

**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 Acoma, New Mexico; the Pueblo of Isleta, New Mexico; the Pueblo of Laguna, New Mexico; the Pueblo of Sandia, New Mexico; the Pueblo of Santa Ana, New Mexico; the Pueblo of Zia, New Mexico; and Ysleta Del Sur Pueblo of Texas.

Between 1970 and 1981, human remains representing 24 individuals were recovered from sites ENM 673, ENM 838, ENM 844, and ENM 880 in New Mexico during legally-authorized excavations and collections conducted by Cynthia Irwin-Williams with Eastern New Mexico University's Rio Puerco Valley Project. These human remains are presently curated at Eastern New Mexico University. No known individuals were identified. The two associated funerary objects are a pottery bowl and a sherd.

Based on material culture, architecture, and site organization, sites ENM 673, ENM 838, ENM 844, and ENM 880 have been identified as a Chaocan outlier and three associated Anasazi pueblos occupied between C.E. 900–1300.

In 1984, human remains representing one individual were recovered from site LA 45884 in New Mexico during legally-authorized excavations and collections by the Museum of New Mexico. No known individual was

identified. No associated funerary objects were present.

Based on material culture, architecture, and site organization, site LA 45884 has been identified as an Anasazi pithouse village occupied between C.E. 900–1100.

Continuities of ethnographic materials, technology, oral traditions, and architecture indicate affiliation of sites with the Pueblo of Acoma, New Mexico; the Pueblo of Isleta, New Mexico; the Pueblo of Laguna, New Mexico; the Pueblo of Sandia, New Mexico; the Pueblo of Santa Ana, New Mexico; the Pueblo of Zia, New Mexico; and Ysleta Del Sur Pueblo of Texas.

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 25 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 two 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 Acoma, New Mexico; the Pueblo of Isleta, New Mexico; the Pueblo of Laguna, New Mexico; the Pueblo of Sandia, New Mexico; the Pueblo of Santa Ana, New Mexico; the Pueblo of Zia, New Mexico; and Ysleta Del Sur Pueblo of Texas. This notice has been sent to officials of the Pueblo of Acoma, New Mexico; the Pueblo of Isleta, New Mexico; the Pueblo of Laguna, New Mexico; the Pueblo of Sandia, New Mexico; the Pueblo of Santa Ana, New Mexico; the Pueblo of Zia, New Mexico; and Ysleta Del Sur Pueblo of Texas. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects 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 May 2, 2001.

Repatriation of the human remains and associated funerary objects to the Pueblo of Acoma, New Mexico; the Pueblo of Isleta, New Mexico; the Pueblo of

Laguna, New Mexico; the Pueblo of Sandia, New Mexico; the Pueblo of Santa Ana, New Mexico; the Pueblo of Zia, New Mexico; and Ysleta Del Sur Pueblo of Texas may begin after that date if no additional claimants come forward.

Dated: March 16, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

[FR Doc. 01–7982 Filed 3–30–01; 8:45 am]

**BILLING CODE 4310–70–F**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items in the Possession of the Peabody Essex Museum, Salem, MA

**AGENCY:** National Park Service, Interior.

**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 Essex Museum, Salem, MA, that meet the definition of “unassociated funerary object” under Section 2 of the Act.

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 cultural items. The National Park Service is not responsible for the determinations within this notice.

The two cultural items are a wooden bowl and a wooden spear.

During the 1880s–1900s, these cultural items were collected in Hawaii by J.S. Emerson. In 1907, these cultural items were purchased for the Peabody Essex Museum by Dr. C.G. Weld.

According to museum documents, Mr. Emerson indicated that the bowl was a “very old Umeke [wooden poi bowl] found by myself in the burial cave of Kanupa” and the spear “an old Koaia wood war spear of the style called IHE Hou \* \* \* found by myself in the cave of Kanupa.” Museum documents and consultation with representatives of Hui Malama I Na Kupuna O Hawai'i Nei, Ka Lahui Hawai'i, and the Office of Hawaiian Affairs indicate that these cultural items are unassociated funerary objects. Consultation with representatives of Hui Malama I Na Kupuna O Hawai'i Nei, Ka Lahui Hawai'i, and the Office of Hawaiian Affairs also indicates their desire to

repatriate these cultural items based on the repatriation of human remains and associated funerary objects from Kanupa Cave on the island of Hawaii, HI by the Bernice Pauahi Bishop Museum in 1997.

