

State College (now California State University-Fresno) by Mr. Charles M. Chapman, who uncovered the human remains during construction of a patio on his house in Oakhurst, CA. No known individual was identified. No associated funerary objects were present.

This individual has been identified as Native American based on the cultural material recovered during Mr. Chapman's patio construction. The cultural material, a small arrow point and several steatite bowl sherds, has been identified as being from the late precontact period based on appearance and construction. Archeological evidence from this area indicates a continuity of material culture from precontact times into the historic period. Historic documents, ethnographic accounts, and oral history further indicate occupation and shared use of this area since the late precontact period by both Yokuts and Mono peoples.

In 1970, human remains representing one individual were recovered from an eroding road cut at site CA-MAD-250 by Fresno State College staff. No known individual was identified. No associated funerary objects are present.

This individual has been identified as Native American from the late precontact period based on cultural material recovered from the site. Archeological evidence based on material culture of this area indicates continuity of occupation since precontact times into the historic period. Historic documents, ethnographic accounts and oral histories further document Yokuts and Mono occupation of this area.

In 1970 and 1971, human remains representing two individuals were recovered from site CA-FRE-515 during archeological field classes conducted by Fresno State College. No known individuals were identified. No associated funerary objects are present.

Based on the degree of preservation and material culture from the midden component of the site, these human remains have been determined to be Native American dating from the late precontact period (post-1500 A.D.). Archeological evidence based on material culture of this area indicates continuity of occupation since precontact times into the historic period. Historic documents, ethnographic accounts and oral histories further document Yokuts and Mono occupation of this area.

In 1974, human remains representing one individual were recovered from site CA-FRE-645 by Fresno State College staff during legally authorized test excavations. No known individuals

were identified. No associated funerary objects are present.

CA-FRE-645 has been identified as a large habitation site with two components, one dating earlier than 1000 A.D. and the other after 1000 A.D. based on artifact assemblages. This individual has been identified as Native American based on cultural material and the location of the remains in the midden site. Based on the degree of preservation and the cultural material, these human remains are presumed to be from the late precontact period (post-1500 A.D.). Archeological evidence indicates a continuity of material culture from precontact times into the historic period. Historic documents, ethnographic accounts and oral histories further indicate occupation and shared use of this area since the late precontact period by both Yokuts and Mono peoples.

In 1975, human remains representing approximately two individuals were recovered from site CA-FRE-644 during excavations conducted by California State University-Fresno staff. No known individuals were identified. No associated funerary objects are present.

CA-FRE-644 has been identified as a habitation site with two components; traces of an early occupation, and a proto- to early historic period component based on cultural material of the site. The human remains appear to be associated with the principal proto- to early historic component of this site. Archeological evidence, based on material culture, indicates Yokuts and Mono affiliation. Ethnographic evidence and oral tradition presented by tribal representatives further indicate Yokuts and Mono affiliation to occupation sites in this area in the proto- and early historic periods.

Based on the above mentioned information, officials of the California State University-Fresno have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of approximately seven individuals of Native American ancestry. Officials of the California State University-Fresno 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 the Central Valley and Mountain Reinterment Association on behalf of Big Sandy Rancheria of Mono Indians, Picayune Rancheria of Chukchansi Indians, Table Mountain Rancheria, Northfork Rancheria of Mono Indians, and Cold Springs Rancheria of Mono Indians.

This notice has been sent to officials of the Central Valley and Mountain

Reinterment Association on behalf of Big Sandy Rancheria of Mono Indians, Picayune Rancheria of Chukchansi Indians, Table Mountain Rancheria, Northfork Rancheria of Mono Indians, and Cold Springs Rancheria of Mono Indians. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Professor Roger LaJeunesse, Department of Anthropology, California State University-Fresno, 5245 North Backer Avenue, Fresno, CA 93740-0016; telephone: (209) 278-4900, before September 14, 1998. Repatriation of the human remains to the Central Valley and Mountain Reinterment Association on behalf of Big Sandy Rancheria of Mono Indians, Picayune Rancheria of Chukchansi Indians, Table Mountain Rancheria, Northfork Rancheria of Mono Indians, and Cold Springs Rancheria of Mono Indians may begin after that date if no additional claimants come forward.

Dated: August 7, 1998.

**Francis P. McManamon,**

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

[FR Doc. 98-21888 Filed 8-13-98; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items in the Possession of the Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico, Santa Fe, NM

**AGENCY:** National Park Service

**ACTION:** Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate cultural items in the possession of the Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico, Santa Fe, NM which meets the definition of "unassociated funerary object" under Section 2 of the Act.

The nine cultural items consist of a shell ornament, a shell pendant, a group of worked ceramic disks, a quartz crystal, a calcite crystal, and a portion of a broken ceramic jar.

