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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains, Associated Funerary Objects, and Unassociated Funerary Objects in the Possession of the National Park Service, Chaco Culture National Historical Park, Nageezi, NM

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, associated funerary objects, and unassociated funerary objects in the possession and control of the National Park Service, Chaco Culture National Historical Park, Nageezi, NM.

A detailed assessment of the human remains, associated funerary objects, and unassociated funerary objects was made by National Park Service professional staff in consultation with representatives of the Hopi Tribe of Arizona; Navajo Nation of Arizona, New Mexico, and Utah; Pueblo of Acoma; 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 Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico, and Utah; and the Zuni Tribe of the Zuni Reservation, New Mexico. The Jicarilla Apache Tribe of the Jicarilla Apache Indian Reservation, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; and Ysleta Del Sur Pueblo of Texas were invited to consult, but did not participate.

In 1956, human remains representing one individual were recovered during legally authorized National Park Service ruin stabilization excavations at Kin

Ya'a (29Mc 108), a site within park boundaries. No known individual was identified. The eleven associated funerary objects include four textile fragments, two wooden artifacts, four yucca cords, and one pottery bowl.

On the basis of archeological context, architecture, ceramics, and dendrochronology, this site and the human remains are dated to Pueblo III (A.D. 1100-1300).

In 1967, human remains representing one individual were recovered during legally authorized National Park Service ruin stabilization excavations at Pueblo Pintado (29Mc 166), a site within park boundaries. No known individual was identified. No funerary objects are associated with this individual.

On the basis of archeological context, diagnostic artifacts, and dendrochronology samples, the major occupation of the site and these human remains have been dated to Pueblo II-Pueblo III (A.D. 900-1300).

In 1971, human remains representing one individual were recovered from the surface during a legally authorized National Park Service archeological survey of 29SJ 178, a site within park boundaries. This site was not excavated. No known individual was identified. No associated funerary objects were present.

No field notes are associated with these human remains. There was evidence of Archaic occupation, and Basketmaker III and Pueblo II ceramics were present at the site. On this basis, these human remains may date to any of these periods (pre A.D. 1; A.D. 500-700; 900-1100).

In 1973, human remains representing 14 individuals were recovered during legally authorized National Park Service excavations at 29SJ 299, a site within park boundaries. No known individuals were identified. One individual was accompanied by eight small dog bones.

The site and human remains are dated to Basketmaker III-Pueblo III (A.D. 500-1300) on the basis of archeological context and ceramics.

In 1972, human remains representing one individual were recovered from the surface during a legally authorized National Park Service archeological survey of 29SJ 352, a site within park boundaries. No known individual was identified. No associated funerary objects were present.

Based on archeological context, architecture, and ceramics, this site and human remains are dated to Pueblo III (A.D. 1100-1300).

Between 1976 and 1979, human remains representing 21 individuals were recovered during legally authorized National Park Service

excavations at Pueblo Alto (29SJ 389), a site within park boundaries. No known individuals were identified. The four associated funerary objects are chipped stone flakes.

The site and the human remains date to A.D. 900-1300 on the basis of archeological context, diagnostic artifacts, dendrochronology and archaeomagnetic dating.

In 1979, human remains representing one individual were recovered during a legally authorized National Park Service archeological investigation undertaken prior to the backfilling of Una Vida (29SJ 391), a site within park boundaries. No known individual was identified. No associated funerary objects were present.

Una Vida and these human remains are dated to Pueblo II-Early Pueblo III (A.D. 900-1150) on the basis of archeological context and dendrochronology.

In 1983, human remains representing one individual were recovered during a legally authorized National Park Service archeological investigation undertaken as part of an historic structures report of Kin Nahasbas (29SJ 392), a site within park boundaries. On the surface of an anthill, a partial human tooth representing a single individual was recovered from a collection of prehistoric chipped stone flakes. No known individual was identified. No associated funerary objects were present.

On the basis of diagnostic artifacts recovered from the Kin Nahasbas, the human remains may date to Late Pueblo II (A.D. 1000-1100).

