

In 1902, the skirt or shoulder cape was purchased by P.M. Jones directly from a Hupa individual on behalf of the Department of Anthropology, University of California-Berkeley. In 1904, the Department of Anthropology, University of California-Berkeley gave this item to the Peabody Museum at Harvard University as part of an exchange.

In 1901, the ring-tail cat apron was collected by P.M. Jones in Hoopa Valley, on behalf of the Department of Anthropology, University of California-Berkeley. In 1904, the Department of Anthropology, University of California-Berkeley gave this item to the Peabody Museum at Harvard University as part of an exchange.

Prior to 1904, a headdress (headnet) was collected by Grace A. Nicholson from a Hupa individual on the Lower Klamath River. She then sold the this cultural items to Lewis H. Farlow. In 1904, Lewis H. Farlow donated this headdress to the Peabody Museum at Harvard University.

In 1906, the hookmen headdress, a woodpecker headdress, the wolfblinder headdress, the headdress roll, two set of dance plumes were very probably purchased by Grace A. Nicholson from Hupa individuals on the Lower Klamath River. She then sold the these cultural items to Lewis H. Farlow. In 1906, Lewis H. Farlow donated these items to the Peabody Museum at Harvard University.

In 1906, the head ring was very probably purchased by Grace A. Nicholson in Northern California from a Hupa individual. She then sold these cultural items to Lewis H. Farlow. In 1906, Lewis H. Farlow donated this head ring to the Peabody Museum at Harvard University.

In 1908, a woodpecker headdress, a red hummingbird headdress, and a dance basket were very probably purchased by Grace A. Nicholson from Old Sanaxon, a Hupa individual. She then sold these cultural items to Lewis H. Farlow. In 1908, Lewis H. Farlow donated these cultural items to the Peabody Museum at Harvard University.

In 1911, a dance basket was probably purchased by Grace A. Nicholson from a Hupa individual. She then sold this cultural item to Lewis H. Farlow. In 1911, Lewis H. Farlow donated this item to the Peabody Museum at Harvard University.

In 1909, two headdresses (headnets) were purchased by the Peabody Museum at Harvard University through the Huntington Frothingham Wolcott Fund from an unknown individual.

All of the sixteen cultural items listed above were and are still used by the Hoopa Valley Tribe of the Hoopa Valley

Reservation in the World Renewal Ceremonies (the White Deerskin Dance and the Jump Dance), and in the Brush Dance. Each of these cultural items has an associated creation story and gender identity. Ownership rights to the above cultural items rest with the Immortals and only secondarily to specific lineages. Representatives of the Hoopa Valley Tribe of the Hoopa Valley Reservation have stated that these objects are needed by Hoopa religious leaders for the practice of traditional Native American religions by present-day adherents. Representatives of the Hoopa Valley Tribe of the Hoopa Valley Reservation also state that these objects have ongoing historical, traditional, and cultural importance central to the tribe itself and could not have been alienated or conveyed by any individual.

An additional cultural item is a doctor's necklace.

In 1906, this doctor's necklace was very probably purchased by Grace A. Nicholson, probably from a Hupa individual in Northern California. She then sold the doctor's necklace to Lewis H. Farlow. In 1906, Lewis H. Farlow donated this doctor's necklace to the Peabody Museum at Harvard University.

This doctor's necklace is used for the Kick Dance, a curing ceremony. Representatives of the Hoopa Valley Tribe of the Hoopa Valley Reservation have stated that this object is needed by Hoopa religious leaders for the practice of traditional Native American religions by present-day adherents.

Based on the above-mentioned information, officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 43 CFR 10.2 (d)(3), these seventeen cultural items are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 43 CFR 10.2 (d)(4), these sixteen cultural items have ongoing historical, traditional, and cultural importance central to the tribe itself, and could not have been alienated, appropriated, or conveyed by any individual. Officials of the Peabody Museum of Archaeology and Ethnology 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 Hoopa Valley Tribe of the Hoopa Valley Reservation.

This notice has been sent to officials of the Hoopa Valley Tribe of the Hoopa Valley Reservation. Representatives of any other Indian tribe that believes itself

to be culturally affiliated with these objects should contact Barbara Issac, Coordinator for Repatriation, Peabody Museum of Archaeology and Ethnology, 11 Divinity Ave., Cambridge, MA 022138; telephone (617) 495-2254 before November 2, 1998. Repatriation of these objects to the Hoopa Valley Tribe of the Hoopa Valley Reservation may begin after that date if no additional claimants come forward.

