that date if no additional claimants come forward.

Dated: October 1, 1998.

Francis P. McManamon,

Departmental Consulting Archeologist, Manager, Archeology and Ethnography Program.

[FR Doc. 98–27319 Filed 10–9–98; 8:45 am]

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 from Pecos Valley, NM in the Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA; and the Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA.

AGENCY: National Park Service, DOI.

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 from Pecos Valley, NM in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA; and the Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA.

A detailed assessment of the human remains was made by Peabody Museum of Archaeology and Ethnology and Robert S. Peabody Museum of Archaeology 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.

Between 1915-1929, human remains representing four individuals were recovered from Dick's Pueblo during excavations conducted under the auspices of Phillips Academy by Alfred Vincent Kidder. No known individuals were identified. The one associated funerary object is a ceramic vessel and bone tube.

Based on ceramic types recovered at the site, Dick's Pueblo was occupied during the late precontact period, 1300-1450 A.D.; and based on archeological evidence, including ceramic analysis and evidence of abandonment concurrent with the emergence of Pecos Pueblo suggesting migration from Dick's Pueblo to the Pecos Pueblo as part of a pattern of coalescence of all Pecos Valley sites to the Pecos Pueblo; Dick's Pueblo is known to be ancestral to Pecos Pueblo. Continuities of material culture, historical evidence, ethnographic evidence, and oral tradition provided during consultation by representatives of the Pueblo of Jemez indicate that Pecos Pueblo is a continuing and distinct social, political, and religious division within the Pueblo of Jemez.

Between 1915-1929, human remains representing 115 individuals were recovered from the Forked Lightning Pueblo during excavations conducted under the auspices of Phillips Academy by Alfred Vincent Kidder. No known individuals were identified. The 27 associated funerary objects include bone awls, bone tubes, a bone whistle, stone axes, a medicine stone, a paint stone, a shrine stone, a ceramic olla, ceramic vessels, medicine outfits, projectile points, and modified faunal remains.

Based on the ceramic types recovered at the site, Forked Lightning Pueblo was occupied during the late precontact period, 1175-1400 A.D.; and, based on archeological evidence, including ceramic analysis and evidence of abandonment concurrent with the emergence of Pecos Pueblo suggesting migration from Forked Lightning Pueblo to the Pecos Pueblo as part of a pattern of coalescence of all Pecos Valley sites to the Pecos Pueblo; Forked Lightning Pueblo is known to be ancestral to Pecos Pueblo. Continuities of material culture, historical evidence, ethnographic evidence, and oral tradition provided during consultation by representatives of the Pueblo of Jemez indicate that Pecos Pueblo is a continuing and distinct social, political, and religious division within the Pueblo of Jemez. Additionally, collections from the Forked Lightning Pueblo are recognized and still used by religious leaders from the Pueblo of Jemez.

Between 1915-1929, human remains representing four individuals were recovered from Loma Lothrop during excavations conducted under the auspices of Phillips Academy by Alfred Vincent Kidder. No known individuals were identified. The two associated funerary objects are a bone awl and a ceramic vessel.

Based on the ceramic types recovered at the site, Loma Lothrop was occupied during the late precontact period, 1315-1450 A.D.; and, based on archeological evidence, including ceramic analysis and evidence of abandonment concurrent with the emergence of Pecos Pueblo suggesting migration from Loma Lothrop to the Pecos Pueblo as part of a pattern of coalescence of all Pecos Valley sites to the Pecos Pueblo; Loma Lothrop is known to be ancestral to Pecos Pueblo. Continuities of material culture, historical evidence, ethnographic evidence, and oral tradition provided during consultation by representatives of the Pueblo of Jemez indicate that Pecos Pueblo is a continuing and distinct social, political, and religious division within the Pueblo of Jemez.

Between 1915-1929, human remains representing 11 individuals were recovered from Rowe Pueblo during excavations conducted under the auspices of Phillips Academy by Alfred Vincent Kidder. No known individuals were identified. The six associated funerary objects include ceramic vessels and a ceramic pipe.

Based on the ceramic types recovered at the site, Rowe Pueblo was occupied during the late precontact period, 1250-1450 A.D.; and, based on archeological evidence, including ceramic analysis and evidence of abandonment concurrent with the emergence of Pecos Pueblo suggesting migration from Rowe Pueblo to the Pecos Pueblo as part of a pattern of coalescence of all Pecos Valley sites to the Pecos Pueblo; Rowe Pueblo is known to be ancestral to Pecos Pueblo. Continuities of material culture, historical evidence, ethnographic evidence, and oral tradition provided during consultation by representatives of the Pueblo of Jemez indicate that Pecos Pueblo is a continuing and distinct social, political, and religious division within the Pueblo of Jemez.

