

cultural items are White Mountain Apache. Representatives of the White Mountain Apache Tribe of the Fort Apache Reservation state that the eleven cultural items have ongoing traditional and cultural importance to the tribe itself and could not have been alienated by any individual. Information regarding the status of this cultural item is being withheld from this notice by the Arizona State Museum at the request of the representatives of the White Mountain Apache Tribe of the Fort Apache Reservation in order not to compromise the White Mountain Apache Tribe of the Fort Apache Reservation's code of religious practice.

Officials of the Arizona State Museum have determined that, pursuant to 43 CFR 10.2 (d)(4), these eleven cultural items have ongoing historical, traditional, and cultural importance central to the culture itself, and could not have been alienated, appropriated, or conveyed by any individual. Officials of the Arizona State Museum 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 White Mountain Apache Tribe of the Fort Apache Reservation.

This notice has been sent to officials of the White Mountain Apache Tribe of the Fort Apache Reservation, the Yavapai-Apache Nation of the Camp Verde Indian Reservation, the Fort McDowell Mohave-Apache Indian Community of the Fort McDowell Indian Reservation, the Tonto Apache Tribe, and the San Carlos Apache Tribe of the San Carlos Reservation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Alyce Sadongei, Program Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721; telephone: (520) 621-4609 before December 28, 1998. Repatriation of these objects to the White Mountain Apache Tribe of the Fort Apache Reservation may begin after that date if no additional claimants come forward.

Dated: November 17, 1998.

Veletta Canouts,

Acting Departmental Consulting Archeologist,

Deputy Manager, Archeology and Ethnography Program.

[FR Doc. 98-31484 Filed 11-24-98; 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 Fowler Museum of Cultural History, University of California-Los Angeles, Los Angeles, CA

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 Fowler Museum of Cultural History, University of California-Los Angeles which meet the definition of "sacred object" under Section 2 of the Act.

The 17 cultural items consist of 12 katsinas, including Qoqto, a Corn Katsina, an Apache Katsina, two Chakwainam, Heoto, a "Mad" Katsina, and a Rugan Corn Katsina (X83.8; X83.537; X83.538; X83.539; X84.225; X84.226; X84.227; X84.228; X.84.229; X84.230; X.84.231; and X66.2796); three rattles (X72.1072; X68.504; X68.505); one dance wand (X76.291); and a drum and beater (X68.147A&B).

During 1983-1984, eleven katsinas were donated by a donor whose name is withheld at the museum's request and accessioned into the Fowler Museum of Cultural History.

In 1966, one Hopi katsina was donated by a donor whose name is withheld at the museum's request and accessioned in the Fowler Museum of Cultural History.

In 1972, the one rattle was donated by a donor whose name is withheld at the museum's request and accessioned in the Fowler Museum of Cultural History.

In 1968, the drum and beater and two rattles were purchased from Raleigh W. Applegate and accessioned in the Fowler Museum of Cultural History. The accession records state this drum and beater were used in Hopi kiva ceremonies.

In 1976, the dance wand was accessioned into the collections of the Fowler Museum of Cultural History. There is no donor or purchase information for this dance wand.

Based on construction and design, these cultural items have been identified as consistent with Hopi ceremonial and sacred items as recorded in ethnographic records.

Representatives of the Hopi Tribe and the Katsimomngwit (traditional Hopi religious leaders) have identified these items as sacred objects used by them in

the Hopi villages for the practice of traditional Hopi religion.

Based on the above-mentioned information, officials of the Fowler Museum of Cultural History have determined that, pursuant to 43 CFR 10.2 (d)(3), these 17 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 Fowler Museum of Cultural 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 items and the Hopi Tribe.

This notice has been sent to officials of the Hopi Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Dr. Diana Wilson, c/o NAGPRA Coordinator, Office of the Vice Chancellor, Research, Box 951405, Los Angeles, CA 90095-1405; telephone (310) 836-4343 before December 28, 1998. Repatriation of these objects to the Hopi Tribe may begin after that date if no additional claimants come forward.

Dated: November 18, 1998.

Veletta Canouts,

Acting Departmental Consulting Archeologist,

Deputy Manager, Archeology and Ethnography Program.

[FR Doc. 98-31485 Filed 11-24-98; 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 from Pecos Pueblo, NM in the Possession of the Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, 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 from Pecos Pueblo, NM in the possession of the Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM.