Dated: September 29, 1998.

Francis P. McManamon,
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Program.*

[FR Doc. 98-26420 Filed 10-1-98; 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 Aztec Ruins National Monument, National Park Service, Aztec, 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 human remains and associated funerary objects in the control of Aztec Ruins National Monument, National Park Service, Aztec, NM.

A detailed assessment of the human remains and associated funerary objects was made by National Park Service professional staff in consultation with representatives of the Apache Tribe of Oklahoma, Fort Sill Apache Tribe, Fort McDowell Mohave-Apache Indian Community, Hopi Tribe, Jicarilla Apache Tribe, Navajo Nation, Pueblo of Acoma, Pueblo of Jemez, Pueblo of Laguna, Pueblo of Nambe, Pueblo of Pojoaque, Pueblo of San Ildefonso, Pueblo of Taos, Pueblo of Tesuque, Pueblo of Zuni, Southern Ute Indian Tribe, Ute Mountain Tribe, White Mountain Apache Tribe, and Yavapai-Apache Nation. Representatives of the Pueblo of Cochiti, Pueblo of Isleta, Pueblo of Picuris, Pueblo of San Felipe, Pueblo of San Juan, Pueblo of Sandia, Pueblo of Santa Ana, Pueblo of Santa Clara, Pueblo of Santo Domingo, and Pueblo of Zia were invited to consult with the park as well but did not attend consultation meetings.

In 1927, human remains representing three individuals were loaned (later donated) to Aztec Ruins National Monument as part of a larger collection belonging to Sherman S. Howe. This collection was made over a period of many years beginning in 1881 from the Animas Valley adjacent to Aztec Ruins. No known individuals were identified. No associated funerary objects are present.

Most, if not all, of the artifacts in Mr. Howe's collection date to the Pueblo III period (ca. AD 1100-1300) and it is very likely that these human remains date to that period as well.

Between 1927 and 1928, human remains representing four individuals were collected by Aztec Ruins National Monument Custodian George Boundey as a result of clearing rooms in the northwest corner of the West Ruin. No known individuals were identified. No associated funerary objects were recovered.

These human remains were removed from a part of the West Ruin that has been dated, using dendrochronology (tree ring data), to the Pueblo II-Pueblo III period (ca. AD 900-1300).

In 1949, human remains representing two individuals were incidentally recovered from the East Ruin site, located within park boundaries, during legally authorized stabilization efforts conducted by Richard Gordon Vivian. No known individual was identified. No associated funerary objects were recovered.

Based on dendrochronology of the East Ruin, these human remains are dated to the Pueblo III period (ca. AD 1100-1300).

In 1953, human remains representing 21 individuals were recovered from the Hubbard Mound site, located within park boundaries, during legally authorized excavations conducted by Richard Gordon Vivian. No known individuals were identified. The 82 associated funerary objects include 57 ceramic sherds, 18 faunal skeletal fragments representing varying animal species, three projectile points, one Mancos Black-on-White bowl, one Mesa Verde Whiteware bowl, one Mesa Verde corrugated jar, and one flake tool.

Based on the associated funerary objects, these human remains are dated to the Pueblo II-Pueblo III period (ca. AD 900-1300).

In 1960, human remains representing one individual were recovered from the Haymie Ranch, private land located a half-mile from the park, and donated to the park's collections by Esais Haymie, the land owner. No known individual was identified. The seven associated funerary objects include four Mesa

Verde Black-on-White bowls, Kone Mesa Verde Black-on-White mug, one fragment of a McElmo Black-on-White jar, and one small corrugated culinary jar.

Based on the associated funerary objects, the human remains are dated to the Pueblo II-Pueblo III period (ca. AD 900-1300).

In 1987, human remains representing one individual were recovered from site LA60016 during a legally authorized excavation in conjunction to the archeological response portion of the General Management Plan for the monument. No known individual was identified. No associated funerary objects were recovered.

Based on evidence of heavy occupation during the Pueblo II-Pueblo III period (ca. AD 900-1300) at other sites located in the area, ceramic analysis, and cross dating to the major Aztec Ruins complex, these remains most likely date to the Pueblo II-Pueblo III time period as well.

In 1987, human remains representing one individual were recovered from midden Mound E near East Ruin during the Aztec Mounds Testing Project. No known individual was identified. No associated funerary objects were recovered.