In 1951, human remains representing eight individuals were recovered during legally authorized National Park Service ruin stabilization excavations at Kin Kletso (29SJ 393), a site within park boundaries. No known individuals were identified. The six associated funerary objects are pottery bowls.

Kin Kletso and these human remains are dated by archeological context, architecture, dendrochronology, and ceramics to Pueblo III (A.D. 1100-1300).

In 1950, human remains representing three individuals were recovered during legally authorized National Park Service ruin stabilization excavations at Bc 50 (29SJ 394), a site within park boundaries. No known individuals were identified. No associated funerary objects were present.

On the basis of archeological context, architecture, and ceramics, this site and the human remains date to Pueblo II-Early Pueblo III (A.D. 900-1150).

In 1940, human remains representing seven individuals were recovered during legally authorized excavations

conducted by the University of New Mexico at 29SJ 396 (Bc 53), a site within park boundaries. No known individuals were identified. No associated funerary objects were present.

On the basis of archeological context, architecture, and ceramics, this site and the human remains date to Late Pueblo II-Early Pueblo III (A.D. 1000-1150).

In 1950, human remains representing 43 individuals were recovered during legally authorized National Park Service ruin stabilization excavations at 29SJ 399 (Bc 59), a site within park boundaries. No known individuals were identified. Chaco Culture NHP currently has in its possession human remains representing 26 of the 43 individuals originally recovered from Bc 59.

Additionally, Chaco Culture NHP possesses 52 of the 55 originally recovered associated funerary objects from Bc 59, including 13 pottery bowls and bowl fragments, ten pitchers, two jars, three ladle fragments, eleven sherds, seven mineral artifacts, two stone artifacts, one bone artifact, one jet and shell bead necklace, and two effigy vessel fragments. Three bowl fragments are missing.

On the basis of archeological context, ceramics, and architecture, this site, and these human remains are dated to Pueblo II-Early Pueblo III (A.D. 900-1150).

In 1973, human remains representing six individuals were recovered during legally authorized National Park Service excavations at 29SJ 423, a site within park boundaries. No known individuals were identified. A single burial contained two associated funerary objects, which included a black-on-white bowl and a slate bead.

On the basis of archeological context and ceramics, the burial containing associated funerary objects is dated to Pueblo III. The human remains with no funerary objects have been dated to Basketmaker III (A.D. 500-700) on the basis of archeological context, dendrochronology, ceramics, and architecture.

In 1967, human remains representing one individual were recovered during legally authorized National Park Service salvage excavations at Gallo Cliff Dwelling (29SJ 540), a site within park boundaries. No known individual was identified. No associated funerary objects were present.

Gallo Cliff Dwelling and the human remains are dated to Pueblo III (A.D. 1100-1300) on the basis of archeological context, ceramics, and architecture.

In 1972, human remains representing two individuals were recovered from the surface during a legally authorized National Park Service archeological

survey of 29SJ 563, a site within park boundaries. No known individuals were identified. The 15 associated funerary objects include three fragments of a basketry pillow, three textile fragments, one sandal fragment, one sherd, three matting fragments, one cordage segment, one corn cob and two pieces of unidentified vegetal material.

Based on archeological context and ceramics, this site and these human remains are dated to Pueblo I-Early Pueblo III (A.D. 700-1150).

In 1958, human remains representing two individuals were recovered during legally authorized National Park Service ruin stabilization excavations at 29SJ 589, a site within park boundaries. No known individuals were identified. The two associated funerary objects include one pottery bowl and one sherd.

On the basis of archeological context, ceramics, and archaeomagnetic samples, the site have been dated to Late Pueblo III (A.D. 1150-1300).

In 1980-1982, human remains representing 13 individuals were recovered during legally authorized National Park Service mitigation trenching excavations prior to road construction at 29SJ 597, a site within park boundaries. No known individuals were identified. The 47 funerary objects include one pottery corrugated jar, one botanical specimen inside the pitcher, 44 sherds, and one piece of matting.

On the basis of archeological context and ceramics, this site and these human remains are dated to Pueblo III (A.D. 1100-1300).

