

tradition, and within the Phoenix Basin variant of that tradition. The occupation of site AZ U:13:21 was within the years circa A.D. 1150-1350.

The two objects from site AZ U:13:24 ASM are pottery jars.

These objects were removed during joint University of Arizona Department of Anthropology and Arizona State Museum excavations at site AZ U:13:24 ASM, Gila River Indian Reservation, Pinal County, AZ, in 1964-65.

The archeological evidence, including characteristics of portable material culture, attributes of ceramic styles, domestic and ritual architecture, site organization, and canal-based agriculture of the settlement, places site AZ U:13:24 ASM within the archeologically-defined Hohokam tradition, and within the Phoenix Basin variant of that tradition. The occupation of site AZ U:13:21 was within the years circa A.D. 1150-1350.

The 36 objects from site AZ U:13:9 ASM are 2 ground stone artifacts, 4 ceramic scoops, 13 ceramic bowls and bowl fragments, 1 ceramic censer, 1 polishing stone, 3 ceramic jars, 5 ceramic sherds, 1 whole shell pendant, 1 ceramic pitcher, 1 ceramic plate, 1 sherd pendant, 1 bifurcate medicine stone, and 2 turquoise tessera.

These objects were removed in 1963 during I-10 Highway Salvage Project excavations at site AZ U:13:9 by Arizona State Museum staff Alfred E. Johnson. This site is located approximately 1 mile north of Bapchule, at the southwestern corner of Gila Butte, Gila River Indian Reservation, Pinal County, AZ.

Based upon architecture, portable material culture, and site organization, occupation at site AZ U:13:9 ASM has been dated to approximately A.D. 700-1350/1400.

The five objects from site AZ U:13:11 ASM include two jars, one bowl, and two sherds.

These objects were removed in during I-10 Highway Salvage Project excavations at site AZ U:13:11 ASM by Arizona State Museum staff Alfred E. Johnson. This site is located approximately 0.5 mile north of Bapchule, Gila River Indian Reservation, Pinal County, AZ.

The archeological evidence, including characteristics of portable material culture, attributes of ceramic styles, domestic and ritual architecture, site organization, and canal-based agriculture of the settlement places site AZ U:13:11 ASM within the archeologically-defined Hohokam tradition, and within the Phoenix Basin variant of that tradition. The occupation

of site AZ U:13:11 spans the years circa A.D.1150-1300.

The 34 objects from the vicinity of Sacaton, AZ (AZ U:14:—area), are 17 projectile points, 1 ceramic plate, 1 miniature jar, 2 bracelet fragments, 3 shell pendants, 3 ear spools, 6 whole shell beads, and 1 ceramic bowl.

Unknown persons removed these objects at an unknown date. These objects were donated to the Arizona State Museum by unknown persons in 1967.

Based upon attributes of portable material culture, these objects are associated with the archeologically defined Hohokam tradition, during the years A.D. 900-1150.

Continuities of mortuary practices, ethnographic materials, and technology indicate affiliation of Hohokam settlements with present-day O'odham (Piman), Pee Posh (Maricopa), and Puebloan cultures. Oral traditions documented for 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 Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; the Tohono O'odham Nation of Arizona; the Hopi Tribe of Arizona; and the Pueblo of Zuni support affiliation with Hohokam sites in central Arizona.

Officials of the Arizona State Museum and the Bureau of Indian Affairs have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), these 20,570 cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of the Arizona State Museum and the Bureau of Indian Affairs 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 cultural items and 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 Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; the Tohono O'odham Nation of Arizona; the Hopi Tribe of Arizona; and the Pueblo of Zuni. The Pueblo of Zuni has withdrawn from this consultation. The Gila River Indian Community of the Gila River Indian Reservation, Arizona, is acting on behalf of themselves and the Salt River Pima-Maricopa Indian Community, Arizona; the Ak Chin

Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; and the Tohono O'odham Nation of Arizona.

This notice has been sent to officials of 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 Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; the Tohono O'odham Nation of Arizona; and the Hopi Tribe of Arizona. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these cultural items should contact Lynn S. Teague, Repatriation Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 621-4795, before April 19, 2001. Repatriation of these cultural items to 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 Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; the Tohono O'odham Nation of Arizona; and the Hopi Tribe of Arizona may begin after that date if no additional claimants come forward.

Dated: March 5, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

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DEPARTMENT OF THE INTERIOR

National Park Service

CORRECTION—Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the Hastings Museum of Natural and Cultural History, Hastings, NE

AGENCY: National Park Service, Interior.

ACTION: Correction.

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 Hastings Museum of Natural and Cultural History, Hastings, NE. This notice corrects the consulted and affiliated tribes for the Notice of Inventory Completion published February 21, 2001.

