

remains from Sand Creek, CO in the possession of the Colorado Historical Society, Denver, CO.

A detailed assessment of the human remains was made by Colorado Historical Society professional staff in consultation with representatives of the Cheyenne-Arapaho Tribes of Oklahoma, the Northern Cheyenne Tribe of the Northern Cheyenne Reservation, and the Arapaho Tribe of the Wind River Reservation.

On November 29, 1864, human remains representing one individual was taken from the Sand Creek Massacre site, most likely by Major Jacob Downing. These human remains, a scalplock, were donated to the Colorado Historical Society in 1911 by Mrs. Jacob Downing. No known individual was identified. No associated funerary objects are present.

The human remains consist of a human scalplock. Following the Sand Creek Massacre, Congressional testimony provided by eyewitnesses records numerous examples of soldiers and officers mutilating the dead and removing cultural items for "trophies". Major Jacob Downing was present at Sand Creek on November 29, 1864 as an officer of the First Regiment of the Colorado Volunteers. Based on the preponderance of the evidence, these human remains have been determined to be Native American and taken at Sand Creek, CO. Consultation with representatives of the Cheyenne-Arapaho Tribes of Oklahoma, the Northern Cheyenne Tribe of the Northern Cheyenne Reservation, and the Arapaho Tribe of the Wind River Reservation indicates that both Cheyenne and Arapaho people were slain at Sand Creek, CO.

Based on the above mentioned information, officials of the Colorado Historical Society 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 Colorado Historical Society 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 Cheyenne-Arapaho Tribes of Oklahoma, the Northern Cheyenne Tribe of the Northern Cheyenne Reservation, and the Arapaho Tribe of the Wind River Reservation.

This notice has been sent to officials of the Cheyenne-Arapaho Tribes of Oklahoma, the Northern Cheyenne Tribe of the Northern Cheyenne Reservation, and the Arapaho Tribe of the Wind River Reservation.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Anne Wainstein Bond, Director of Collections and Exhibitions, Colorado Historical Society, 1300 Broadway, Denver, CO 80203; telephone: (303) 866-4691, before August 21, 1998.

Repatriation of the human remains and associated funerary objects to the Cheyenne-Arapaho Tribes of Oklahoma, the Northern Cheyenne Tribe of the Northern Cheyenne Reservation, and the Arapaho Tribe of the Wind River Reservation may begin after that date if no additional claimants come forward.

Dated: July 6, 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 Native American Human Remains in the Control of the Gila National Forest, USDA Forest Service, Silver City, NM**

**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 in the control of the Gila National Forest, USDA Forest Service, Silver City, NM.

A detailed assessment of the human remains was made by Arizona State Museum, Field Museum, Logan Museum, Maxwell Museum (University of New Mexico), Museum of New Mexico, Ohio Historical Society, Peabody Museum (Harvard University), University of Texas at Austin, and Western New Mexico University Museum professional staffs and USDA Forest Service professional staff in consultation with representatives of the Hopi Tribe, the Pueblo of Acoma, and the Pueblo of Zuni.

In 1935 and 1936, human remains representing 19 individuals were recovered from Starkweather Ruin within the Gila National Forest during legally authorized excavations by Paul H. Nesbitt of Beloit College, Beloit, WI. These human remains are presently curated at the Logan Museum at Beloit College. No known individuals were

identified. The 45 associated funerary objects include ceramic vessels and sherds, shell and stone jewelry, and a projectile point.

Based on material culture, architecture, and site organization, the Starkweather Ruin has been identified as an Upland Mogollon pithouse village and pueblo occupied between 500-1000 A.D. and 1100-1300 A.D.

Between 1935-1955, human remains representing 51 individuals were recovered from SU site, Oak Springs Pueblo, Tularosa Cave, Apache Creek Pueblo, Turkey Foot Ridge Site, Wet Leggett Pueblo, Three Pines Pueblo, South Leggett Pueblo, and Brown site by Dr. Paul Martin of the Field Museum, Chicago, IL. These human remains are currently curated at the Field Museum, Chicago, IL. No known individuals were identified. The 115 associated funerary objects include ceramic vessels and sherds, stone and shell jewelry, stone and bone tools, and projectile points.

Based on material culture, architecture, and site organization, the nine sites listed in the preceding paragraph have been identified as an Upland Mogollon cave, pithouse villages, and pueblos occupied between 300-1300 A.D.

In 1955, human remains representing 19 individuals were recovered from Apache Creek Pueblo (LA 2949) during legally authorized excavations and collections conducted by Stewart Peckham of the Museum of New Mexico as part of a New Mexico Highway's Department project. These human remains are currently curated at the Museum of New Mexico. No known individuals were identified. The 32 associated funerary objects include ceramic vessels, and shell and stone jewelry.

Based on material culture, architecture, and site organization, Apache Creek Pueblo (LA 2949) has been identified as an Upland Mogollon masonry pueblo with pithouses occupied between 1150-1300 A.D.