In 1939, human remains representing 12 individuals were recovered during legally authorized National Park Service salvage excavations in preparation for the construction of a Civil Conservation Corps camp at 29SJ 625 (Three-C Site), a site within park boundaries. No known individuals were identified. Eight associated funerary objects were present and include four pottery bowls, three jars, and one pitcher.

The Three-C Site has been dated by archeological context, ceramics, and architecture to mid-Pueblo I-Early Pueblo II (A.D. 800-1000).

In 1982, human remains representing eight individuals were recovered during legally authorized National Park Service excavations at 29SJ 626, a site within park boundaries. No known individuals were identified. The 36 associated funerary objects include one pottery bowl, one pitcher, one metate fragment, one effigy vessel, 30 sherds, and three chipped stone.

Based on archeological context, ceramics, and architecture, this site and these human remains are dated to Pueblo II (A.D. 900-1100).

In 1974 and 1975, human remains representing 25 individuals were recovered during legally authorized National Park Service excavations at 29SJ 627, a site within park boundaries. No known individuals were identified. The 186 associated funerary objects include five pottery bowls, one pitcher, one miniature jar, one ladle fragment, 110 sherds, eleven projectile points, 28 chipped stone, two lithic specimens, ten mineral specimens, one turquoise piece, one bone artifact, six concretions, four manos, one ground stone, two hammerstones, and two burial matting fragments.

On the basis of archeological context, ceramics, and archaeomagnetic samples, these human remains and associated funerary objects are dated to the Late Pueblo II period (A.D. 1000-1100).

In 1973, human remains representing eight individuals were recovered during legally authorized National Park Service excavations at 29SJ 628, a site within park boundaries. No known individuals were identified. No funerary objects were present.

On the basis of archeological context, architecture, and archaeomagnetic samples, this site and these human remains have been dated to Basketmaker III-Pueblo I (A.D. 500-900).

In 1975 and 1976, human remains representing 14 individuals were recovered during legally authorized National Park Service excavations at 29SJ 629, a site within park boundaries. No known individuals were identified. The 38 associated funerary objects include one selenite specimen, 19 chipped stone, and 18 sherds.

Based on archeological context, ceramics, architecture, and a variety of chronometric samples, this site and these human remains are dated to Late Pueblo I-mid Pueblo III (A.D. 875-1200).

In 1975, human remains representing one individual were recovered during legally authorized National Park Service test excavations at 29SJ 630, a site within park boundaries. No known individual was identified. No associated funerary objects were present.

The site of 29SJ 630 and these human remains are dated to Late Pueblo II-Pueblo III (A.D. 1000-1300) on the basis of archeological context, ceramics, and architecture.

In 1978, human remains representing 28 individuals were recovered during legally authorized National Park Service test excavations that were conducted as part of an evaluation of remote sensing technique at 29SJ 633, a site within park boundaries. No known individuals were identified. The 51 associated funerary objects include four burial slabs, one pottery bowl fragment, 28 sherds, three

ladle fragments, one corn cob fragment, four chipped stone, three ground stone, one bone artifact, one mineral specimen, one turquoise fragment, two twine fragments, one mushroom cap, and bones from one hawk.

This site and the human remains are dated to Late Pueblo II-Early Pueblo III (A.D. 1000-1150) on the basis of archeological context, archaeomagnetic samples, and ceramics.

In 1973, human remains representing one individual were recovered from a kiva during legally authorized National Park Service excavations at 29SJ 721, a site within park boundaries. No known individual was identified. No associated funerary objects were present.

The kiva and the human remains are dated to Pueblo III (A.D. 1100-1300) based on archeological context, ceramic, and architecture.

In 1964, human remains representing two individuals were recovered during legally authorized National Park Service salvage excavations at 29SJ 827, a site within park boundaries. No known individuals were identified. The four associated funerary objects include two pottery bowls, one pitcher, and one jar.

On the basis of archeological context and ceramics, these human remains are dated to Late Pueblo II-Early Pueblo III (A.D. 1000-1150).