Between 1915-1929, human remains representing 1,788 individuals were recovered from Pecos Pueblo and mission church sites during excavations conducted under the auspices of Phillips Academy by Alfred Vincent Kidder. No known individuals were identified. The 498 associated funerary objects include ceramic vessels, bone awls, bone beads, effigies, bone tubes, ceramic fragments, projectile points, stone scrapers, chipped stone implements, a red paint stone, stone pendants, shell pendants, ceramic ladles, ceramic pipes, wrappings, soil samples, antler tools, faunal bone implements, stone knives, stone drills, pieces of obsidian, lumps of paint, hammerstones, stone shaft straighteners, a stone palette, faunal remains, fossils, a piece of copper ore, polishing stones, and textiles.

Between 1915-1929, 19 cultural items were recovered from three caches in Pecos Pueblo during excavations conducted by Phillips Academy under the direction of Alfred Vincent Kidder.

These associated funerary objects include four anthropomorphic figures, one piece of china, eight ground and pecked stones, and six other items including lime covered quartz, volcanic stones, and a possible plume holder.

Based on consultation evidence presented by representatives of the Pueblo of Jemez, the four anthropomorphic figures were made exclusively for burial in these caches and are intended to represent human remains. Consultation evidence further indicates that the remaining 15 cultural items were intentionally placed with the six figures as associated funerary objects.

Based on the ceramic types recovered from this site, Pecos Pueblo was occupied into the historic period 1300-1700. 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 and the Robert S. Peabody Museum of Archaeology have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 1,922 individuals of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology and the Robert S. Peabody Museum of Archaeology have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 534 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. Officials of the Robert S. Peabody Museum of Archaeology have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 19 objects from the three caches at Pecos Pueblo listed above are reasonably believed to have been made exclusively to be 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 Peabody Museum of Archaeology and Ethnology and the Robert S. Peabody Museum of Archaeology 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 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 and associated funerary objects should contact Barbara Issac, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, 11 Divinity Ave., Cambridge, MA 022138; telephone (617) 495-2254; or James W. Bradley, Director, Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA 01810; telephone: (978) 749-4490, before November 12, 1998. Repatriation of the human remains and associated funerary objects to the Pueblo of Jemez may begin after that date if no additional claimants come forward.

Dated: October 2, 1998.

Francis P. McManamon,

Departmental Consulting Archeologist, Manager, Archeology and Ethnography Program.

[FR Doc. 98–27320 Filed 10–9–98; 8:45 am]

BILLING CODE 4310–70–F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items from the Pecos Valley, NM in the Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, and the Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA

AGENCY: National Park Service, DOI.

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 cultural items in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, and the Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA which meet the definition of ''unassociated funerary object'' under Section 2 of the Act.

The 488 cultural items are ceramic vessels, ceramic fragments, medicine bundle contents, stone drills, bone flutes, shell tinklers, shell ornaments, shell necklaces, a concretion, bone whistles, a crystal, a bone button, effigies, pipes, bone beads, projectile points, stone scrapers, bead bracelets, turquoise pendants, shell pendants, worked shell, cordage, fossils, a clay ball, wrappings, bone tubes, bone knives, stone drills, pieces of obsidian, stone axes, polishing stones, hammerstones, shell fragments, flint chips, pebbles, wooden and copper crosses, a brush, lumps of paint, textiles, buffalo hair, moccasins, sandals, pieces of copper ore and lead ore, bone awls, and a stone pendant.

Between 1915-1929, 33 of these cultural items were recovered during the excavations of Dick's Pueblo, Forked Lightning Pueblo, Loma Lothrop, and Rowe Pueblo conducted by Alfred Vincent Kidder under the auspices of Phillips Academy, Andover, MA.

Between 1915-1929, 455 cultural items were recovered during the excavation of Pecos Pueblo conducted by Alfred Vincent Kidder under the auspices of Phillips Academy, Andover, MA.

Excavation records indicate the human remains with whom these objects were associated were not collected. Based on archaeological evidence resulting from the work of A.V. Kidder (1958) and more recent research by Linda S. Cordell (1998), as well as expert opinion of traditional religious leaders at the Pueblo of Jemez, there is a preponderance of evidence that the pueblos of Dick's Ruin, Forked Lightning, Loma Lothrop, and Rowe Pueblo coalesced at Pecos Pueblo during the 14th century.

Based on the ceramic types recovered from this site, Pecos Pueblo was occupied into the historic period 1300-1700. 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