

the physical remains of 20 individuals of Native American ancestry. Officials of the U.S. Fish and Wildlife Service have also determined that, pursuant to 43 CFR 10.2 (d)(2), the five 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 U.S. Fish and Wildlife Service 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 objects and the Klamath Indian Tribe of Oregon.

This notice has been sent to officials of the Klamath Indian Tribe of Oregon and the Modoc Tribe of Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Francis G. Maiss, Acting Project Leader, Klamath Basin National Wildlife Refuge Complex, Route 1, Box 74, Tulelake, CA 96134; telephone: (530) 667-2231; fax: (530) 667-3299, before September 27, 1999. Repatriation of the human remains and associated funerary objects to the Klamath Indian Tribe of Oregon may begin after that date if no additional claimants come forward.

The National Park Service is not responsible for the determinations within this notice.

Dated: August 16, 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 New Mexico in the Possession of the Los Angeles County Museum of Natural History, Los Angeles, 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 associated funerary objects in the possession of Los Angeles County Museum of Natural History, Los Angeles, CA.

A detailed assessment of the human remains was made by Los Angeles County Museum of Natural History professional staff in consultation with representatives of the Pueblo of Jemez.

Before 1966, human remains representing a minimum of six individuals were removed from the Unshagi site, an abandoned pueblo on the Jemez River, NM under unknown circumstances by person(s) unknown. In 1966, these human remains were transferred to the Los Angeles County Museum of Natural History from the Alan Hancock Foundation at the University of Southern California. No known individuals were identified. No associated funerary objects are present.

Based on accession records, these human remains have been identified as Native American. Ethnohistoric information indicates the Unshagi site has been identified as ancestral to the Pueblo of Jemez. Consultation with representatives of the Pueblo of Jemez confirms that the Unshagi site was inhabited exclusively by ancestors of the Pueblo of Jemez.

Based on the above mentioned information, officials of the Los Angeles County Museum of Natural History have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of a minimum of six individuals of Native American ancestry. Officials of the Los Angeles County Museum of Natural History 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 Pueblo of Jemez.

This notice has been sent to officials of the Pueblo of Jemez. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Dr. Margaret A. Hardin, Anthropology Section, Los Angeles County Museum of Natural History, 900 Exposition Blvd., Los Angeles, CA 90007; telephone: (213) 763-3382; e-mail: Mhardin@nhm.org, before September 27, 1999. Repatriation of the human remains to the Pueblo of Jemez may begin after that date if no additional claimants come forward.

Dated: August 10, 1999.

Richard Waldbauer,

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

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BILLING CODE 4310-70-F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects from Alaska in the Possession of the Laboratory of Anthropology, University of Alaska-Anchorage, Anchorage, AK

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 associated funerary objects in the possession of the Laboratory of Anthropology, University of Alaska-Anchorage, Anchorage, AK.

A detailed assessment of the human remains was made by Laboratory of Anthropology, University of Alaska-Anchorage professional staff in consultation with representatives of Chugach Alaska Corporation, the Chugach Heritage Foundation, the Cook Inlet Region, Inc. Foundation, and the Kenaitze Indian Tribe.

In 1974, human remains representing a minimum of 23 individuals were recovered at the Cottonwood Creek site (SEL 030) on the north shore of Kachemak Bay, south-central Alaska during archeological excavations conducted by Alaska Methodist University and the Anchorage Community College. No known individuals were identified. The 3,200 associated funerary objects include bone and shell beads, labrets, two bone knives, two diamond-shaped artificial eyes, a tiny bone inlay, and an edged slate scrap.

Based on the associated funerary objects; radiocarbon dating of the site; and manner of interment unique to the time period, these burials are estimated to date to between 2,000 and 1,500 years ago. Based on these dates, the Cottonwood Creek site has been identified as a late-stage Kachemak Tradition occupation.

In 1974, human remains representing a minimum of four individuals were recovered from the Chugachik Island site (SEL 033) on Chugachik Island during a test excavation conducted by Alaska Methodist University and the State of Alaska Department of Natural Resources Division of Parks, Office of History and Archeology. No known individuals were identified. No associated funerary objects were present.

In 1977, human remains representing a minimum of 13 individuals were

recovered from the Chugachik Island site (SEL 033) during archeological excavations conducted by the University of Alaska-Anchorage and Anchorage Community College. No known individuals were identified. No associated funerary objects are present.

In 1980, human remains representing a minimum of one individual were removed from an eroding midden face at the Chugachik Island site (SEL 033) by a unknown visitor and donated to the Laboratory of Anthropology, University of Alaska, Anchorage. No known individual was identified. No associated funerary objects are present.