In 1976, human remains representing three individuals were recovered from an Archaic midden during legally authorized National Park Service excavations at Atlatl Cave (29SJ 1156), a site within park boundaries. No known individuals were identified. No associated funerary objects were present.

On the basis of archeological context and radiocarbon dating, the midden and these human remains are dated to the Archaic period (2900 B.C.-A.D. 1).

In 1976, human remains representing one individual were recovered during legally authorized National Park Service excavations at Sleeping Dune (29SJ 1157), a site within park boundaries. No known individual was identified. No associated funerary objects were present.

Sleeping Dune consists of an extended hearth area and two dunes with cultural material and is interpreted as an early campsite contemporaneous with Atlatl Cave. The human remains cannot be directly dated, but Sleeping Dune has been radiocarbon-dated to the Archaic and Basketmaker periods (2900 B.C.-A.D. 500).

In 1972, human remains representing one individual were recovered during a legally authorized National Park Service archeological survey of 29SJ 1242, a site within park boundaries. No known

individual was identified. No associated funerary objects were present.

Based on surface ceramics, this site and the human remains are dated to Pueblo I-Early Pueblo II (A.D. 700-1000).

In 1972, human remains representing one individual were recovered from the surface during a legally authorized National Park Service archeological survey of 29SJ 1272, a site within park boundaries. No known individual was identified. No associated funerary objects were present.

Based on surface ceramics and architecture, this site and the human remains are dated to Pueblo II-Pueblo III (A.D. 900-1300).

In 1974, human remains representing 12 individuals were recovered during legally authorized National Park Service excavations at 29SJ 1360, a site within park boundaries. No known individuals were identified. The nine funerary objects include one bead necklace, one matting fragment, two grinding slabs, two projectile points, one sherd, one adobe impression, and the remains of one dog.

On the basis of archeological context, diagnostic artifacts recovered from the site, as well as architecture and archeomagnetic dating, the site and human remains are dated to the Pueblo II period (A.D. 900-1100).

In 1972, human remains representing one individual were recovered during a legally authorized National Park Service archeological survey of 29SJ 1396, a site within park boundaries. No known individual was identified. The 24 associated funerary objects include 23 sherds and one shell bead.

Based on the archeological context and ceramics, this site and the human remains are dated to Pueblo II-Early Pueblo III (A.D. 900-1150).

In 1966, human remains representing one individual were recovered during legally authorized National Park Service ruin stabilization excavations at Kin Bineola (29SJ 1580), a site within park boundaries. No known individual was identified. No associated funerary objects were present.

On the basis of archeological context, ceramics, and architecture, this site and the human remains are dated to Pueblo II-Pueblo III (A.D. 900-1300).

In 1972, human remains representing one individual were recovered from under a boulder overhang on the talus slope in front of a rockshelter (site 29SJ 1629) during a legally authorized National Park Service archeological survey within park boundaries. No known individual was identified. The five associated funerary objects include one pottery ladle fragment, one canteen,

two cordage fragments, and one matting fragment.

Based on the archeological context and ceramics, this site and the human remains are dated to Pueblo II (A.D. 900-1100).

In 1967, human remains representing one individual were recovered during legally authorized National Park Service salvage excavations of the eastern segment of Half House (29SJ 1657), a site within park boundaries. No known individual was identified. No associated funerary objects were present.

The eastern segment of Half House and the human remains have been dated to Basketmaker III (A.D. 500-700), based on archeological context, architecture, and ceramics.

In 1960, human remains representing eight individuals were recovered during legally authorized National Park Service ruin stabilization excavations at Lizard House (29SJ 1912), a site within park boundaries. No known individuals were identified. No associated funerary objects were present.

On the basis of archeological context, architecture, ceramics, and dendrochronology this site and the eight individuals have been dated to Late Pueblo II-Early Pueblo III (A.D. 1000-1150).

In 1950, human remains representing one individual were recovered during legally authorized ruin stabilization excavations by the National Park Service at Chetro Ketl (29SJ 1928), a site within park boundaries. No known individual was identified. No associated funerary objects were present.

