

Reservation, Arizona; the Tohono O'odham Nation of Arizona; the Hopi Tribe of Arizona; and the Zuni Tribe of the Zuni Reservation, New Mexico.

In 1987, human remains representing three individuals were recovered during legally authorized salvage excavations of site AZ EE:9:107(ASM) in Nogales, AZ. No known individuals were identified. No associated funerary object are present.

Based on ceramics and architecture, site AZ EE:9:107(ASM) was identified as a Hohokam village, dating to A.D. 700-1200.

In 1988, human remains representing two individuals were recovered during legally authorized salvage excavations of site AZ EE:4:9(BLM) along the San Pedro River near Fairbank, AZ. No known individuals were identified. No associated funerary objects are present.

Based on artifacts and site organization, site AZ EE:4:9(BLM) was identified as Sobaipuri.

Continuities of ethnographic materials, technology, and architecture indicate affiliation of sites AZ EE:9:107(ASM) and AZ EE:4:9(BLM) with present-day Piman and O'odham cultures. Oral traditions presented by representatives of the Ak-Chin Indian Community of the Maricopa (Ak-Chin) Indian Reservation, Arizona; the Gila River Indian Community of the Gila River Indian Reservation, Arizona; the Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and the Tohono O'odham Nation of Arizona support affiliation with Hohokam and Sobaipuri sites in southern Arizona.

Based on the above-mentioned information, officials of the Bureau of Land Management have determined that, pursuant to 43 CFR 10.2(d)(1), the human remains listed above represent the physical remains of five individuals of Native American ancestry. Officials of the Bureau of Land Management also 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 the Ak-Chin Indian Community of the Maricopa (Ak-Chin) Indian Reservation, Arizona; the Gila River Indian Community of the Gila River Indian Reservation, Arizona; the Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and the Tohono O'odham Nation of Arizona.

In 1988, human remains representing one individual were recovered during legally authorized salvage excavations of site AZ M:15:5(BLM) near Smith Peak in southwestern Yavapai County, AZ. No known individuals were identified.

No associated funerary objects are present.

The remains were radiocarbon dated to A.D. 930-1000. Based on age, location, and artifacts, site AZ M:15:5(BLM) was identified as Patayan.

Continuities of ethnographic materials and technology indicate affiliation of site AZ M:15:5(BLM) with present-day Yuman tribes along the Colorado River. Oral traditions presented by representatives of the Fort Mohave Indian Tribe and the Colorado River Indian Tribes support this affiliation.

Based on the above-mentioned information, officials of the Bureau of Land Management 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 Bureau of Land Management also 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 the Fort Mohave Indian Tribe of Arizona, California and Nevada; and the Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California.

This notice has been sent to officials of the Hopi Tribe of Arizona; the Zuni Tribe of the Zuni Reservation, New Mexico; the Navajo Nation, Arizona, New Mexico and Utah; the Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona; the Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; the Ak-Chin Indian Community of the Maricopa (Ak-Chin) Indian Reservation, Arizona; the Gila River Indian Community of the Gila River Indian Reservation, Arizona; the Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; the Tohono O'odham Nation of Arizona; the Fort Mohave Indian Tribe of Arizona, California and Nevada; and the Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Gary Stumpf, Bureau of Land Management, Arizona State Office, 222 North Central Avenue, Phoenix, AZ 85004, telephone (602) 417-9509, before August 21, 2000. Repatriation of the human remains and associated funerary objects to the respective culturally affiliated Indian tribes may begin after that date if no additional claimants come forward.

Dated: June 13, 2000.

**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 From Alaska in the Control of the Alaska State Office, Bureau of Land Management, Anchorage, AK**

**AGENCY:** National Park Service.

**ACTION:** Notice.

Notice is hereby give 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 the Alaska State Office, Bureau of Land Management, Anchorage, AK. 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 Bureau of Land Management and Haffenreffer Museum of Anthropology, Brown University professional staff in consultation with representatives of the Native Village of Kotzebue.

During 1956-61, human remains representing 49 individuals were collected or excavated by Dr. J. Louis Giddings under a Federal permit from a series of burials at Cape Krusenstern, Battle Rock Site vicinity, and the Choris Peninsula. These human remains are curated at the Haffenreffer Museum of Anthropology in Bristol, RI. No known individuals were identified. The 387 associated funerary objects include projectile points, scrapers, knives, flake tools, flakes, side and end blade insets, an adze head, a split bone piercer, an ivory handle, a whale and seal head carving, antler arrowheads and arrowhead fragments, 1 potsherd, 4 wooden mask fragments, 1 walrus bone pick, animal bones and teeth, and 2 blue feathers.

Based on skeletal morphology, geographic location, and associated objects, these individuals have been identified as Native American, affiliated with Inupiat Eskimo culture and specifically with the Native Village of Kotzebue. This determination of cultural affiliation has been based upon the continuity of Native Americans in the Kotzebue area and their oral tradition that the area where the remains were found is within their traditional territory.

Based on the above-mentioned information, officials of the Bureau of Land Management 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 Bureau of Land Management also have determined that, pursuant to 43 CFR 10.2 (d)(2), the 387 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 Bureau of Land Management 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 Native Village of Kotzebue. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. Robert E. King, Alaska State NAGPRA Coordinator, Bureau of Land Management, 222 West 7th Avenue, 113, Anchorage, AK 99513-7599, telephone (907) 271-5510, before August 21, 2000. Repatriation of the human remains and associated funerary objects to the Native Village of Kotzebue may begin after that date if no additional claimants come forward.

Dated: June 17, 2000.

**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 Control of the Nevada State Office, Bureau of Land Management, Reno, NV**

**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 the Nevada State Office, Bureau of Land Management, Reno, NV. 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 Nevada State Office Bureau of Land Management professional staff in consultation with representatives of the Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada.

In 1961, human remains representing four individuals were recovered from Kramer Cave in Washoe County, NV, during a legally permitted archeological excavation by R. Shutler, Jr. and D. R. Touhy, of the Nevada State Museum. The remains and associated funerary items have been curated at the Nevada State Museum since that time. No known individuals were identified. The four associated funerary items consist of small fragments of tule cordage, grass matting warps and wefts, and basketry warps and wefts.

Historical, ethnographic, and oral records indicate that these human remains and associated funerary objects are reasonably believed to be associated with the Northern Paiute Tribes. Historical documents, ethnographic sources, and consultation with representatives of the Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada indicate that the Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada has occupied this area since at least the

early 19th century. The tribe's oral history supports this affiliation.

Based on the above-mentioned information, officials of the Bureau of Land Management, Nevada State Office have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of four individuals of Native American ancestry. Officials of the Bureau of Land Management, Nevada State Office also have determined that, pursuant to 43 CFR 10.2 (d)(2), the cultural 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 Bureau of Land Management, Nevada State Office 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 associated funerary objects and the Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada.

This notice has been sent to officials of the Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada; the Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; the Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; the Walker River Paiute Tribe of the Walker River Reservation, Nevada; the Yerington Paiute Tribe of the Yerington Colony and Campbell Ranch, Nevada; and the Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Cynthia Ellis, NAGPRA Coordinator, Nevada State Office, Bureau of Land Management, P.O. Box 12000, Reno, NV, 89520-0006, telephone (775) 861-6469, before August 21, 2000. Repatriation of the human remains and associated funerary objects to the Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada may begin after that date if no additional claimants come forward.

Dated: June 14, 2000.

**John Robbins,**

*Assistant Director, Cultural Resources  
Stewardship and Partnerships.*

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