

people are presumed to have occupied the San Joaquin Valley between 1000-500 B.C., with continued occupation into the historic period. Historic documents, ethnographic accounts, and oral history indicate occupation and used of this area Since the late precontact period by Tachi Yokuts peoples, now known as and represented by the Santa Rosa Indian Community of the Santa Rosa Rancheria.

In 1972, human remains representing one individual were recovered from site CA-FRE-495, Fresno County, CA during excavations conducted by Fresno State College Archaeological Field Class under the supervision of Dr. William Beatty. No known individual was identified. No associated funerary objects were present.

Based on archeological investigations, site CA-FRE-495 has been identified as a recently leveled habitation mound along the Fresno Slough, about 19 miles southwest of Fresno, CA. Based on cultural material and burial locations withing the village, these human remains have been identified as Native American. Based on the degree of preservation and the cultural material at site CA-FRE-495, the human remains have been determined to date from the late precontact period (post-1500 A.D.). Archeological evidence in this area indicates continuity of material culture and occupation from precontact times into the historic period. Early Yokuts people are presumed to have occupied the San Joaquin Valley between 1000-500 B.C., with continued occupation into the historic period. Historic documents, ethnographic accounts, and oral history indicate occupation and used of this area Since the late precontact period by Tachi Yokuts peoples, now known as and represented by the Santa Rosa Indian Community of the Santa Rosa Rancheria.

In 1972, human remains representing one individual were recovered from site CA-FRE-528, Fresno County, CA during a field survey by Fresno State College staff. No known individual was identified. No associated funerary objects were present.

Based on archeological investigations, site CA-FRE-528 has been identified as a low mound within a recently plowed agricultural field along Fresno Slough about 16 miles southwest of Fresno, CA. Based on degree of preservation and cultural material recovered at site CA-FRE-528, these human remains have been identified as Native American and have been determined to date from the late precontact period (post-1500 A.D.). Archeological evidence in this area indicates continuity of material culture and occupation from precontact times

into the historic period. Early Yokuts people are presumed to have occupied the San Joaquin Valley between 1000-500 B.C., with continued occupation into the historic period. Historic documents, ethnographic accounts, and oral history indicate occupation and used of this area Since the late precontact period by Tachi Yokuts peoples, now known as and represented by the Santa Rosa Indian Community of the Santa Rosa Rancheria.

Based on the above mentioned information, officials of the University of California-Fresno have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of approximately ten individuals of Native American ancestry. Officials of the University of California-Fresno 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 Santa Rosa Indian Community of the Santa Rosa Rancheria.

This notice has been sent to officials of the Santa Rosa Indian Community of the Santa Rosa Rancheria. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Professor Roger LaJeunesse, Department of Anthropology, California State University-Fresno, 5245 North Backer Avenue, Fresno, CA 93740-0016; telephone: (209) 278-4900, before May 14, 1999. Repatriation of the human remains to the Santa Rosa Indian Community of the Santa Rosa Rancheria may begin after that date if no additional claimants come forward.

Dated: April 8, 1999.

**Francis P. McManamon,**

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

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate a Cultural Item in the Possession of the Heard Museum, Phoenix, AZ

AGENCY: National Park Service.

ACTION: Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in

the possession of the Heard Museum, Phoenix, AZ which meets the definition of "sacred object" under Section 2 of the Act.

The cultural item consists of a natural stone formation known as *Pokonghoya* (Deity of Protection).

During the early 1900s, this cultural item was collected from an unknown location by Henry Voth. In 1978, this cultural item was donated to the Heard Museum by the Fred Harvey Corporation.

During consultation, representatives of the Hopi Tribe identified this cultural item as central to the continuance of the Soyalang (Winter Solstice) ceremony.

Based on the above-mentioned information, officials of the Heard Museum have determined that, pursuant to 43 CFR 10.2 (d)(3), this cultural item is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Heard Museum 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 this item and the Hopi Tribe.

This notice has been sent to officials of the Hopi Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this object should contact Martin Sullivan, Director, Heard Museum, 22 E. Monte Vista Rd., Phoenix, AZ 85004-1480; telephone: (602) 252-8840 before May 14, 1999. Repatriation of this object to the Hopi Tribe may begin after that date if no additional claimants come forward.

Dated: April 5, 1999.

**Francis P. McManamon,**

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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, Associated Funerary Object, and Unassociated Funerary Object in the Possession of the Minnesota Indian Affairs Council, Bemidji, MN

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 Minnesota Indian Affairs Council, Bemidji, MN.