This site and these human remains are dated to Pueblo II-Pueblo III (A.D. 900-1300) on the basis of ceramics, architecture, and dendrochronology.

In 1933, human remains representing one individual were recovered during legally authorized University of New Mexico excavations at Talus Unit 1 (29SJ 1930), a site within park boundaries. No known individual was identified. The ten associated funerary objects include eight sherds, one pottery bowl fragment, and one faunal specimen.

On the basis of archeological context, architecture, and dendrochronology, Talus Unit 1 and these human remains are dated to Late Pueblo II-Pueblo III (A.D. 1000-1300).

In 1959, human remains representing one individual were recovered during legally authorized National Park Service ruin stabilization excavations at Talus Unit 1 (29SJ 1930), a site within park boundaries. No known individual was identified. No associated funerary objects were present.

On the basis of archeological context, architecture, and dendrochronology, Talus Unit 1 and these human remains are dated to Late Pueblo II-Pueblo III (A.D. 1000-1300).

In 1980, human remains representing one individual were recovered during legally authorized National Park Service archeological testing at Pueblo del Arroyo (29SJ 1947), a site within park boundaries. No known individual was identified. No associated funerary objects were present.

These human remains have been dated to Early Pueblo III on the basis of archeological context, architecture, dendrochronology, and ceramics (A.D. 1100-1150).

In 1950, human remains representing one individual were recovered during legally authorized National Park Service ruin stabilization excavations at Pueblo del Arroyo (29SJ 1947), a site within park boundaries. No known individual was identified. The five associated funerary objects include the remains of two dogs, one turkey, and two unidentified mammals.

This site and these human remains have been dated to Late Pueblo II-Early Pueblo III (A.D. 1000-1150) on the basis of archeological context, architecture, dendrochronology, and ceramics.

In 1978, human remains representing three individuals were recovered during legally authorized excavations of a small site (SJC 265) near Kin Ya'a, a site within park boundaries. No known individuals were identified. The 16 associated funerary objects include 15 sherds and one chipped stone.

Based on the archeological context and ceramics, this site and these human remains are dated to Pueblo II-Pueblo III (A.D. 900-1300).

In 1933, human remains representing one individual were recovered during legally authorized NPS excavations of a cavity in the cliff wall behind Kin Kletso, a site within park boundaries. No known individual was identified. No associated funerary objects were present.

On the basis of archeological context and ceramics, this site and the human remains date to Pueblo II-Pueblo III (A.D. 900-1300).

In 1966, human remains representing three individuals were recovered from one or two unknown sites within park boundaries during the legally authorized National Park Service Wilderness Study Site Survey directed by National Park Service ranger George Buckingham. No known individuals were identified. The 165 associated funerary objects include two pottery bowls, 135 sherds, one ladle fragment,

18 chipped stone, one turquoise piece, and eight mineral specimens.

The documentation for these human remains and associated funerary objects is poor, and site locations and object associations cannot be established. Based on the ceramic funerary objects, these human remains are dated to Pueblo I-Pueblo III (A.D. 700-1300).

At some point prior to 1958, human remains representing three individuals were accessioned by Chaco Canyon National Monument. There is no information regarding how the material in this accession was collected or by whom. No known individuals were identified. One individual was accompanied by five associated funerary objects, which include one turquoise bead blank, two sherds, and two bark pieces.

These human remains are believed to have come from burials in Chaco Canyon, but there is no documentation on this. The examining osteologist believes this individual dates to the Basketmaker period (A.D. 1-700). There were no associated funerary objects with the other two individuals, but based on cranial deformation, it is believed these human remains date to the prehistoric occupation of Chaco Canyon (pre-A.D. 1300).

In 1966, human remains representing one individual were discovered in the archaeological material on hand at Chaco Culture NHP. No known individual was identified. There were no associated funerary objects.

There is no information on this single human molar, but it is believed to have come from Chaco Canyon. No date can be assigned to these human remains, but the condition and wear of the molar indicate it is prehistoric and most likely dates to the period of Chacoan occupation (pre-A.D. 1300).