Testing on fill samples taken from the midden date the remains to approximately 800 years ago, or the Pueblo III period (ca. AD 1100-1300).

Between 1927 and 1987, human remains representing 44 individuals (including two wrapped mummies in fragmented burial costumes) were recovered from the West Ruin site, located within park boundaries, during legally authorized excavations. No known individuals were identified. The 86 associated funerary objects include 67 ceramic sherds, seven pieces of cordage, four bone awls, two sets of fragmented burial costume and wrapping, one Mancos Black-on-White bowl, one Mesa Verde Black-on-White bowl, one feather-wrapped cordage burial bag, one bird effigy, one corrugated jar, and one Black-on-White seed jar.

Based on the associated funerary objects, 16 of these individuals have been determined to be from the Pueblo II-Pueblo III period (ca. AD 900-1300). The human remains representing the remaining 28 individuals from this site are dated to the Pueblo III period (ca. AD 1100-1300) on the basis of diagnostic utilitarian objects found in proximity of the human remains.

Between 1929 and 1990, human remains representing 38 individuals, including one mat-wrapped mummy, were recovered under unknown

circumstances and accessioned into the park collections. No known individuals were identified. The single funerary object consists of one burial wrapping.

Although accession records do not indicate the exact provenience information for the various remains, they most likely came from sites within and surrounding park boundaries as none of the other collections in the park's holdings originated in a distant location. The physical state of all of these remains indicates a pre-contact time of disposition. Based on evidence of heavy occupation during the Pueblo II-Pueblo III period (ca. AD 900-1300) at other sites located in the area, these remains most likely date to that time period as well.

Prior to 1990, human remains representing a minimum of one individual were recovered from the $\geq U \geq$ House site, reported on in 1990 by Peter McKenna. No known individual was identified. No associated funerary objects were recovered. A box of objects labeled as $\geq \text{Anasazi} \geq$ was located in storage at the monument and are believed to have come from this site as well and date the remains to approximately 845 years ago, or the Pueblo III period (ca. AD 1100-1300).

Prior to 1990, human remains representing a minimum of nine individuals were recovered from an area known as Oliver's Farm, located just outside of park boundaries, under unknown circumstances. No known individuals were identified. No associated funerary objects are present.

The physical state of the remains indicates a pre-contact time of disposition. Based on the fact that the area around the Monument, as well as the Monument itself, were heavily populated during the Pueblo II-Pueblo III periods (ca. AD 900-1300), it is likely that these remains date to that time period as well.

All except one set of these human remains are currently curated at the National Park Service's Western Archeological and Conservation Center in Tucson, AZ and Intermountain Cultural Resource Center in Santa Fe, NM. In 1992, three associated funerary objects and the one set of human remains mentioned above were reburied, but not repatriated, by National Park Service staff and representatives of the Hopi Tribe. All other associated funerary objects are curated at Aztec Ruins National Monument or the Western Archeological and Conservation Center.

The major occupation in and around the Monument has been well documented since the beginning of the 20th century in archeological sources as

taking place during the Pueblo II-Pueblo III period (ca. AD 900-1300).

Information gleaned from consulting Indian tribes during a cultural affiliation study conducted for the park indicates that all puebloan peoples, except for the Ysleta del Sur Pueblo, view the San Juan region, which includes Aztec Ruins National Monument, as their ancestral homeland.

Archeological evidence provided by dendrochronology, ceramic analysis, and cross dating of diagnostic artifacts indicate that it was common for people of the southwest to occupy an area for a generation or two, then migrate. Multiple occupations of an area by people exhibiting different cultural traits over time also occurred. Oral traditions of puebloan peoples support a history of migrations and intermingling of southwestern peoples. Archeological evidence provided by ceramics, masonry styles, burial practices, and other artifacts indicate frequent mixing of and contact with groups of peoples prehistorically. Movements of people from one community to another often resulted in adaptation and acculturation to the practices of the recipient population. Migrations and regroupings of communities indicate all pueblo peoples are related to one another, supporting a basis for affiliation of all puebloan groups with the Monument. — GI11 The Navajo Nation asserted a cultural affiliation with the inhabitants of Aztec both in the consultations for the cultural affiliation study and in independent NPS-sponsored consultation meetings on the basis of oral tradition that specifically links the inhabitants of Aztec to the origins of particular Navajo clans. According to Navajo oral traditions and ethnographic evidence, Aztec Ruins also figures prominently in Navajo ceremonies. These oral traditions are widely documented in ethnographic literature and in correspondence provided to NPS by the Navajo Nation.