A detailed assessment of the human remains was made by professional staff in consultation with representatives of the Leech Lake Band of the Minnesota Chippewa Tribe.

In 1938, human remains representing one individual were removed from Osufen Mound (21-IC-02), MN, a site within the exterior boundaries of the Leech Lake Reservation, by L.A. Wilford of the University of Minnesota. No known individual was identified. The associated funerary object is a metal axe.

Based on the associated funerary object, this burial has been identified as Native American from the historic period. The Osufen Mound site is located within the exterior boundaries of the Leech Lake Indian Reservation.

The cultural item is a ceramic vessel.

In 1944, this ceramic vessel was donated to the University of Minnesota by George Kremer. University of Minnesota indicates this vessel was removed from an eroding burial on Lake Winnibigoshish, MN. Lake Winnibigoshish is located within the exterior boundaries of the Leech Lake Indian Reservation.

Based on the above mentioned information, officials of the Minnesota Indian Affairs Council 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 Minnesota Indian Affairs Council have also determined that, pursuant to 43 CFR 10.2 (d)(2), the one object 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. Officials of the Minnesota Indian Affairs Council have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), the one cultural item is 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 an Native American individual. Lastly, officials of the Minnesota Indian Affairs Council 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 object, and the unassociated funerary object and the

Leech Lake Band of the Minnesota Chippewa Tribe.

This notice has been sent to officials of the Leech Lake Band of the Minnesota Chippewa Tribe and the Minnesota Chippewa Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact James L. (Jim) Jones, Cultural Resource Specialist, Minnesota Indian Affairs Council, 1819 Bemidji Ave. Bemidji, MN 56601; telephone: (218) 755-3825, before May 14, 1999. Repatriation of the human remains, associated funerary object, and unassociated funerary object to the Leech Lake Band of the Minnesota Chippewa Tribe may begin after that date if no additional claimants come forward.

Dated: April 8, 1999.

**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 Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA**

**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 in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA.

A detailed assessment of the human remains was made by Peabody Museum professional staff in consultation with representatives of the Apache Tribe of Oklahoma, the Comanche Tribe of Oklahoma, the Hopi Tribe, the Jicarilla Apache Tribe, the Kiowa Tribe, the Mescalero Apache Tribe, the Navajo Nation, Pueblo of Cochiti, the Pueblo of Jemez, Pueblo of Santo Domingo, the Pueblo of Zuni, and the Wichita and Affiliated Tribes.

In 1929, human remains representing four individuals were recovered from Pecos Pueblo by William Claflin, Jr.

while visiting excavations conducted by Vincent Kidder under the auspices of Phillips Academy, Andover, MA. In 1985, William Claflin, Jr. donated these human remains to the Peabody Museum of Archaeology and Ethnology. No known individuals were identified. No associated funerary objects are present.

Based on the ceramic types recovered from this site, Pecos Pueblo was occupied into the historic period 1300-1838. Historic records document occupation at the site until 1838 when the last inhabitants left the Pueblo and went to the Pueblo of Jemez. In 1936, an Act of Congress recognized the Pueblo of Jemez as a "consolidation" and "merger" of the Pueblo of Pecos and the Pueblo of Jemez; this Act further recognizes that all property, rights, titles, interests, and claims of both Pueblos were consolidated under the Pueblo of Jemez.

Further evidence supporting a shared group identity between the Pecos and Jemez pueblos emerges in numerous aspects of present-day Jemez life. The 1992-1993 Pecos Ethnographic Project (unrelated to NAGPRA) states: "[T]he cultural evidence of Pecos living traditions are 1) the official tribal government position of a Second Lieutenant/Pecos Governor; 2) the possession of the Pecos Pueblo cane of office; 3) the statue and annual feast day of Porcingula (Nuestra Senora de los Angeles) on August 2; 4) the Eagle Watchers' Society; 5) the migration of Pecos people in the early nineteenth century; 6) the knowledge of the Pecos language by a few select elders." (Levine 1994:2-3)

Based on the above mentioned information, officials of the Peabody Museum of Archaeology and Ethnology 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 Peabody Museum of Archaeology and Ethnology 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 the Pueblo of Jemez.

This notice has been sent to officials of the Apache Tribe of Oklahoma, the Comanche Tribe of Oklahoma, the Hopi Tribe, the Jicarilla Apache Tribe, the Kiowa Tribe, the Mescalero Apache Tribe, the Navajo Nation, Pueblo of Cochiti, the Pueblo of Jemez, Pueblo of Santo Domingo, the Pueblo of Zuni, and the Wichita and Affiliated Tribes. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains