

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 Nevada State Museum professional staff in consultation with State Historic Preservation Office staff and representatives of the Winnemucca Indian Colony of Nevada Council.

In 1997, human remains representing four individuals were recovered from a construction project on non-Federal land within the community of Winnemucca, NV. After consultation with the Winnemucca Indian Colony of Nevada Council, the remains were donated to the Nevada State Museum. No known individuals were identified. The 25 associated funerary objects include Euro-American textiles, shoes, buttons, and large and small glass beads.

Osteological evidence, archeological context, and the presence of glass trade beads indicate that the human remains are Native American. The Euro-American clothing dates the remains to the post-1840s. The location of Winnemucca, NV, is within the known historic territory of the Winnemucca Indian Colony of Nevada. Based on the historic evidence, oral history, and geographic location, the remains are determined to be affiliated with the Winnemucca Indian Colony of Nevada.

Based on the above-mentioned information, officials of the Nevada State Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of four individuals of Native American ancestry. Officials of the Nevada State Museum also have determined that, pursuant to 43 CFR 10.2 (d)(2), the 25 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 Nevada State Museum 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 Winnemucca Indian Colony of Nevada.

This notice has been sent to officials of the Winnemucca Indian Colony of Nevada. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. Alanah Woody,

Nevada Division of Museums and History NAGPRA Coordinator, 600 North Carson Street, Carson City, NV 89701, telephone (775) 687-4810, extension 229, before May 10, 2001. Repatriation of the human remains and associated funerary objects to the Winnemucca Indian Colony of Nevada may begin after that date if no additional claimants come forward.

Dated: March 26, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 01-8702 Filed 4-9-01; 8:45 am]

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 in the Control of the U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and in the Possession of the Nevada State Museum, Carson City, NV

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 the Interior, Bureau of Indian Affairs, Washington, DC, and in the possession of the Nevada State Museum, Carson City, NV.

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 Nevada State Museum professional staff in consultation with representatives of the Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon.

In 1966, human remains representing one individual were recovered from the Fort McDermitt Indian Reservation, Humboldt County, NV, by State of Nevada Planning Board staff George J.

Pitta and Stanley Szymanski, who donated the remain to the Nevada State Museum the same year. No known individuals were identified. The 323 associated funerary objects are a brass bullet case, 300 small bone beads, 5 large bone beads, 15 white glass beads, a metal fragment, and fabric.

Cranial morphology indicates that the individual is Native American. Small twigs in soil samples taken from near the burial imply that pack rats lived in the vicinity, suggesting that burial took place in a rock shelter, crevice, or cave, a common practice by Native Americans prior to contact in the 1850s. The presence of the metal casing and Euro-American clothing indicates that burial took place post-1840s. The location of the burial is within the known historic territory of the Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon. Oral history and historic records document the presence of this group in the area prior to Euro-American contact. On the basis of osteological evidence, mortuary customs, and geographic location, these human remains and associated funerary objects are determined to be affiliated with the Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon.

Based on the above-mentioned information, officials of the Bureau of Indian Affairs and the Nevada State Museum have 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. Officials of the Bureau of Indian Affairs and the Nevada State Museum also have determined that, pursuant to 43 CFR 10.2(d)(2), the 323 cultural items 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 Bureau of Indian Affairs and the Nevada State Museum 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 Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon.

This notice has been sent to officials of the Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should

contact Dr. Alanah Woody, Nevada Division of Museums and History NAGPRA Coordinator, 600 North Carson Street, Carson City, NV 89701, telephone (775) 687-4810, extension 229, before May 10, 2001. Repatriation of the human remains and associated funerary objects to the Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon may begin after that date if no additional claimants come forward.