Based on the above-mentioned information, officials of the National Park Service have determined that, pursuant to 43 CFR 10 (d)(1), the human remains listed above represent the physical remains of 125 individuals of Native American ancestry. Officials of the National Park Service have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 176 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 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 Hopi Tribe, Navajo Nation, Pueblo of Acoma, Pueblo of Cochiti, Pueblo of Isleta, Pueblo of Jemez, Pueblo of Laguna, Pueblo of Nambe, Pueblo of Picuris, Pueblo of Pojoaque, Pueblo of San Felipe, Pueblo of San Ildefonso, Pueblo of San Juan, Pueblo of Sandia, Pueblo of Santa Ana, Pueblo of Santa Clara, Pueblo of Santo Domingo, Pueblo of Tesuque, Pueblo of Taos, Pueblo of Zia, and Pueblo of Zuni.

In 1955, human remains representing one individual were recovered by Harry Treadway under unknown circumstances from an area near Gobernador, NM. The remains were donated to the park later that year. No known individual was identified. No associated funerary objects were recovered.

Gobernador is located approximately 25 miles southeast of the monument. The remains were located between two rock walls and were placed in an apparent prone position, with face pointed up. Navajo occupation in the area of the Gobernador drainage is dated by dendrochronological methods to between ca. AD 1540 and the mid-1700s. Based on consultation with the Navajo Nation, the Pueblo of Zuni, and the local archeologist, this burial style is consistent with Navajo burials occurring during that time period. These human remains are currently curated at the National Park Service's Western Archeological and Conservation Center in Tucson, AZ.

In addition, the Gobernador area is one extensively referenced in Navajo oral history. The method of burial of this individual is consistent with a Navajo method of burial that is well documented in anthropological literature. Expert opinion offered by both puebloan and Navajo consultants indicate a Navajo affiliation with the human remains discussed above.

Based on the above-mentioned information, officials of the National Park Service have determined that, pursuant to 43 CFR 10 (d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the National Park Service 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 Navajo Nation.

This notice has been sent to officials of the Apache Tribe of Oklahoma, Fort Sill Apache Tribe, Fort McDowell Mohave-Apache Indian Community,

Hopi Tribe, Jicarilla Apache Tribe, Navajo Nation, Pueblo of Acoma, Pueblo of Cochiti, Pueblo of Isleta, Pueblo of Jemez, Pueblo of Laguna, Pueblo of Nambe, Pueblo of Picuris, Pueblo of Pojoaque, Pueblo of San Felipe, Pueblo of San Ildefonso, Pueblo of San Juan, Pueblo of Sandia, Pueblo of Santa Ana, Pueblo of Santa Clara, Pueblo of Santo Domingo, Pueblo of Taos, Pueblo of Tesuque, Pueblo of Zia, Pueblo of Zuni, Southern Ute Tribe, Ute Mountain Tribe, White Mountain Apache Tribe, and Yavapai-Apache Nation.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Charles B. Cooper, Superintendent, Aztec Ruins National Monument, P.O. Box 640, Aztec, NM 87410; telephone: (505) 334-6174, before November 2, 1998. Repatriation of the human remains and associated funerary objects from all sites except the Gobernador site to the Hopi Tribe, Navajo Nation, Pueblo of Acoma, Pueblo of Cochiti, Pueblo of Isleta, Pueblo of Jemez, Pueblo of Laguna, Pueblo of Nambe, Pueblo of Picuris, Pueblo of Pojoaque, Pueblo of San Felipe, Pueblo of San Ildefonso, Pueblo of San Juan, Pueblo of Sandia, Pueblo of Santa Ana, Pueblo of Santa Clara, Pueblo of Santo Domingo, Pueblo of Taos, Pueblo of Tesuque, Pueblo of Zia, and Pueblo of Zuni and repatriation of the human remains and associated funerary objects from the Gobernador site to the Navajo Nation may begin after that date if no additional claimants come forward.

Dated: September 25, 1998.

Francis P. McManamon,

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Program*

[FR Doc. 98-26418 Filed 10-1-98; 8:45 am]

BILLING CODE 4310-70-F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items in the Possession of Bandelier National Monument, National Park Service, Los Alamos, 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 10.10 (a)(3), of the intent to repatriate cultural items in the possession of Bandelier National Monument, the National Park Service,