In 1981, human remains representing up to 45 individuals were recovered from the Chugachik Island site (SEL 033) during archeological excavations conducted by the University of Alaska-Anchorage and Anchorage Community College. No known individuals were identified. No associated funerary objects are present.

In 1982, human remains representing a minimum of three individuals were recovered from the Chugachik Island site (SEL 033) and an associated beach front by Peter Zollars under the supervision of the University of Alaska-Anchorage. No known individuals were identified. No associated funerary objects are present.

In 1984, human remains representing one individual were recovered from the Chugachik Island site (SEL 033) by Peter Zollars under the supervision of the University of Alaska-Anchorage. No known individual was identified. No associated funerary objects were present.

In 1995, human remains representing a minimum of four individuals were recovered from the Chugachik Island site (SEL033) by a local resident. No known individuals were identified. The one associated funerary object is a birdbone tube cut at both ends.

At an unknown date, human remains representing one individual from a beach at the Chugachik Island site (SEL033) were recovered by an unknown person and donated to the University of Alaska-Anchorage. No known individual was identified. No associated funerary objects are present.

Based on radiocarbon dating, burial practices, intentionally modified human remains, and material culture, the Chugachik Island site has been identified as a Kachemak Tradition occupation dating to between 2400 to 1500 years ago.

In 1977, human remains representing one individual were recovered from the Yukon Island Fox Farm site (SEL041) on Yukon Island during excavations under the direction of William Workman

(University of Alaska-Anchorage) and John Lobdell (Anchorage Community College). No known individual was identified. No associated funerary objects were present.

In 1978, human remains representing one individual were recovered from the Yukon Island Fox Farm site (SEL041) during a house pit trench excavation conducted by Frederica De Laguna and Karen Workman which included this disturbed burial in slough deposits. No known individual was identified. In 1993, three associated funerary objects were recovered from this burial and consist of a whalebone dagger and two barbed darts.

In 1985, human remains representing a minimum of one individual were recovered from the Yukon Island Fox Farm site (SEL041) during excavations conducted by Peter Zollars. No known individual was identified. No associated funerary objects are present.

In 1986, human remains representing a minimum of three individuals were recovered from the Yukon Island Fox Farm site (SEL041) during excavations conducted by Peter Zollars. No known individual was identified. The one associated funerary object is a hammerstone.

In 1987, human remains representing a minimum of two individuals were recovered from the Yukon Island Fox Farm site (SEL041) during excavations conducted by William Workman (University of Alaska-Anchorage) and Peter Zollars. No known individuals were identified. The ten associated funerary objects include a porpoise skull and other non-human bones.

In 1978, human remains representing a minimum of one individual were recovered from preserved buried beach deposits at the Great Midden site (SEL001) on Yukon Island during excavations conducted by John Lobdell of Anchorage Community College and Frederica De Laguna. No known individual was identified. No associated funerary objects are present.

Based on radiocarbon dating and material culture, the Yukon Island Fox Farm site and the Great Midden site have been identified as Kachemak Tradition occupation dating to 1500—3000 years ago.

In 1984, human remains representing a minimum of one individual were collected from a burial eroding down a steep slope at the front of the North Bluff site on Yukon Island by William Workman of the University of Alaska-Anchorage. No known individuals were identified. No associated funerary objects are present.

This site has not been investigated, however, a late Kachemak Tradition

provenance seems likely based on the considerable depth of the exposed cultural deposits.

In 1978, human remains representing a minimum of three individuals were collected from an eroding midden site on Neptune Bay, Kachemak Bay by University of Alaska-Anchorage and Anchorage Community College archeologists. No known individuals were identified. No associated funerary objects are present.

This site on Neptune Bay has not been investigated, however, a late Kachemak Tradition provenance seems likely based on the considerable depth of the exposed cultural deposits.

Although the people of the Kachemak Tradition withdrew from Kachemak Bay no later than around 1,000 years ago, they were closely related in biology and culture to contemporary Kachemak Tradition people in the Kodiak Archipelago, with whom it is probable that they amalgamated. The Kodiak version of the Kachemak Tradition has been clearly documented by detailed archeological study of cultural material from a number of archeological sites and human biological study of several hundred human remains as the primary cultural and biological ancestor of the contemporary Alutiiq people of the Kodiak Archipelago and adjacent areas. The Kachemak Bay manifestation of the Kachemak Tradition should thus be viewed as a regional expression of ancestral Alutiiq or Pacific Eskimo culture, a complex long-enduring (at least 3,800 years) regional mosaic of cultural patterns with living descendents in the Kodiak archipelago, Prince William Sound, and elsewhere in south central Alaska.

Based on the above mentioned information, officials of the University of Alaska-Anchorage have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 108 individuals of Native American ancestry. Officials of the University of Alaska-Anchorage have also determined that, pursuant to 43 CFR 10.2 (d)(2), the approximately 3,215 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 University of Alaska-Anchorage 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 objects and the Chugach Alaska Corporation, the Native Village of Port Graham, the Native Village of Nanwalek

(aka English Bay), and the Seldovia Village Tribe.

