

the Barataria Basin area during the Mississippian period, which is corroborated by linguistic analyses. Historical records indicate that in 1543 Luis Moscoso de Alvarado, a member of the Hernando de Soto expedition, encountered the Indian tribes along the lower Mississippi River near the Barataria site that have been tentatively identified as the Chawasha, Washa, or Quinapisa. The Chawasha and Washa people were identified as living in the area as late as 1738. The declining population of both tribes was probably absorbed by the Chitimacha. Representatives of the Chitimacha Tribe of Louisiana indicate that they consider the Barataria Basin area as part of their homeland. The Quinapisa are not known to be associated with any present-day Federally recognized Indian tribe.

Though the primary area of Biloxi settlement prior to 1700 was probably along the Mississippi Sound to the east, Pierre Le Moyne Iberville and other French explorers and colonists encountered the Biloxi along the lower Mississippi River and used them as guides in the late 17th century. By the early 1700s, Louis Antoine Juchereau de St. Denis had induced the Biloxi to relocate their settlements to Louisiana, between New Orleans and Lake Pontchartrain.

At the same time, the Tunica had settled as far south as the area of Baton Rouge, LA. In 1779, Spanish authorities granted land to the Tunica near Marksville, LA. Through intermarriage, the Tunica absorbed some of the Biloxi. The Tunica-Biloxi Indian Tribe of Louisiana was acknowledged by the Department of the Interior in 1980.

The Chitimacha, Chawasha, Washa, and Tunica languages are in the Gulf language grouping. The Biloxi language is a member of the unrelated Siouan language family.

Based on the above-mentioned information, the superintendent of Jean Lafitte National Historical Park and Preserve has 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. The superintendent of Jean Lafitte National Historical Park and Preserve has determined that, pursuant to 43 CFR 10.2 (d)(2), the 74 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. The superintendent of Jean Lafitte National Historical Park and Preserve also has 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 the Chitimacha Tribe of Louisiana and Tunica-Biloxi Indian Tribe of Louisiana.

This notice has been sent to officials of the Alabama-Coushatta Tribes of Texas; Alabama-Quassarte Tribal Town, Oklahoma; Chitimacha Tribe of Louisiana; Choctaw Nation of Oklahoma; Coushatta Tribe of Louisiana; Jena Band of Choctaw Indians, Louisiana; Mississippi Band of Choctaw Indians, Mississippi; and 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 Geraldine Smith, Superintendent, Jean Lafitte National Historical Park and Preserve, 365 Canal Street, Suite 2400, New Orleans, LA 70130-1142, telephone (504) 589-3882, before November 8, 2001. Repatriation of the human remains and associated funerary objects to the Chitimacha Tribe of Louisiana and Tunica-Biloxi Indian Tribe of Louisiana may begin after that date if no additional claimants come forward.

Dated: June 29, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

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BILLING CODE 4310-70-S

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 U.S. Department of the Interior, Bureau of Indian Affairs; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Hopi Tribe of Arizona; Jicarilla Apache Tribe of the Jicarilla Apache Indian Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Skull Valley Band of Goshute Indians of Utah; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1933, human remains representing two individuals (catalog numbers DU6002 and DU6180) were recovered from San Luis, Costilla County, CO, by Dr. E.B. Renaud, founder of the University of Denver Department of Anthropology. No known individuals were identified. No associated funerary objects are present.

In 1938, human remains representing one individual (catalog number DU1995.1.7a-b) were recovered in or near Great Sand Dunes National Monument and Preserve, Alamosa and Saguache Counties, CO, by Theodore Sowers, a graduate of the University of Denver. In 1995, Mr. Sowers' daughters donated the remains to the museum so that they could be repatriated. Officials of the U.S. Department of the Interior, National Park Service, Great Sand Dunes National Monument and Preserve, have determined that the provenience is insufficient to decide

that these remains came from Federal land and that the University of Denver Department of Anthropology and Museum of Anthropology is responsible for these remains. No known individual was identified. No associated funerary objects are present.

In 1981, human remains representing one individual (catalog number DU CO Y:6:15) were recovered from site 5AL523, Alamosa County, CO, by Dr. Jonathan Haas, a member of the University of Denver Department of Anthropology. The remains were exposed in a road cut on the Bunker Ranch near the Great Sand Dunes National Monument. No known individual was identified. No associated funerary objects are present.

In 1950, human remains representing one individual (catalog number DU CO X:16:12) were recovered from site 5CN26, Conejos County, CO, by an unknown individual. Mercedes Ortiz reported the site although it is not clear if she removed the remains and took them to the museum. No known individual was identified. The eight associated funerary objects are seven Black-on-White sherds and one chipped stone.

Black-on-White pottery indicates this site is ancestral Puebloan. The scientific literature provides significant evidence of cultural affiliation between ancestral Puebloan culture and the Pueblos of today. Representatives of the Hopi Tribe of Arizona, Pueblo of Acoma, Pueblo of Isleta, Pueblo of Jemez, Zuni Tribe, and Navajo Nation provided written and oral testimony confirming cultural affiliation of Puebloan peoples with ancestral Puebloan culture.

In 1933, human remains representing two individuals (catalog number DU CO V:9:GEA) were recovered from a site at the edge of McElmo Canyon, Montezuma County, CO, by Faye Conklin, a graduate of the University of Denver. Ms. Conklin gave the remains to Dr. E.B. Renaud, of the University of Denver Department of Anthropology. No known individuals were identified. The 50 associated funerary objects are 1 Black-on-White pottery bowl, 1 Black-on-White pottery bowl fragment, 1 Black-on-White pottery jar fragment, 25 Black-on-White sherds, 3 redware sherds, 1 nonhuman bone, 4 nonhuman bone fragments, 1 piece of wood, 8 pieces of cordage, 3 beans, and 2 corn kernels.

