

**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.*

[FR Doc. 01-6847 Filed 3-19-01; 8:45 am]

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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

Management, 1474 Rodeo Road, Santa Fe, NM 87502-0115, telephone (505) 438-7415, before April 19, 2001. Repatriation of the human remains to 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 may begin after that date if no additional claimants come forward.

Dated: February 6, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

[FR Doc. 01-6840 Filed 3-19-01; 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 in the Possession of the Milwaukee Public Museum, Milwaukee, WI**

**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 possession of the Milwaukee Public Museum, Milwaukee, WI.

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 Milwaukee Public Museum professional staff and contract specialists in physical anthropology, in consultation with representatives of the Omaha Tribe of Nebraska.

In 1925, A. M. Brooking, founder of the Hastings Museum, Hastings NE, removed human remains representing two individuals from a site north of Bellevue, Sarpy County, NE. In 1928, the Hastings Museum donated these remains to the Milwaukee Public Museum as part of a collection. No known individuals were identified. No associated funerary objects are present.

Milwaukee Public Museum records state that the remains were removed from an "Omaha burial ground." Glass beads that were found with the remains but were not donated to the Milwaukee Public Museum suggest that the remains date to the 19th century.

Based on cranial morphology and dental characteristics, these human remains are identified as Native American. Consultation evidence provided by representatives of the Omaha Nation indicates that the location of the cemetery is consistent with the extent of the territory of the Omaha in the 19th century.

Based on the above-mentioned information, officials of the Milwaukee Public Museum 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 Milwaukee Public Museum 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 Omaha Tribe of Nebraska.

This notice has been sent to officials of the Omaha Tribe of Nebraska. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Dr. Alex Barker, Anthropology Section Head, Milwaukee Public Museum, 800 West Wells Street, Milwaukee, WI 53233, telephone (414) 278-2786, before April 19, 2001. Repatriation of the human remains to the Omaha Tribe of Nebraska may begin after that date if no additional claimants come forward.

Dated: February 23, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

[FR Doc. 01-6843 Filed 3-19-01; 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 in the Possession of the Milwaukee Public Museum, Milwaukee, WI**

**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 possession of the Milwaukee Public Museum, Milwaukee, WI.

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 Milwaukee Public Museum professional staff and contract specialists in physical anthropology in consultation with representatives of the Santa Ynez Band of Mission Indians.

At an unknown date, human remains representing one individual were removed from an unknown location .25 miles inland on the west end of Santa Rosa Island, Santa Barbara County, CA, by Milwaukee Public Museum director Henry L. Ward. Mr. Ward donated these human remains to the Milwaukee Public Museum in 1903. No known individual was identified. No associated funerary objects are present.

Following donation to the Milwaukee Public Museum, elements from this individual were combined with elements of another individual, not known to be of Native American origin, to form a complete skeleton.

Based on cranial morphology and dental traits, the remains donated by Mr. Ward in 1903 have been identified as Native American. Evidence of the effects of syphilis on the remains suggests that the burial can be dated to a post-Euro-American contact period. The geographical location of the burial is consistent with the historically known territory of the Chumash, represented today by the Santa Ynez Band of Mission Indians.

Based on the above-mentioned information, officials of the Milwaukee Public Museum 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 Milwaukee Public Museum 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 Santa Ynez Band of Mission Indians.

This notice has been sent to officials of the Santa Ynez Band of Mission Indians. Representatives of any other Indian tribe that believes itself to be