Dated: March 26, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 01-8703 Filed 4-9-01; 8:45 am]

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 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 Apache Tribe of Oklahoma; the Arapahoe Tribe of the Wind River Reservation, Wyoming; the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; the Cheyenne-Arapaho Tribes of Oklahoma; the Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South

Dakota; the Comanche Indian Tribe, Oklahoma; the Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; the Flandreau Santee Sioux Tribe of South Dakota; the Fort Sill Apache Tribe of Oklahoma; the Jicarilla Apache Tribe of the Jicarilla Apache Indian Reservation, New Mexico; the Kiowa Indian Tribe of Oklahoma; the Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; the Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux; the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; the Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; the Pawnee Nation of Oklahoma; the Prairie Island Indian Community of Minnesota Mdewakanton Sioux Indians of the Prairie Island Reservation, Minnesota; the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; the Santee Sioux Tribe of the Santee Reservation of Nebraska; the Shakopee Mdewakanton Sioux Community of Minnesota (Prior Lake); the Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; the Spirit Lake Tribe, North Dakota (formerly known as the Devils Lake Sioux Tribe); the Standing Rock Sioux Tribe of North and South Dakota; the Upper Sioux Indian Community of the Upper Sioux Reservation, Minnesota; and the Yankton Sioux Tribe of South Dakota.

Sometime between the 1920s and the 1950s, human remains representing one individual (catalog number DU 6054) were recovered near Greeley, Weld County, CO, by F.B. Dunn. The remains were transferred to Dr. E.B. Renaud, founder of the University of Denver Department of Anthropology and Museum of Anthropology, sometime during that period. No known individual was identified. No associated funerary objects are present.

The only information available for these remains is a note in the museum records that describe the remains as an "Historic Indian Skull." This suggests that the remains may have been found with artifacts or other indications that postdate the introduction of European-derived trade goods in the 1600s.

In 1931, human remains representing one individual were recovered from site CO E:2:1 (5WL59) on the Prosser Ranch, formerly known as the Ketcham Ranch, Weld County, CO, by Dr. E.B. Renaud, of the University of Denver Department of Anthropology and Museum of Anthropology. No known individual was identified. The 10 associated funerary objects are 6 chipped stone flakes, 1 worked animal bone, 1 ground

stone object, and 2 Dismal River ceramic sherds.

The Dismal River aspect, circa A.D. 1650-1725, is an early contact-period cultural development on the central plains characterized by distinctive ceramics, multifamily houses, and an economy based on horticulture and hunting. Many archeologists have identified the Dismal River people as ancestral to the Plains Apache tribes, based on interpretations of the material culture, ethnohistoric record, and geography. Oral historical information presented during the consultations indicates a broader cultural affiliation with the tribes of the central plains.

In 1934, human remains representing two individuals were recovered from site CO E:8:4 (5WL177), Weld County, CO, by Dr. E.B. Renaud, of the University of Denver Department of Anthropology and Museum of Anthropology, and his assistant, Wayne Kraxberger. No known individuals were identified. The 54 associated funerary objects are 51 chipped stone flakes, 1 scraper, 1 shell, and 1 nonhuman bone.

Site CO E:8:4 is a camp, burial, and hunting blind site. No additional information on the age or context of the site is available. There are no additional artifacts from this site in the University of Denver Department of Anthropology and Museum of Anthropology.

In 1965, human remains representing one individual were recovered from the Spring site, CO K:12:3 (5DA120), Douglas County, CO, by Dr. A.P. Olson, a member of the University of Denver Department of Anthropology. No known individual was identified. The 54 associated funerary objects are 3 cord-marked ceramic sherds, 34 chipped stone flakes, and 17 nonhuman bone fragments.

The Spring site has multiple occupations beginning in the Paleoindian or Archaic periods and extending to the Plains Woodland period (A.D. 400-1000). The presence of the cord-marked ceramics in association with these remains indicates that they date no earlier than the Plains Woodland period, when pottery first appeared in eastern Colorado.

In 1954, human remains representing one individual were recovered from site CO L:11:20 (5EL66), Elbert County, CO, during an archeological project led by Dr. Arnold Withers, a University of Denver Department of Anthropology faculty member. No known individual was identified. The 50 associated funerary objects are 16 chipped stone flakes, 2 projectile points, 9 rocks, 2 ground stone fragments, 2 shell fragments, and 19 sherds, including cord-marked and stamped sherds.