

culture, attributes of ceramic styles, domestic and ritual architecture, site organization, and canal-based agriculture of the settlement, places AZ U:13:27 ASM within the archeologically-defined Hohokam tradition and within the Phoenix Basin local variant of that tradition. The occupation of AZ U:13:27 spans the years circa A.D.750–1350/1400.

At an unknown date, human remains representing one individual were recovered from Upper Sacaton Village (AZ U:14:8 ASM), Gila River Indian Reservation, Pinal County, AZ, by an unknown person. At an unknown time, these remains were donated to the Arizona State Museum by an unknown person. No known individual was identified. No associated funerary objects are present.

Based on architecture, portable material culture including red-on-buff and polychrome ceramics, and site organization, AZ U:14:8 ASM has been identified as a Hohokam site. The occupation of AZ U:14:8 ASM spans the years circa A.D.775–1500.

At unknown and, presumably, separate dates prior to 1967, human remains representing four individuals were removed from three cremation features at unknown sites in the vicinity of Sacaton, Gila River Indian Community, Pinal County, AZ, by an unknown person or persons. These remains were donated to the Arizona State Museum by unknown persons in 1967. No known individuals were identified. The three associated funerary objects are the jars in which the remains had been placed subsequent to cremation.

Based on characteristics of the mortuary program, these burials have been identified as having a high probability of association with the Hohokam archeological tradition.

In 1971, human remains representing three individuals were removed from surface contexts within the Gila River Indian Community, Pinal County, AZ, by Donald Wood, Arizona State Museum staff. No known individuals were identified. No associated funerary objects are present.

Based on characteristics of the mortuary program, these burials have been identified as having a high probability of association with the archeologically-defined Hohokam tradition.

Continuities of ethnographic materials and technology indicate affiliation of Hohokam settlements with present-day O'odham (Piman), Pee Posh, 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.

Based on the above-mentioned information, officials of the Arizona State Museum and the Bureau of Indian Affairs have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 179 individuals of Native American ancestry. Officials of the Arizona State Museum and the Bureau of Indian Affairs also have determined that, pursuant to 43 CFR 10.2 (d)(2), the 5,899 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 Arizona State Museum and the Bureau of Indian Affairs 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 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.

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; the Hopi Tribe of Arizona; and the Pueblo of Zuni. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Lynn S. Teague, Repatriation Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 621-4795, before January 29, 2001.

Repatriation of the human remains and associated funerary objects 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; the Hopi Tribe of Arizona; and the Pueblo of Zuni may begin after that date if no additional claimants come forward.

Dated: December 14, 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 Possession of the National Museum of Health and Medicine, Armed Forces Institute of Pathology, Washington, DC**

**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 National Museum of Health and Medicine, Armed Forces Institute of Pathology, Washington, DC.

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 National Museum of Health and Medicine, Armed Forces Institute of Pathology professional staff in consultation with representatives of the Klamath Indian Tribe of Oregon and the Modoc Tribe of Oklahoma.

In 1873, human remains representing one individual were collected from an unknown area in Oregon or California referred to as "the lava beds," by J. D. Skinner. Accession records identify this individual as brother of Sconchin, a former chief of the Modoc. No associated funerary objects are present.

Based on accession records from the National Museum of Health and Medicine, this individual has been

identified as Native American. The Klamath Indian Tribe of Oregon and the Modoc Tribe of Oklahoma have a shared ancestry. Following the conclusion of the Modoc wars, the Modoc people were relocated to Oklahoma. In 1888, the Modoc reservation was established. In 1909, permission was granted to the Modoc to return to Oregon. Those who returned became part of the Klamath Indian Tribe of Oregon. To date, consultation with the Klamath Indian Tribe of Oregon and the Modoc Tribe of Oklahoma has not identified a lineal descendant.

In 1874, human remains representing four individuals were collected by an unknown individual from an unknown area. The circumstances surrounding the recovery of the remains are unknown. In 1874, the remains were donated to the National Museum of Health and Medicine (formerly the Army Medical Museum) by E. T. Parker. The museum is in possession of only two individuals. No known individuals were identified. No associated funerary objects are present.

Accession records from the National Museum of Health and Medicine indicate that the remains are from Modoc Indians who were hung. The Klamath Indian Tribe of Oregon and the Modoc Tribe of Oklahoma have a shared ancestry. Following the conclusion of the Modoc wars, the Modoc people were relocated to Oklahoma. In 1888, the Modoc reservation was established. In 1909, permission was granted to the Modoc to return to Oregon. Those who returned became part of the Klamath Indian Tribe of Oregon.

Based on the above-mentioned information, officials of the National Museum of Health and Medicine of the Armed Forces Institute of Pathology have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of three individuals of Native American ancestry. Officials of the National Museum of Health and Medicine of the Armed Forces Institute of Pathology 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.

This notice has been sent to officials of the Klamath Indian Tribe of Oregon and the Modoc Tribe of Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Lenore Barbian, Assistant Curator, National Museum of Health and Medicine, Armed Forces

Institute of Pathology, Walter Reed Army Medical Center, Building 54, Washington, DC 20306, telephone (202) 782-2203, before January 29, 2001. Repatriation of the human remains and associated funerary objects to the Klamath Indian Tribe of Oregon may begin after that date if no additional claimants come forward.

Dated: December 21, 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 Possession of the Seneca Falls Historical Society, Seneca Falls, NY**

**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 Seneca Falls Historical Society, Seneca Falls, NY.

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 Seneca Falls Historical Society professional staff in consultation with representatives of the Cayuga Nation of New York and the Seneca Nation of New York.

In 1932, human remains representing one individual were donated to the Seneca Falls Historical Society, Seneca Falls, NY, by Charles Zacharie. A newspaper article published at the time of donation reported that Dr. Zacharie had collected the remains at an unknown location in the region of Seneca and Cayuga Lakes, NY. No known individual was identified. No associated funerary objects are present.

Based on the reported manner of interment, these remains are determined

to be Native American. The degree of preservation of the remains indicates that they date to within the last 500 years. The geographical location of the burial is consistent with the traditional territory of the Cayuga Nation of New York.

Based on the above mentioned information, officials of the Seneca Falls Historical Society 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 Seneca Falls Historical Society 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 Cayuga Nation of New York.

This notice has been sent to officials of the Cayuga Nation of New York, the Seneca Nation of New York, and the Seneca-Cayuga Tribe of Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Lisa Compton, Director, Seneca Falls Historical Society, 55 Cayuga Street, Seneca Falls, NY 13148, telephone (315) 568-8412, before January 29, 2001. Repatriation of the human remains occurred on August 13, 1999.

Dated: December 14, 2000.

**John Robbins,**

*Assistant Director, Cultural Resources, Stewardship, and Partnerships.*

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## INTERNATIONAL TRADE COMMISSION

[Investigation No. 1205-5]

### **Proposed Modifications to the Harmonized Tariff Schedule of the United States**

**AGENCY:** United States International Trade Commission.

**ACTION:** Additional Proposed Amendments.

**EFFECTIVE DATE:** December 21, 2000.

**SUMMARY:** On November 18, 1999, the Commission instituted investigation No. 1205-5, Proposed Modifications to the Harmonized Tariff Schedule of the United States, pursuant to section 1205 of the Omnibus Trade and Competitiveness Act of 1988. Section 1205 directs the Commission to keep Harmonized Tariff Schedule of the United States (HTS) under continuous review and to recommend modifications