

Pueblo, Zuni Tribe, Skull Valley Ute, Southern Ute, Uintah and Ouray Ute, and Ute Mountain Ute. 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, the Pueblo of Acoma, the Pueblo of Isleta, the Pueblo of Jemez, the Zuni Tribe of Arizona, and the Navajo Nation provided written and oral testimony confirming the cultural affiliation of contemporary Puebloan peoples with Ancestral Puebloan culture. 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 and San Juan National Forest have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of a minimum of two individuals of Native American ancestry. Officials of the University of Denver Department of Anthropology and Museum of Anthropology and San Juan National Forest also have determined that, pursuant to 43 CFR 10.2 (d)(2), the nine 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 and San Juan National Forest 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 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 Calvin N. Joyner, Forest Supervisor, San Juan National Forest, 15 Burnett Court, Durango, CO 81301, telephone (970) 247-4874, or 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: August 15, 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**

**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 University of Denver Department of Anthropology and Museum of Anthropology professional staff and a contract physical anthropologist in consultation with the U.S. Department of Defense, Department of the Army, Army Corps of Engineers, Omaha District; U.S. Department of the Interior, Bureau of Indian Affairs; and representatives of the Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Pawnee Nation of Oklahoma; and Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

At an unknown date, human remains representing one individual were recovered from an unknown location either on the Crow Creek Reservation, Buffalo County, SD, or near Mitchell, Davison County, SD. Dr. E.B. Renaud, founder of the University of Denver Department of Anthropology, most likely obtained these remains from an unknown South Dakota resident and brought them to the university for study. The remains were never cited in his reports and were not formally accessioned into the museum collection. No known individual was identified. The 107 associated funerary objects are 92 sherds (56 plain, 2 marked, and 34 incised, stamped, or cord-marked), 1 ceramic tube fragment, 1 projectile point, 10 chipped stone flakes, and 3 shell fragments.

Two handwritten notes accompany the remains. One says "Fortified Indian Village Prehistoric Pawnee Strong(?) near Mitchell South Dakota(?)." The other note says "Fortified Prehistoric Indian Village, Prehistoric Pawnee Strong(?) Crow Creek (Crow Reservation) North of Chamberlain, S. Dakota." Both the Bureau of Indian Affairs and the U.S. Army Corps of Engineers determined that there is no evidence that either Federal agency has control over these human remains and associated funerary objects.

The territory surrounding the Missouri River in southeastern South Dakota has been identified as the ancestral territory of the Three Affiliated Tribes (Mandan, Hidatsa, and Arikara) and the Pawnee. The notes that accompany the remains, associated funerary objects, and consultation evidence also indicate a cultural affiliation between these human remains and associated funerary objects

and the Three Affiliated Tribes and Pawnee.

Roger Echo-Hawk, a Pawnee historian, provided oral testimony confirming the cultural affiliation between the Arikara and Pawnee. Both tribes speak Caddoan languages, whose cultural roots are traced to the prehistoric mound-building societies of the lower Mississippi River valley. The Arikara were culturally related to the Pawnee, from whom they broke away and moved gradually northward along the Missouri River between the Cheyenne River in South Dakota and Fort Berthold in North Dakota, becoming the northernmost Caddoan tribe.

Archeologists have attributed a number of village sites near Crow Creek to the Arikara and Mandan, and a large well-known village near Mitchell is attributed to the Mandan. There are at least two Arikara archeological sites in the area mentioned in the notes that accompany the remains, the Crow Creek site (39BF11), a fortified village, and the Mitchell site (39DV2), a village with outer fortification ditches and lodges.

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 one individual 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 107 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 Pawnee Nation of Oklahoma, and Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

This notice has been sent to officials of the Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Pawnee Nation of Oklahoma; Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota; U.S. Army Corps of Engineers, Omaha District; and Bureau of Indian Affairs. 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 Pawnee Nation of Oklahoma, and Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota may begin after that date if no additional claimants come forward.

Dated: August 15, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

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## DEPARTMENT OF JUSTICE

### Commission for the Review of FBI Security Programs; Meeting

**ACTION:** Notice of closed meeting.

**DATE:** November 1, 2001.

**PLACE:** Department of Justice, 950 Pennsylvania Avenue NW, Washington, DC 20530.

**STATUS:** This meeting will be closed to the public.

**MATTERS TO BE CONSIDERED:** The purpose of the Commission for the Review of FBI Security Programs will be to provide advice and recommendations on policy and procedural issues as they relate to the security programs of the Federal Bureau of Investigation. The Attorney General of the United States Department of Justice (DOJ) has determined that the meetings of the Commission will be closed to the public in accordance with the United States Code, Title 5, Section 552b, due to the likelihood that sensitive national security information regarding intelligence and counter-intelligence investigative techniques and procedures will be reviewed and discussed in an open forum. The potential release of this information could seriously jeopardize the integrity of our internal security programs; ongoing intelligence and counter-intelligence investigations, and could also endanger the lives and safety of FBI Special Agents, other intelligence community personnel, and individuals supporting our intelligence personnel.