A detailed assessment of the human remains was made by Maxwell Museum 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 of the Jicarilla Apache Indian Reservation, the Kiowa Indian Tribe of Oklahoma, the Mescalero Apache Tribe of the Mescalero Reservation, the Navajo Nation, the Pueblo of Cochiti, the Pueblo of Jemez, the Pueblo of Santo Domingo, the Pueblo of Zuni, and the Wichita and Affiliated Tribes.

In 1939, human remains representing approximately 51 individuals were recovered from the mission churches at Pecos Pueblo, NM during legally authorized excavations conducted by a joint research team from the University of New Mexico and the Museum of New Mexico headed by William B. Witkind. No known individuals were identified. The 26 associated funerary objects include burial wrappings, feathers, fur, human hair, cordage, animal bone, matting, ceramic sherds, adobe with fiber, obsidian chipped stone, worked wood, and beads.

Four Roman Catholic churches were constructed as Pecos Pueblo; two of these were built prior to the Pueblo Revolt of 1680; and two churches were constructed after 1680. The majority of human remains recovered in these 1939 excavations appear to correspond to burials associated with the second and fourth churches. Based on skeletal morphology and associated funerary objects, 49 of these individuals have been determined to be Native American. Historic records indicate that individuals from a number of Native American groups were baptized, married, or buried at the site. The burial records include persons with Tewa, Nambe, Picuri, Yuta, Apache, Comanche, and Tano affiliations as well as people from Pecos and the Pueblo of Jemez. Historic records and family information indicate Plains Indians were incorporated into the Pecos community through trade, slavery, and marriage.

Based on material culture, historic records and documents, and oral history presented by 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, Pecos Pueblo (LA 625) and Pecos Mission (LA 4444) have been identified as a Puebloan occupation dating from the Pueblo III period (c. 1100 A.D.) to its abandonment in 1838 when the native inhabitants left Pecos Pueblo and went to the Pueblo of Jemez. While Pecos Pueblo mission churches have

been determined to have shared cultural affiliation with the consulted tribes, the descendants and government of Pecos Pueblo now reside at the Pueblo of Jemez. In 1936, an Act of Congress recognized the Pueblo of Jemez as a "consolidation" and "merger" of the Pueblo of Pecos and the Pueblo of Jemez. This Act further recognized that all property, rights, titles, interests, and claims of both Pueblos were consolidated under the Pueblo of Jemez.

Based on the above mentioned information, officials of the Maxwell Museum of Anthropology have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 49 individuals of Native American ancestry. Officials of the Maxwell Museum of Anthropology have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 26 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 Maxwell Museum 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 Native American human remains and 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 of the Jicarilla Apache Indian Reservation, the Kiowa Indian Tribe of Oklahoma, the Mescalero Apache Tribe of the Mescalero Reservation, the Navajo Nation, the Pueblo of Cochiti, the Pueblo of Jemez, the Pueblo of Santo Domingo, 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 human remains and associated funerary objects should contact Brenda A. Dorr, NAGPRA Project Director, Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM 87131-1201; telephone: (505) 277-0195, before December 28, 1998. Repatriation of the human remains and associated funerary objects to the Pueblo of Jemez may begin

after that date if no additional claimants come forward.

Dated: November 18, 1998.

Veletta Canouts,

Acting Departmental Consulting Archeologist,

Deputy 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 and Associated Funerary Objects from New Mexico 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 human remains and associated funerary objects from New Mexico in the possession of the Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico, Santa Fe, NM.

A detailed assessment of the human remains was made by Museum of Indian Arts and Culture/Laboratory of Anthropology professional staff in consultation with representatives of the Pueblo of Nambe, the Pueblo of Pojoaque, the Pueblo of San Ildefonso, the Pueblo of San Juan, the Pueblo of Santa Clara, and the Pueblo of Tesuque.

In 1952, human remains representing 38 individuals were removed from Cuyamungue Pueblo (LA 38) during legally authorized excavations conducted by Museum of New Mexico staff. No known individuals were identified. The five associated funerary objects include a cotton textile fragment, two ceramic vessels, a cache of burned macro botanical remains, and a necklace of shell and turquoise beads.

Based on archeological evidence, Spanish Colonial documents, geographic location, continuity of occupation, and oral history presented during consultation by representatives of the pueblo listed above, Cuyamungue Pueblo (LA 38) has been identified as a puebloan village occupied from the Anasazi PIII period (1100-1300 A.D.) until the Pueblo Revolt of 1696. Historical documents and oral history indicates Cuyamungue Pueblo was