The third paragraph of the February 21, 2001, notice is corrected as follows:

A detailed assessment of the human remains was made by Hastings Museum of Natural and Cultural History professional staff in consultation with representatives of the **KTNAGPRA Committee representing the Klamath Indian Tribe of Oregon, Modoc Tribe of Oklahoma, and Yahooskin Band of the Snake Indians (a non-Federally recognized tribe).**

The eighth paragraph of the February 21, 2001, notice is corrected as follows:

Based on the above-mentioned information, officials of the Hastings Museum of Natural and Cultural History have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of two individuals of Native American ancestry. Officials of the Hastings Museum of Natural and Cultural History 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 **Klamath Indian Tribe of Oregon and the Modoc Tribe of Oklahoma.**

Dated: February 27, 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 Control of the U.S. Department of Interior, Bureau of Land Management, New Mexico State Office, Santa Fe, 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 and associated funerary objects in the control of the U.S. Department of the Interior, Bureau of Land Management, New Mexico State Office, Santa Fe, NM.

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 Colorado Museum, Eastern New Mexico University, the Maxwell Museum of Anthropology (University of New Mexico), the New Mexico State University Museum, the Museum of New Mexico, the San Juan County Museum, and Bureau of Land Management professional staff in consultation with representatives of the Pueblo of Nambe, New Mexico; the Pueblo of Pojoaque, New Mexico; the Pueblo of San Juan, New Mexico; the Pueblo of Santa Clara, New Mexico; the Pueblo of Tesuque, New Mexico; the Pueblo of San Ildefonso, New Mexico; the Hopi Tribe of Arizona; the Navajo Nation, Arizona, New Mexico, and Utah; the Pueblo of Acoma, New Mexico; the Pueblo of Jemez, New Mexico; the Pueblo of Isleta, New Mexico; the Pueblo of Zia, New Mexico; and the Zuni Tribe of the Zuni Reservation.

Before 1937, human remains representing one individual were recovered from site LA 632 in New Mexico during unauthorized excavations by unknown individuals. These human remains are presently curated at the Museum of New Mexico, Santa Fe, NM. No known individual was identified. No associated funerary objects are present.

Based on material culture, architecture, and site organization, site LA 632 has been identified as a large Anasazi pueblo occupied between C.E. 1300-1600.

In 1978, human remains representing two individuals were recovered from site LA 297 in New Mexico during legally authorized excavations and collections conducted by Mike O'Neill of the Bureau of Land Management. These human remains are presently curated at the Maxwell Museum of Anthropology, University of New Mexico. No known individuals were identified. No associated funerary objects were present.

Between 1979 and 1981, human remains representing eight individuals were recovered from site LA 297 in New Mexico during legally authorized excavations and collections by Occidental College. These human remains are currently curated at the Museum of New Mexico. No known individuals were identified. The 10 associated funerary objects include

stone tools, chipped stone, corn cobs, and burial wrappings.

Based on material culture, architecture, and site organization, site LA 297 has been identified as a large Anasazi pueblo occupied between C.E. 1300-1600.

Continuities of ethnographic materials, technology, oral traditions, and architecture indicate affiliation of sites LA 632 and LA 297 with the Pueblo of Nambe, New Mexico; the Pueblo of Pojoaque, New Mexico; the Pueblo of San Juan, New Mexico; the Pueblo of Santa Clara, New Mexico; the Pueblo of Tesuque, New Mexico; and the Pueblo of San Ildefonso, New Mexico.

Based on the above-mentioned information, officials of the New Mexico State Office 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 11 individuals of Native American ancestry. Officials of the New Mexico State Office of the Bureau of Land Management also have determined that, pursuant to 43 CFR 10.2 (d)(2), the 10 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 New Mexico State Office 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 the Pueblo of Nambe, New Mexico; the Pueblo of Pojoaque, New Mexico; the Pueblo of San Juan, New Mexico; the Pueblo of Santa Clara, New Mexico; the Pueblo of Tesuque, New Mexico; and the Pueblo of San Ildefonso, New Mexico.

This notice has been sent to officials of the Pueblo of Nambe, New Mexico; the Pueblo of Pojoaque, New Mexico; the Pueblo of San Juan, New Mexico; the Pueblo of Santa Clara, New Mexico; the Pueblo of Tesuque, New Mexico; the Pueblo of San Ildefonso, New Mexico; the Hopi Tribe of Arizona; the Navajo Nation, Arizona, New Mexico, and Utah; the Pueblo of Acoma, New Mexico; the Pueblo of Jemez, New Mexico; the Pueblo of Isleta, New Mexico; the Pueblo of Zia, New Mexico; and the Zuni Tribe of the Zuni Reservation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Stephen L. Fosberg, State Archeologist and NAGPRA Coordinator, New Mexico State Office, Bureau of Land