

Public Museum by Alex Gauthier and W.C. McClendon. No known individuals were identified. The seven associated funerary objects include one iron sickle blade, one iron 10-d nail section, one iron spike, two pieces of burned sandstone, and two non-human large mammal bones.

Based on the associated funerary objects and the apparent age of the burials, these individuals have been identified as Native American from the Late Historic period. During the Late Historic period, the area of Allouez, WI was occupied primarily by the Menominee Indian Tribe.

In 1941, human remains representing 22 individuals were recovered from the Gibson Rock Shelter, Brown County, WI by R.L. Hall, W. Wittry, and A. Linck. No accession records exist for these human remains, but they are believed to have been donated by R.L. Hall, W. Wittry, and A. Linck. No known individual were identified. The minimum of 16 associated funerary objects include one antler point, one beveled bone knife, a shell bead, turtle plastron "plaque", non-human bones, one beaver incisor, one snail shell, one stick, and grit-tempered sherds, some of which form two Aztalan Collared vessels.

Based on the associated funerary objects and apparent age of the burials, these individuals have been determined to be Native American. Based on the ceramic types, these burials are estimated to date to the Woodland period. Based on continuities of ceramics and occupation, some archeologists believe the ceramics are associated with ancestors of the Menominee. Although other archeologists believe the ceramics could be associated with the Ho-Chunk, the museum feels the evidence indicates a primarily Menominee cultural affiliation.

In 1950, human remains representing 12 individuals were recovered from the Charles Grignon House, operated by the Outagamie County Historical Society, Outagamie County, WI during excavations. In 1953, these human remains were donated to the Neville Public Museum by William Wolf, then-curator of the Charles Grignon House. No known individuals were identified. The associated funerary objects were not donated to the Neville Public Museum. The Neville Public Museum feels that those objects and additional human remains are the responsibility of the Outagamie County Historical Society and will not attempt re-constituting the collection for the purpose of repatriation.

Based on analysis of the associated funerary objects, these individuals have been determined to be Native American from the Late Historic period. Historic documents (Bishop Kemper's 1834 tour) further establish an active Menominee cemetery at or very near this site.

In 1980, human remains representing two individuals were recovered from an embankment in Green Bay, WI and donated to the Neville Public Museum by the City of Green Bay Police Department. No known individuals were identified. The 604 associated funerary objects include glass beads and small mammal bones.

Based on the associated funerary objects and apparent age of the burials, these individuals have been determined to be Native American. Further, the presence of black seed beads suggests a Late Historic period date for the burials. During the Late Historic period, the area of Green Bay, WI was occupied primarily by the Menominee Indian Tribe.

The 30 cultural items consist of a stone pipe bowl, six faceted (cut) blue beads, three dark red beads, four Madison points, two humpbacked knives, one side-notched point, one bifurcate-base point, 12 faceted (cut) blue beads, and a string of tiny white and dark red beads.

In 1923, Mr. Lisle Perizak donated the 12 faceted (cut) blue beads and the string of tiny white and dark red beads to the Neville Public Museum. In 1925 and 1935, Mr. J.P. Schumacher sold the remainder of the cultural items listed above to the Neville Public Museum.

Museum records state that these 30 cultural items were all removed from burials in a mound in Green Bay, WI. Archeological records indicate that historic Menominee burials were located in this mound. The objects are being affiliated with the Menominee Tribe as they were all removed from a mound with historic Menominee burials.

Based on the above mentioned information, officials of the Neville Public Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 31 individuals of Native American ancestry. Officials of the Neville Public Museum have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 627 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 Neville Public Museum have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), these 30 cultural items 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 an Native American individual. Lastly, officials of the Neville Public Museum 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 Menominee Indian Tribe of Wisconsin.

This notice has been sent to officials of the Ho-Chunk Nation of Wisconsin, the Winnebago Tribe of Nebraska, and the Menominee Indian Tribe of Wisconsin. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Ann Koski, Director, Neville Public Museum of Brown County, 210 Museum Place, Green Bay, WI 54303; telephone: (920) 448-4460, before January 19, 1999. Repatriation of the human remains and associated funerary objects to the Menominee Indian Tribe may begin after that date if no additional claimants come forward. Dated: December 8, 1998.

Veletta Canouts,

Acting Departmental Consulting Archeologist,

Deputy 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 from Yavapai County, AZ in the Control of the Prescott National Forest, USDA Forest Service, Prescott, AZ

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 from Yavapai County, AZ in the control of the Prescott National Forest, USDA Forest Service, Prescott, AZ.

A detailed assessment of the human remains was made by Arizona State University, Museum of Northern Arizona and USDA Forest Service professional staff in consultation with

representatives of the Camp Verde Yavapai-Apache Indian Community, the Havasupai Tribe, the Hopi Tribe, the Hualapai Tribe, the Navajo Nation, the Pueblo of Zuni, and the Yavapai-Prescott Indian Tribe.