In 1971, human remains representing one individual were recovered during the legally authorized Chaco Canyon Water Control Project from an unspecified location in Rinconada Canal, a site within park boundaries. No known individual was identified. No associated funerary objects were present.

Although no date can be assigned to these human remains, the archeological context supports the conclusion that these human remains are prehistoric and most likely date to the Pueblo I-III periods (A.D. 700-1300).

In 1978, human remains representing one individual were recovered by a visitor from the Chaco Wash, near the east boundary fence. No known individual was identified. No associated funerary objects were present.

No date can be assigned to these human remains, but the condition and wear of the human remains indicate they are prehistoric and most likely date to the period of Chacoan occupation (pre-A.D. 1300).

Prior to 1980, human remains representing one individual were recovered by NPS personnel at Chaco Culture NHP. No known individual was identified. No associated funerary objects were present. Although no date can be assigned to these human remains, their recovery from Chaco Canyon and their fragile condition suggest they date to the prehistoric occupation (pre-A.D. 1300).

In 1982, human remains of one individual were discovered in a box retrieved from the middle of the Mockingbird Road, a site within park boundaries. No known individual was identified. No associated funerary objects were present.

The Mockingbird Road had been used by the National Park Service as a temporary storage area for artifacts collected from sites in Chaco Canyon. It is not known from which site these human remains were originally recovered, but it is believed that the human remains are from the prehistoric occupation of Chaco Canyon (pre-A.D. 1300).

In 1985, human remains representing two individuals recovered from an unknown location in Chaco Canyon were accessioned into the Chaco Culture NHP collection. The history of the recovery of these human remains is not known. No known individuals were identified. No associated funerary objects were present.

An examination of the records suggests these human remains are from the Kin Kletso (29SJ 393), a site within park boundaries, excavated in 1951 during a legally authorized National Park Service ruin stabilization project. The published report lists six burials. Chaco Culture NHP has in its possessions the individuals from burials 1, 3, 4, 5, and 6. Based on the catalog information and the published description, the two individuals in this accession may be from the missing Kin Kletso burial 2. Although no date can be assigned to these two individuals, they are believed to be from the prehistoric occupation of Chaco Canyon (pre-A.D. 1300).

In 1987, human remains representing three individuals were accessioned into the Chaco Culture NHP collection. No known individuals were identified. One individual is described as having been recovered from the arroyo. No associated funerary objects were present with this individual. The examining

osteologist identified the human remains from the arroyo as prehistoric Chacoan (pre-A.D. 1300). The other two sets of human remains were described as being from Chaco Canyon. One of these individuals was accompanied by 13 associated funerary objects, which include 12 sherds and one corn cob fragment. Based on the ceramics, these individuals are dated to the Pueblo I-III period (A.D. 700-1300).

Prior to 1988, human remains representing one individual were recovered from an unknown location in Chaco Canyon by a Chaco Culture NHP park employee or visitor. No known individual was identified. No associated funerary objects were present. Although no date can be assigned to these human remains, their recovery from Chaco Canyon and their fragile condition suggest they date to the prehistoric occupation (pre-A.D. 1300).

In 1993, human remains representing one individual were transferred to Chaco Culture NHP from the Florida Bureau of Archeological Research in Tallahassee, Florida. No known individual was identified. No associated funerary objects were present.

These human remains were originally donated to the St. Petersburg Historical Museum in the 1950s. The accompanying tag stated they were from Chaco Canyon, but there is no information as to a specific location. Although no date can be assigned to these human remains, the examining paleo-osteologist in Florida concluded that the human remains were consistent with prehistoric occupants of Chaco Canyon (pre-A.D. 1300).

In 1950, Chaco Culture NHP received a gift of two unassociated funerary objects, recovered during legally authorized excavations in 1934 by the University of New Mexico, from 29SJ 1930 (Talus Unit 1) a site within park boundaries. The two cultural items include two ceramic bowl fragments, which were described as being from a single burial. No human remains were present. Although not recorded with any specific burials, these cultural items are consistent with the cultural items associated with human remains.