Black-on-White pottery indicates this site is ancestral Puebloan. The scientific literature provides significant evidence of cultural affiliation between ancestral Puebloan culture and the Pueblos of today. Representatives of the Hopi Tribe of Arizona, Pueblo of Acoma, Pueblo of

Isleta, Pueblo of Jemez, Zuni Tribe, and Navajo Nation provided written and oral testimony confirming cultural affiliation of Puebloan peoples with ancestral Puebloan culture.

At an unknown date, human remains representing one individual (catalog numbers DU6015 and DU6066) were collected from Dove Creek, Dolores County, CO, by an unknown individual. In 1943, the remains were found in the office of Lee A. Brown, a U.S. Department of Agriculture, Forest Service employee who had been transferred to Washington, D.C. At that time, Dr. E.B. Renaud, of the University of Denver Department of Anthropology, was asked to examine the remains; subsequently the remains were donated to the museum by Fred R. Johnson, who had found the remains in Mr. Brown's office. No known individual was identified. No associated funerary objects are present.

In 1978, human remains representing one individual (catalog number DU UT W:10:2) were recovered from a site in Butler Wash, south of Bluff, San Juan County, UT, by Mimi Kiser, a former University of Denver archeology student, who donated the remains to the museum. No known individual was identified. The 47 associated funerary objects are 1 nonhuman tooth, 1 grass seed, 1 piece of woven cotton fabric, 3 pieces of knotted cordage with what appears to be feathers, 9 cordage fragments, 4 hoops of fiber, 24 knotted fibers, 1 lot of knotted fiber, and 3 unidentified organic items.

Southwestern Colorado and southeastern Utah have been identified as the ancestral territory of the Hopi, 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, Ysleta Del Sur Pueblo, Zuni Tribe, Skull Valley Ute, Southern Ute, Uintah and Ouray Ute, and Ute Mountain Ute. Consultation evidence also indicates affiliation with the Navajo and Jicarilla Apache as well as the Hopi, 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, Ysleta Del Sur Pueblo, Zuni Tribe,

Skull Valley Ute, Southern Ute, Uintah and Ouray Ute, and Ute Mountain Ute.

Based on the above-mentioned information, officials of the University of Denver Department of Anthropology and Museum of Anthropology have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of nine individuals of Native American ancestry. Officials of the University of Denver Department of Anthropology and Museum of Anthropology also have determined that, pursuant to 43 CFR 10.2 (d)(2), the 105 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 Denver Department of Anthropology and Museum of Anthropology 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 Hopi Tribe of Arizona; Jicarilla Apache Tribe of the Jicarilla Apache Indian Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Skull Valley Band of Goshute Indians of Utah; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

This notice has been sent to officials of the U.S. Department of Interior, Bureau of Indian Affairs; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Hopi Tribe of Arizona; Jicarilla Apache Tribe of the Jicarilla Apache Indian Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of

Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Skull Valley Band of Goshute Indians of Utah; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Jan I. Bernstein, Collections Manager and NAGPRA Coordinator, University of Denver Department of Anthropology and Museum of Anthropology, 2000 Asbury, Sturm Hall S-146, Denver, CO 80208-2406, e-mail jbernste@du.edu, telephone (303) 871-2543, before November 8, 2001. Repatriation of the human remains and associated funerary objects to the Hopi Tribe of Arizona; Jicarilla Apache Tribe of the Jicarilla Apache Indian Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Skull Valley Band of Goshute Indians of Utah; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico may begin after that date if no additional claimants come forward.

Dated: July 20, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

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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 of Denver Department of Anthropology and Museum of Anthropology, Denver, CO, and in the Control of the U.S. Department of Agriculture, San Juan National Forest, Durango, 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, and in the control of the U.S. Department of Agriculture, San Juan National Forest, Durango, 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 and San Juan National Forest professional staff in consultation with representatives of the Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Hopi Tribe of Arizona; Jicarilla Apache Tribe of the Jicarilla Apache Indian Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, Ysleta Del Sur

Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Skull Valley Band of Goshute Indians of Utah; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

Between 1921 and 1924, human remains representing a minimum of two individuals were recovered from a site near Chimney Rock, Archuleta County, CO, by a team led by J.A. Jeancon, curator of archeology at the Colorado State Museum. Other members of the team included Dr. E.B. Renaud, founder of the University of Denver Department of Anthropology, Frank H.H. Roberts, of the University of Denver, and his brother Henry B. Roberts. No known individuals were identified. The nine associated funerary objects are one grey ceramic jar with weathered black designs, seven nonhuman bones, and one lot of plant fiber.

The recovery site is part of the San Juan National Forest. The human remains were found in the jar, which had been placed in a cist in a pithouse on Stollsteimer Mesa, at the junction of the Piedra River and Stollsteimer Creek. The pithouse was on the western side of the mesa, above the river. The site is near the Chimney Rock site (5AA245) which dates to the Pueblo II (A.D. 800-1125) period. There is a connection between the remains listed in this notice and Chimney Rock. The research of Jeancon, Roberts, and recent investigators has firmly established that the ceramic/architectural sites in the Piedra River drainage in the vicinity of Chimney Rock are Ancestral Puebloan (Anasazi) in nature and are generally contemporaneous with the occupations at Chimney Rock.

The area around Chimney Rock is referred to as the Piedra-Pagosa Region and the Piedra District, and has been identified as the ancestral territory of the Hopi, 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, Ysleta Del Sur