 AD based on ceramics, architecture, and site organization.

In 1982, human remains representing two individuals were recovered from site AR-03-12-06-2253 during legally authorized excavations. No known individuals were identified. The three associated funerary objects include pottery sherds. Site AR-03-12-06-2253 has been identified as a Salado compound occupied between 1250–1350 AD based on ceramics, architecture, and site organization.

In 1978, human remains representing eleven individuals from site AR-03-12-06-52 were illegally excavated and were recovered by law enforcement during investigations of illegal pothunting at the site. The bones and associated funerary objects were returned to Forest Service custody as a result of a guilty plea in Magistrate Court. No known individuals were identified. The two hundred and ninety three associated funerary objects include pottery sherds, chipped stone, and a turquoise bead. Site AR-03-12-06-52 has been identified as a Salado settlement occupied between 150–1400 AD based on ceramics, architecture, and site organization.

In 1981, human remains representing one individual from site AR-03-12-04-324 were illegally excavated by unknown individuals and recovered by law enforcement during investigations of illegal pothunting at the site. No known individual was identified. The four hundred and forty nine associated funerary objects include pottery sherds. Site AR-03-12-04-324 has been identified as a Hohokam settlement occupied between 1150-1450 AD based on ceramics, architecture, and site organization.

In 1983, human remains representing nine individuals from site AR-03-12-06-690 were illegally excavated by unknown individuals and recovered by law enforcement during investigations of illegal pothunting at the site. No known individuals were identified. The two hundred fifty eight associated funerary objects include pottery sherds. Site AR-03-12-06-690 has been identified as a Salado hamlet occupied between 1250-1350 AD based on ceramics, architecture, and site organization.

In 1977, human remains representing one individual from site AR-03-12-01-33 were illegally excavated by unknown individuals and recovered by law enforcement during investigations of illegal pothunting at the site. No known individual was identified. The ten associated funerary objects include shell bracelet and manos. Site AR-03-12-01-33 has been identified as a Hohokam settlement occupied between 1150-1450 AD based on ceramics, architecture, and site organization.

In 1977, human remains representing six individuals from site AR-03-12-01-55 were illegally excavated by unknown individuals and recovered by law enforcement during investigations of illegal pothunting at the site. No known individuals were identified. No associated funerary objects are present. Site AR-03-12-01-55 has been identified as a Hohokam settlement occupied between 1150-1450 AD based on ceramics, architecture, and site organization.

Continuities of ethnographic materials, technology, and architecture indicate affiliation of the above mentioned sites with historic and present-day Piman and O'odham cultures. Oral traditions presented by representatives of the Ak-Chin Indian Community, the Gila River Indian Community, the Salt River Pima-Maricopa Indian Community, and the Tohono O'odham Nation support affiliation with the Salado and Hohokam sites in this area of central Arizona.

In the 1980s, human remains representing two individuals were recovered from the Rock House Pueblo site during legally authorized excavations. No known individuals were identified. No associated funerary objects were present. The Rock House Pueblo site has been identified as a Mogollon pueblo occupied between 1275-1350 AD based on ceramics, architecture and site organization.

Continuities of ethnographic materials, technology and architecture indicate affiliation of the Rock House Pueblo site with the present-day Hopi Tribe and Pueblo of Zuni. Oral traditions of these two Indian tribes support affiliation with the Mogollon sites in this area of central Arizona.

Based on the above mentioned information, officials of the USDA National Forest Service have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of one thousand three hundred seventy six individuals of Native American ancestry. Officials of the USDA Forest Service have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the five thousand three hundred and twenty six 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. Officials of the USDA National Forest Service have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these One thousand three hundred and seventy six Native American human remains and Five thousand three hundred and twenty six associated funerary objects from the Azatlan Ruin site, the Brazeletas Pueblo site, site AZ U:03:0049, site AZ U:03:0050, site AZ U:03:0086, site AZ U:02:0029, site AR-03-12-02-179, the Columbus site, the Devil's Chasm site, the Dugan Ranch site, the Grapevine Springs site, the Keystone Ruin site, the Multigrade site, site AZ P:9:6, sites AZ U:03:0083, AZ U:03:0084, and AZ U:03:0087, the Refugia site, site AR-03-12-06-13; site AR-03-12-06-101, site AR-03-12-06-347, the Round Valley Ruin site, the Rye Creek Ruin site, the Scorpion Ridge Ruin site, the Shoofly Village site, site AZ V:05:0004; site AZ V:05:0014 site AZ V:05:0018, site AZ V:05:0029, site AZ V:05:0044, site AZ O:11:0076 site AZ O:11:0089, the Togetzoge Ruin, the Two Week site, the Ushklisk Ruin, site AZ P:13:0001; site AZ P:13:0007; site AZ P:13:0010; site AZ P:13:0026, the Water Users' site, site AR-03-12-02-278, sites NA 9875, site NA 10020, the

Meddler Point site, the Indian Point Ruin site, the Blue Point Bridge site, the Schoolhouse Ruin site, the Triangle Cave site, site AR-03-12-03-313, the Pine Creek site, the Jones-Gevara site, site AR-03-12-03-229, site AR-03-12-06-303, site AR-03-12-06-132, site AR-03-12-06-202, site AR-03-12-01-153, site AR-03-12-04-106, site AR-03-12-02-215, site AR-03-12-06-1155, site AR-03-12-06-348, site AR-03-12-06-115, site AR-03-12-06-398, site AR-03-12-02-140, site AR-03-12-02-88, site AR-03-12-06-132, site AR-03-12-06-2253, site AR-03-12-06-52, site AR-03-12-04-324, site AR-03-12-06-690, site AR-03-12-01-33, and site AR-03-12-01-55 and the Ak-Chin Indian Community, the Gila River Indian Community, the Salt River Pima-Maricopa Indian Community and the Tohono O'odham Nation. Lastly, officials of the USDA National Forest Service have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between the two Native American human remains from the Rock House Pueblo site and the Hopi Tribe and the Pueblo of Zuni.

This notice has been sent to officials of the Ak-Chin Indian Community, the Gila River Indian Community, the Hopi Tribe, the Pueblo of Zuni, the Salt River Pima-Maricopa Indian Community, the Tohono O'odham Nation, and the Yavapai-Prescott Indian Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. Frank E. Wozniak, NAGPRA Coordinator, Southwestern Region, USDA Forest Service, 517 Gold Ave. SW, Albuquerque, NM 87102; telephone: (505) 842-3238, fax (505) 842-3800, before October 28, 1996. Repatriation of the human remains and associated funerary objects to the Ak-Chin Indian Community, the Gila River Indian Community, the Salt River Pima-Maricopa Indian Community, the Tohono O'odham Nation, the Hopi Tribe and the Pueblo of Zuni, as indicated above, may begin after that date if no additional claimants come forward.

Dated: September 20, 1996.

Francis P. McManamon,

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

[FR Doc. 96-24687 Filed 9-25-96; 8:45 am]

BILLING CODE 4310-70-F