In 1950, 16 unassociated funerary objects were recovered from burials in three different rooms during legally authorized park stabilization excavations at 29SJ 395 (Bc 51), a site within park boundaries. The 16 cultural items include nine complete or partial ceramic vessels, three fragments of matting, and four mineral specimens. No human remains were present. Although not recorded with any specific burials, these cultural items are

consistent with the cultural items associated with human remains.

In 1966, three unassociated funerary objects were recovered during legally authorized excavations at 29SJ 1912 (Lizard House), a site within park boundaries. The three cultural items include one bowl fragment, one axe head, and one projectile point. No human remains were present. Although not recorded with any specific burials, these cultural items are consistent with the cultural items associated with human remains.

Evidence provided by anthropological, archeological, biological, expert opinion, geographical, historical, kinship, linguistic, and oral tradition sources were considered in determining the cultural affiliation of the above listed human remains and associated funerary objects.

Anthropological literature supports the view of many Puebloan communities that the San Juan region, which includes Chaco Culture NHP, belongs to their common ancestral cultural heritage. Archeological evidence indicates that Puebloan people were in Chaco Canyon since at least the Basketmaker period (ca. A.D. 1) and, therefore, supports the affiliation of the above mentioned human remains and associated funerary objects with many modern Puebloan communities. Continuities in architecture, ceramics, agricultural practices, food-processing technology, and rituals from Chaco Canyon's prehistoric settlements, present-day Pueblos, and Hopi Tribe bolster claims of cultural affiliation by these communities. Furthermore, anthropological research indicates that many Puebloan peoples have additional bases for claiming cultural affiliation with the ancient residents of Chaco Canyon due to clan migrations, intermarriage, and the regrouping of communities over time. Linguistic evidence also suggests that modern Keresan speakers (Pueblos of Acoma, Cochiti, Laguna, San Felipe, Santa Ana, Santo Domingo, and Zia) originally occupied Chaco Canyon. Additionally, oral traditions specifically link the Pueblos of Acoma, Laguna, Zia, and Zuni, as well as the Hopi Tribe, to Chaco Canyon. Furthermore, the Pueblos of Cochiti, Isleta, San Felipe, Santa Ana, and Santo Domingo have oral traditions that refer to "White House" as an ancestral place. Some anthropologists maintain that White House was located in Chaco Canyon. Tribal cultural specialists offered expert opinion to support the cultural affiliation of the Pueblos of Acoma, Cochiti, Isleta, Laguna, Nambe, Picturis, Poaque, San Felipe, San Juan, Sandia,

Santa Ana, Taos, Tesuque, Zia and Zuni, and the Hopi Tribe, to Chaco Canyon. Similar expert testimony provided by the Jicarilla Apache Tribe, Pueblo of Jemez, and the Ysleta Del Sur Pueblo indicated that these three communities are not culturally affiliated with Chaco Canyon.

In addition to the above listed Pueblos and the Hopi Tribe, the Navajo Nation was found to be culturally affiliated with the ancient residents of Chaco Canyon based upon similar sources of evidence. Anthropological sources indicate extensive intermarriage between Navajo and Puebloan peoples occurred, and that the Navajo have traditional ties to the natural and cultural resources of Chaco Canyon. Additionally, Pueblo cultural traits have been incorporated into Navajo cosmogony, ritual, and secular practices. Historical evidence places the Navajo occupation of Chaco Canyon to at least the early 1700s until 1947. It is also known that after the Pueblo revolt of 1680, refugees from the Pueblos of Jemez, Santa Clara, San Felipe, San Ildefonso, Cochiti, and Zuni joined the Navajo and were incorporated into their clan system. During the same period, the Hopi of Awatovi joined the Navajo in the Chinle area. Geographically, Chaco Canyon is within the four sacred mountains that define Dinétah territory, and within the area of Navajo aboriginal use lands established by the Indian Claims Commission. Oral traditions also link the Navajo to sites within Chaco Canyon such as Fajada Butte, Pueblo Alto, Pueblo Bonito, and Wiji, as well as to the Chacoan sites of Kin Ya'a and Aztec. Finally, Navajo cultural specialists have also provided expert opinion affirming their cultural ties to Chaco Canyon. Navajo oral traditions link the Navajo people to sites within Chaco Canyon, and stories describe their ancestors interacting with the "Great Gambler" in Chaco Canyon when Puebloan people occupied the area.