Based on the above-mentioned information, officials of the Peabody Essex Museum have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), these two 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. Officials of the Peabody Essex 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 unassociated funerary objects and Hui Malama I Na Kupuna O Hawai'i Nei, Ka Lahui Hawai'i, and the Office of Hawaiian Affairs. This notice has been sent to officials of Hui Malama I Na Kupuna O Hawai'i Nei, Ka Lahui Hawai'i, and the Office of Hawaiian Affairs. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these unassociated funerary objects should contact Christina Hellmich, Director of Collections Management, Peabody Essex Museum, East India Square, Salem, MA 01970, telephone (978) 745-1876, facsimile (978) 744-0036, before May 2, 2001. Repatriation of these unassociated funerary objects to Hui Malama I Na Kupuna O Hawai'i Nei, Ka Lahui Hawai'i, and the Office of Hawaiian Affairs may begin after that date if no additional claimants come forward.

Dated: March 15, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items in the Possession of the University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia, PA

**AGENCY:** National Park Service, Interior.

**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 University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia, PA, that meet the definition of "object of cultural patrimony" under Section 2 of the Act.

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 cultural items. The National Park Service is not responsible for the determinations within this notice.

The 19 cultural items are ceremonial masks made of painted wood.

In 1935, Frederica de Laguna collected these cultural items from a refuse pit in the village of Holikachuk, AK, during an archeological and geological expedition to the middle and lower Yukon River, sponsored by the University of Pennsylvania Museum of Archaeology and Anthropology. Following the expedition, these cultural items were accessioned into the collections of the University of Pennsylvania Museum of Archaeology and Anthropology.

In 1963, the residents of the village of Holikachuk permanently moved to the neighboring village of Grayling, AK. Documentation associated with the masks and information provided by representatives of Denakkanaaga, Inc., authorized representatives of the Organized Village of Grayling (aka Holikachuk), confirms that a shared group identity exists between the residents of the village of Holikachuk and the residents of present-day Organized Village of Grayling (aka Holikachuk). Consultation evidence from the elders from the Organized Village of Grayling (aka Holikachuk) and representatives of Denakkanaaga, Inc., indicates that, at the time of collection, these cultural items were considered to be communal property of the residents of the village of Holikachuk and could not properly or legally have been sold, alienated, appropriated, conveyed, or taken into ownership by any individual.

Based on the above-mentioned information, officials of the University of Pennsylvania Museum of Archaeology and Anthropology have determined that, pursuant to 43 CFR 10.2 (d)(4), these 19 cultural items have ongoing historical, traditional, and cultural importance central to the tribe itself, and could not have been alienated, appropriated, or conveyed by any individual. Officials of the University of Pennsylvania Museum of

Archaeology and Anthropology 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 objects of cultural patrimony and the Organized Village of Grayling (aka Holikachuk). This notice has been sent to officials of Denakkanaaga, Inc., and the Organized Village of Grayling (aka Holikachuk). Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects of cultural patrimony should contact Dr. Jeremy Sabloff, the Williams Director, University of Pennsylvania Museum of Archaeology and Anthropology, 33rd and Spruce Streets, Philadelphia, PA 19104-6324, telephone (215) 898-4051, facsimile (215) 898-0657, before May 2, 2001. Repatriation of these objects of cultural patrimony to the Organized Village of Grayling (aka Holikachuk) may begin after that date if no additional claimants come forward.

Dated: March 16, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate a Cultural Item in the Possession of the University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia, PA

**AGENCY:** National Park Service, Interior.

**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 University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia, PA, that meets the definition of "sacred object" and "object of cultural patrimony" under Section 2 of the Act.

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 this cultural item. The National Park Service is not responsible for the determinations within this notice.

The one cultural item is a *Dilzini Gaan* headdress of painted wood and cloth.