This notice has been sent to officials of the Chugach Alaska Corporation, the Chugach Heritage Foundation, the Cook Inlet Region, Inc. Foundation, the Kenaitze Indian Tribe, the Native Village of Port Graham, the Native Village of Nanwalek (aka English Bay), and the Seldovia Village Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Professor William Workman, Department of Anthropology, University of Alaska-Anchorage, 3211 Providence Drive, Anchorage, AK 99508; telephone: (907) 789-6842, before September 27, 1999. Repatriation of the human remains and associated funerary objects to the Chugach Alaska Corporation on behalf of the Native Village of Port Graham, the Native Village of Nanwalek (aka English Bay), and the Seldovia Village Tribe may begin after that date if no additional claimants come forward.

Dated: August 10, 1999.

Richard Waldbauer,

Acting Departmental Consulting Archeologist,

Archeology and Ethnography 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 Museum, University of Arkansas, Fayetteville, AR

AGENCY: National Park Service, DOI.

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 Museum, University of Arkansas, Fayetteville, AR.

A detailed assessment of the human remains was made by University Museum professional staff in consultation with representatives of the Quapaw Tribe of Indians, Oklahoma; and the Tunica-Biloxi Indian Tribe of Louisiana.

In 1932, human remains representing a minimum of 19 individuals were

recovered from the Kinkead-Mainard site (3PU2), Pulaski County, AR during excavations conducted by the University Museum. No known individuals were identified. The 117 associated funerary objects include ceramic vessels, ceramic sherds, a clay ball, lithic debris, copper beads, a copper band, a copper nugget, pigment, animal bones, a tortoise carapace, an antler pendant, antler projectile points, bone awls, shell beads, a mussel shell, and leather fragments.

Based on the associated funerary objects, and skeletal and dental morphology, these human remains have been identified as Native American. Based on ceramic styles and construction, this site has been identified as a manifestation of the Menard Complex during the protohistoric period (1500-1700 AD). French historical documents from 1700 indicate only the Quapaw tribe had villages in the area of the Kinkead-Mainard site. In 1818, the Quapaw ceded the central Arkansas River valley, including the Kinkead-Mainard site, to the United States. Based on historical information and continuity of occupation, these human remains have been affiliated with the Quapaw Tribe of Indians, Oklahoma.

In 1965, human remains representing eight individuals were recovered from the Parkin site (3CS29), Cross County, AR during the Arkansas Archeological Society summer excavation under the direction of the University Museum. No known individuals were identified. The eight associated funerary objects include ceramic vessels, potsherds, and a pottery object.

In 1966, human remains representing 17 individuals were recovered from the Parkin site (3CS29), Cross County, AR during the University of Arkansas Archeological Field School. No known individuals were identified. The 21 associated funerary objects include pottery vessels, potsherds, animal bones, and stones.

Based on the associated funerary objects, and skeletal and dental morphology, these human remains have been identified as Native American. Based on historical documents, Spanish artifacts at the site, and archeological research, the Parkin site is thought to be the village of Casqui from the DeSoto era (c. 1541-3 AD). Based on radiocarbon dates and Native ceramics, the Parkin site has been dated to the late Mississippian to the early protohistoric period (1350-1600 AD). French historical documents from 1700 indicate only the Quapaw tribe had villages in the area of eastern Arkansas above the mouth of the Arkansas River. Based on

historical information, oral tradition, and continuity of occupation, these human remains have been affiliated with the Quapaw Tribe of Indians, Oklahoma.

Based on the above mentioned information, officials of the University Museum, University of Arkansas have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 44 individuals of Native American ancestry. Officials of the University Museum, University of Arkansas have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 146 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 University Museum, University of Arkansas 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 objects and the Quapaw Tribe of Indians, Oklahoma.

This notice has been sent to officials of the Quapaw Tribe of Indians, Oklahoma; and the 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 Michael P. Hoffman, Curator of Anthropology, University Museum, University of Arkansas, Fayetteville, AR 72702; telephone: (501) 575-3855, before September 27, 1999. Repatriation of the human remains and associated funerary objects to the Quapaw Tribe of Indians, Oklahoma may begin after that date if no additional claimants come forward.

Dated: August 5, 1999.

Francis P. McManamon,

Departmental Consulting Archeologist, Manager, Archeology and Ethnography Program.

[FR Doc. 99-22163 Filed 8-25-99; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent To Repatriate Cultural Items From Shannon County, SD in the Possession of the Wyoming State Museum, Cheyenne, WY

AGENCY: National Park Service.

ACTION: Notice.