Between 1965-1975, human remains representing 21 individuals were recovered from four sites (AZ N:04:0002; AZ N:04:0005; AZ N:04:0012; and AZ N:04:0017) within the Prescott National Forest during legally authorized excavations conducted by Arizona State University. No known individuals were identified. The 23 associated funerary objects include ceramic fragments; bone and stone tools; burned animal bones; ground stone; shell; clay; and a burned corn cob.

Based on material culture, architecture, and site organization, these four sites have been identified as Southern Sinaguan large masonry pueblo, a small pueblo, a pithouse village, and a burial ground occupied between 900-1400 A.D. Continuities of ethnographic materials, technology, and architecture indicate affiliation of Southern Sinaguan sites in this portion of central Arizona with historic and present-day Puebloan cultures. Oral traditions presented by representatives of the Hopi Tribe support cultural affiliation with Southern Sinaguan sites in central Arizona.

In 1985, human remains representing one individual were recovered from site NA 18494 during legally authorized salvage excavations conducted by Dr. Thomas R. Cartledge of Kaibab National Forest following disturbance of the burial. No known individual was identified. No associated funerary objects are present.

Based on material culture, site NA 18494 has been identified as a Cohonina burial site dating between 700-900 A.D. Continuities of ethnographic materials, technology, and architecture indicate affiliation of Cohonina sites in north central Arizona with the Hopi Tribe. Oral traditions presented by representatives of the Hopi Tribe support Hopi cultural affiliation with Cohonina sites in this portion of Arizona.

Based on the above mentioned information, officials of the USDA Forest Service have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 22 individuals of Native American ancestry. Officials of the USDA Forest Service have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 23 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 USDA Forest Service 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 associated funerary objects, the Hopi Tribe, and the Yavapai-Prescott Indian Tribe.

This notice has been sent to officials of the Camp Verde Yavapai-Apache Indian Community, the Havasupai Tribe, the Hopi Tribe, the Hualapai Tribe, the Navajo Nation, the Pueblo of Zuni, and the Yavapai-Prescott Indian Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Dr. Frank E. Wozniak, NAGPRA Coordinator, Southwestern Region, USDA Forest Service, 517 Gold Ave. SW, Albuquerque, NM 87102; telephone: (505) 842-3238, fax: (505) 842-3800, before January 19, 1999. Repatriation of the human remains to the Hopi Tribe and the Yavapai-Prescott Indian Tribe may begin after that date if no additional claimants come forward.

Dated: December 11, 1998.

Veletta Canouts,

Acting Departmental Consulting Archeologist,

Deputy Manager, Archeology and Ethnography Program.

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DEPARTMENT OF THE INTERIOR

National Park Service, Interior

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects from the Naval Ordnance Center, Port Hadlock, WA in the Control of the Pacific Division, Port Hadlock Detachment, United States Navy, Port Hadlock, WA.

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 from the Naval Ordnance Center, Port Hadlock, WA in the control of the Pacific Division, Port Hadlock Detachment, United States Navy, Port Hadlock, WA.

A detailed assessment of the human remains was made by U.S. Navy

professional staff in consultation with representatives of the Jamestown S'Klallam Tribe.

During 1975- November 16, 1990, human remains representing six individuals were recovered from the Walan Point and Bugge Spit sites at Port Hadlock Detachment located on Indian Island near Port Hadlock, WA during archeological surveys and construction projects by U.S. Navy personnel. No known individuals were identified. The 42 associated funerary objects include an antler tine, worked bone, an antler wedge, bone blanket pin, pendant, shell bead, dentalium, holed pecten shell, olivella shell bead, glass trade beads, and an iron knife blade.

Based on radiocarbon dates and burial location, the two individuals from the Walan Point site have been determined to be Native American, dated to between 1550-1260 years before present. The burnt condition of the remains of one individual may indicate cremation prior to burial.

Based on the archeological context and radiocarbon dates of surrounding material, the four individuals from the Bugge Spit site have been determined to be Native American, dated to be approximately 300 years old.

Ethnographic documents detailing territories of various Native American groups within the vicinity of these two sites indicate that Indian Island was inhabited by the Chemakum people at the time the first Euroamericans arrived in the Northwest. Around 1850, a series of battles between the Chemakum and the S'Klallam and Suquamish tribes ended in the virtual destruction of the Chemakum. Historic documents indicate the surviving Chemakum were absorbed into the neighboring S'Klallam villages.

Based on the above mentioned information, officials of the United States Navy have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of six individuals of Native American ancestry. Officials of the United States Navy have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 42 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 United States Navy 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 Jamestown S'Klallam Tribe.