In 1987 and 1988, human remains representing three individuals were recovered from the SU site (LA 64931) and the Brown site (LA 68924) during legally authorized excavations conducted by Dr. Chip Wills of the University of New Mexico as part of a field school. These human remains are currently curated at the Maxwell Museum of Anthropology, University of New Mexico. No known individuals were identified. The 12 associated funerary objects include stone tools and animal bone.

Based on material culture, architecture, and site organization, the SU site and the Brown site have been

identified as an Upland Mogollon village and masonry roomblock occupied between 600-1100 A.D.

Between 1979-1986, human remains representing one individual were recovered from the WS Ranch site during legally authorized excavations and collections conducted by Dr. James A. Neely of the University of Texas at Austin. These human remains are currently curated at the University of Texas at Austin. No known individual was identified. The five associated funerary objects include lithics, sherds, and ceramic jars. The ceramic jars are curated at Western New Mexico University.

Based on material culture, architecture, and site organization, the WS Ranch site has been identified as an Upland Mogollon masonry pueblo occupied between 1150-1300 A.D.

In 1933, human remains representing three individuals from Mogollon Village during legally authorized excavations and collections conducted by Dr. Emil Haury of the Gila Pueblo Foundation. These human remains are currently curated at the Peabody Museum, Harvard University and the Arizona State Museum, University of Arizona. No known individuals were identified. The seven associated funerary objects include beads and a projectile point fragment.

Based on material culture, architecture, and site organization, Mogollon Village has been identified as an Upland Mogollon pithouse village occupied between 600-1050 A.D.

Between 1947-1949, human remains representing nine individuals were recovered from the Jewett Gap site during legally authorized excavations and collections by the Gila Pueblo Foundation. These human remains are currently curated by the Arizona State Museum, University of Arizona. No known individuals were identified. The 26 associated funerary objects include ceramic vessels.

Based on material culture, architecture, and site organization, the Jewett Gap site has been identified as an Upland Mogollon pueblo occupied between 1000-1150 A.D.

In 1986, human remains representing one individual from the Eva Faust site were recovered during legally authorized excavations and collections conducted by Dr. James Neely, University of Texas-Austin. These human remains are currently curated at the Western New Mexico State University Museum. No known individual was identified. No associated funerary objects were present.

Based on material culture and site organization, the Eva Faust site has been

identified as a Mogollon pithouse village with surface rooms occupied between 600-1100 A.D.

In 1955, human remains representing three individuals were recovered from sites LA 2947 and LA 2948 during legally authorized excavations and collections conducted by Edwin N. Ferdon of the Museum of New Mexico. These human remains are currently curated at the Museum of New Mexico. No known individuals were identified. The two associated funerary objects include ceramic vessels.

Based on material culture and site organization, LA 2947 and LA 2948 have been identified as two Upland Mogollon pithouses occupied between 200-1000 A.D.

In 1971 and 1972, human remains representing a minimum of 49 individuals were recovered from sites LA 4987, LA 4988, LA 6082, and LA 6083 during legally authorized excavations and collections conducted by David W. Kayser of the Museum of New Mexico. These human remains are currently curated at the Museum of New Mexico. No known individuals were identified. The 60 associated funerary objects include ceramic vessels, a stone bowl, and stone tools.

Based on material culture, architecture, and site organization, LA 4987, LA 4988, LA 6082, and LA 6083 have been identified as Upland Mogollon pueblos and a pithouse occupied between 1150-1300 A.D.

In 1973, human remains representing a minimum of four individuals were removed without a permit from an unnamed site northwest of Apache Creek by Mr. Brad Triplehorn. Mr. Triplehorn then donated these human remains to the Ohio Historical Society, where they are currently curated. No known individuals were identified. The 12 associated funerary objects include ceramic sherds and animal bone.

Based on material culture, this site has been identified as an Upland Mogollon site occupied between 600-1300 A.D.

Continuities of ethnographic materials, technology, and architecture indicate affiliation of the Upland Mogollon sites listed above with historic and present-day Puebloan cultures. Oral traditions presented by representatives of the Hopi Tribe, the Pueblo of Acoma, and the Pueblo of Zuni support cultural affiliation with these Upland Mogollon sites in this portion of southwestern New Mexico.

Based on the above mentioned information, officials of the USDA Forest Service have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent

the physical remains of a minimum of 162 individuals of Native American ancestry. Officials of the USDA Forest Service have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 319 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 USDA Forest 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, the Pueblo of Acoma, and the Pueblo of Zuni.

This notice has been sent to officials of the Hopi Tribe, the Pueblo of Acoma, and the Pueblo of Zuni. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. Frank E. Wozniak, NAGPRA Coordinator, Southwestern Region, USDA Forest Service, 517 Gold Ave., SW, Albuquerque, NM 87102; telephone: (505) 842-3238, fax (505) 842-3800, before August 21, 1998. Repatriation of the human remains and associated funerary objects to the Hopi Tribe, the Pueblo of Acoma, and the Pueblo of Zuni may begin after that date if no additional claimants come forward.

Dated: June 16, 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 in the Possession of the South Dakota State Archaeological Research Center, Rapid City, SD**

**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 possession of the South Dakota