Between 1915-1925, the R.S. Peabody Foundation of Archaeology, Phillips Academy, Andover, MA carried out legally authorized excavations at Pecos Pueblo (site LA 625). At an unknown

date, these cultural items were donated to the Laboratory of Anthropology by the R.S. Peabody Museum. Although these cultural items were removed from individual burials, the human remains with which they were originally associated cannot be located, and may not have been removed during the excavations.

Excavation and museum records clearly indicate these cultural items were removed from specific burials of Native American individuals. Based on the archeological material from this site, Spanish Colonial documents, U.S. Government records, and oral history presented by the Apache Tribe of Oklahoma, the Comanche Tribe, the Hopi Tribe, the Jicarilla Apache Tribe, the Kiowa Tribe, the Mescalero Apache Tribe, the Navajo Nation, the Pueblo of Cochiti, the Pueblo of Jemez, the Pueblo of Zuni, and the Wichita and Affiliated Tribes, this site dates from the Pueblo III period (ca. 1100 A.D.) to its abandonment in 1846. Although this site shares cultural affiliation with all the above listed tribes, based on oral history presented by the tribes, archeological evidence, historic documents, and a 1936 Congressional Act, this site is most closely affiliated with the Pueblo of Jemez.

Officials of the Museum of Indian Arts and Culture/Laboratory of Anthropology have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), these nine cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of an Native American individual. Officials of the Museum of Indian Arts and Culture/Laboratory of Anthropology 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 items and the Pueblo of Jemez.

This notice has been sent to officials of the Apache Tribe of Oklahoma, the Comanche Tribe, the Hopi Tribe, the Jicarilla Apache Tribe, the Kiowa Tribe, the Mescalero Apache Tribe, the Navajo Nation, the Pueblo of Cochiti, the Pueblo of Jemez, the Pueblo of Zuni, and the Wichita and Affiliated Tribes. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Patricia House, Director, Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico, P.O. Box 2087, Santa Fe,

NM 87504-2087; telephone (505) 827-6344 before September 14, 1998. Repatriation of these objects to the Pueblo of Jemez may begin after that date if no additional claimants come forward.

Dated: August 4, 1998.

**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 Associated Funerary Objects in the Possession of the Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico, Santa Fe, NM**

**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 associated funerary objects in the possession of Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico, Santa Fe, NM.

A detailed assessment of the associated funerary objects was made by Museum of Indian Arts and Culture/Laboratory of Anthropology professional staff in consultation with representatives of the Apache Tribe of Oklahoma, the Comanche Indian Tribe, the Hopi Tribe, the Jicarilla Apache Tribe, the Kiowa Indian Tribe, the Mescalero Apache Tribe, the Navajo Nation, the Pueblo of Cochiti, the Pueblo of Jemez, the Pueblo of Zuni, and the Wichita and Affiliated Tribes.

Between 1915-1925, 35 cultural items including ceramic bowls and a bone tool were recovered with human remains from Pecos Pueblo (LA 625) during legally authorized excavations conducted by the R.S. Peabody Foundation for Archaeology, Phillips Academy, Andover, MA. These objects are the known corresponding associated funerary objects of 34 individuals currently in the possession of the Peabody Museum, Harvard University, Cambridge, MA.

Based on material culture; Spanish Colonial documents; United States Government records; and oral history presented by the Apache Tribe of

Oklahoma, the Comanche Indian Tribe, the Hopi Tribe, the Jicarilla Apache Tribe, the Kiowa Indian Tribe, the Mescalero Apache Tribe, the Navajo Nation, the Pueblo of Cochiti, the Pueblo of Jemez, the Pueblo of Zuni, and the Wichita and Affiliated Tribes; Pecos Pueblo (LA 625) has been identified as a Puebloan occupation dating from the Pueblo III period (c. 1100 A.D.) to its abandonment in 1846. While this site has been determined to have shared cultural affiliation with the consulted tribes, the descendants and government of Peco Pueblo now reside at the Pueblo of Jemez.

Based on the above mentioned information, officials of the Museum of Indian Arts and Culture/Laboratory of Anthropology have determined that, pursuant to 43 CFR 10.2 (d)(2), the 35 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 Museum of Indian Arts and Culture/Laboratory of Anthropology 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 associated funerary objects and the Pueblo of Jemez.

This notice has been sent to officials of the Apache Tribe of Oklahoma, the Comanche Indian Tribe, the Hopi Tribe, the Jicarilla Apache Tribe, the Kiowa Indian Tribe, the Mescalero Apache Tribe, the Navajo Nation, the Pueblo of Cochiti, the Pueblo of Jemez, the Pueblo of Zuni, and the Wichita and Affiliated Tribes. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these associated funerary objects should contact Patricia House, Director, Museum of Indian Arts and Cultures/Laboratory of Anthropology, Museum of New Mexico, P.O. Box 2087, Santa Fe, NM 87504-2087; telephone: (505) 827-6344 before September 14, 1998. Repatriation of the associated funerary objects to the Pueblo of Jemez may begin after that date if no additional claimants come forward.

Dated: July 30, 1998.

**Francis P. McManamon,**

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

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