Based on the above mentioned information, officials of the National Park Service have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of at least 265 individuals of Native American ancestry. National Park Service officials have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 722 items 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. Chaco Culture NHP possesses 265 individual human remains out of the 282 originally cataloged into the collection. Of the 725

associated funerary objects cataloged into the park's collection, Chaco Culture NHP currently possesses 722. National Park Service officials further determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), 21 of the 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Lastly, officials of the National Park 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, associated funerary objects, and unassociated funerary objects and the Hopi Tribe of Arizona; Navajo Nation of Arizona, New Mexico, and Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, 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; and the Zuni Tribe of Zuni Reservation, New Mexico.

This notice has been sent to officials of the Hopi Tribe of Arizona; Jicarilla Apache Tribe of the Jicarilla Apache Indian Reservation, New Mexico; Navajo Nation of Arizona, New Mexico, and 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; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico, and Utah; Ysleta del Sur Pueblo of Texas; and the 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, associated funerary objects, and unassociated funerary objects should contact Mr. C.T. Wilson, Superintendent, Chaco Culture National Historical Park, P.O. Box 220, Nageezi, NM 87037-0220; telephone: (505) 786-7014, before April 12, 1999.

Repatriation of the human remains, associated funerary objects, and unassociated funerary objects to the Hopi Tribe of Arizona; Navajo Nation of Arizona, New Mexico, and Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, 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; and the Zuni Tribe of the Zuni Reservation, New Mexico may begin after that date if no additional claimants come forward.

Dated: March 8, 1999.

Francis P. McManamon,

*Departmental Consulting Archeologist,
Manager, Archeology and Ethnography
Program.*

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BILLING CODE 4310-70-F

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 Kansas State Historical Society, Topeka, KS

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 Kansas State Historical Society, Topeka, KS.

A detailed assessment of the human remains was made by Kansas State Historical Society (KSHS) professional staff in consultation with representatives of the Wichita and Affiliated Tribes.

In 1959, human remains representing one individual were excavated from the Anthony site (14HP1, or Dow Mandeville site), Harper County, KS by University of Kansas archeologist James Chism. At some time during the 1960s, these human remains were transferred from the University of Kansas to KSHS. No known individual was identified. No associated funerary objects are present.

At an unknown date, human remains representing one individual were removed from the Anthony site (14HP1, or Dow Mandeville site), Harper County, KS reportedly following their exposure during road construction by Sydney Large, who donated the human remains to KSHS in 1988. No known individual was identified. The seven associated funerary objects are pottery sherds.

Based on the estimated age of the human remains; and their osteological identification as Mongoloid, both individuals have been identified as Native American. Based on material culture and geographic location, the Anthony site has been identified as a Bluff Creek complex occupation dating from c. 1020 A.D. Based on temporal position, geographic location, and the general character of material culture, the Bluff Creek complex has been identified as possibly being ancestral to the Wichita tribe.

In 1969, human remains representing one individual were recovered from site 14BA401, Barber County, KS during excavations conducted by KSHS archeologists. No known individual was identified. The eight associated funerary objects include ceramics, a catlinite pipe fragment, bison bone, turtle shell, and a mollusc shell.

Based on the archeological context and associated funerary objects, this individual has been identified as Native American. Based on material culture, site 14BA401 has been identified as a Pratt Complex occupation dating to the late precontact period. Based on temporal position; geographic location; and the general character of material culture, particularly the use of grass houses, the Pratt Complex has been identified as possibly being ancestral to the Wichita tribe.

In 1967, human remains representing two individuals were recovered from site 14HP5 in Harper County, KS by KSHS archeologists following the exposure of the remains due to roadwork. No known individuals were identified. The 37 associated funerary objects include shell disc beads and one piece of ocher.

Based on archeological context, burial location, and associated funerary objects, these individuals have been identified as Native American. Based on