

cultural items are White Mountain Apache. Representatives of the White Mountain Apache Tribe of the Fort Apache Reservation state that the eleven cultural items have ongoing traditional and cultural importance to the tribe itself and could not have been alienated by any individual. Information regarding the status of this cultural item is being withheld from this notice by the Arizona State Museum at the request of the representatives of the White Mountain Apache Tribe of the Fort Apache Reservation in order not to compromise the White Mountain Apache Tribe of the Fort Apache Reservation's code of religious practice.

Officials of the Arizona State Museum have determined that, pursuant to 43 CFR 10.2 (d)(4), these eleven cultural items have ongoing historical, traditional, and cultural importance central to the culture itself, and could not have been alienated, appropriated, or conveyed by any individual. Officials of the Arizona State Museum 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 items and the White Mountain Apache Tribe of the Fort Apache Reservation.

This notice has been sent to officials of the White Mountain Apache Tribe of the Fort Apache Reservation, the Yavapai-Apache Nation of the Camp Verde Indian Reservation, the Fort McDowell Mohave-Apache Indian Community of the Fort McDowell Indian Reservation, the Tonto Apache Tribe, and the San Carlos Apache Tribe of the San Carlos Reservation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Alyce Sadongei, Program Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721; telephone: (520) 621-4609 before December 28, 1998. Repatriation of these objects to the White Mountain Apache Tribe of the Fort Apache Reservation may begin after that date if no additional claimants come forward. Dated: November 17, 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 Intent to Repatriate Cultural Items in the Possession of the Fowler Museum of Cultural History, University of California-Los Angeles, Los Angeles, CA**

**AGENCY:** National Park Service

**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 Fowler Museum of Cultural History, University of California-Los Angeles which meet the definition of "sacred object" under Section 2 of the Act.

The 17 cultural items consist of 12 katsinas, including Qoqto, a Corn Katsina, an Apache Katsina, two Chakwainam, Heoto, a "Mad" Katsina, and a Rugan Corn Katsina (X83.8; X83.537; X83.538; X83.539; X84.225; X84.226; X84.227; X84.228; X.84.229; X84.230; X.84.231; and X66.2796); three rattles (X72.1072; X68.504; X68.505); one dance wand (X76.291); and a drum and beater (X68.147A&B).

During 1983-1984, eleven katsinas were donated by a donor whose name is withheld at the museum's request and accessioned into the Fowler Museum of Cultural History.

In 1966, one Hopi katsina was donated by a donor whose name is withheld at the museum's request and accessioned in the Fowler Museum of Cultural History.

In 1972, the one rattle was donated by a donor whose name is withheld at the museum's request and accessioned in the Fowler Museum of Cultural History.

In 1968, the drum and beater and two rattles were purchased from Raleigh W. Applegate and accessioned in the Fowler Museum of Cultural History. The accession records state this drum and beater were used in Hopi kiva ceremonies.

In 1976, the dance wand was accessioned into the collections of the Fowler Museum of Cultural History. There is no donor or purchase information for this dance wand.

Based on construction and design, these cultural items have been identified as consistent with Hopi ceremonial and sacred items as recorded in ethnographic records.

Representatives of the Hopi Tribe and the Katsimomngwit (traditional Hopi religious leaders) have identified these items as sacred objects used by them in

the Hopi villages for the practice of traditional Hopi religion.

Based on the above-mentioned information, officials of the Fowler Museum of Cultural History have determined that, pursuant to 43 CFR 10.2 (d)(3), these 17 cultural items are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Fowler Museum of Cultural History 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 items and the Hopi Tribe.

This notice has been sent to officials of the Hopi Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Dr. Diana Wilson, c/o NAGPRA Coordinator, Office of the Vice Chancellor, Research, Box 951405, Los Angeles, CA 90095-1405; telephone (310) 836-4343 before December 28, 1998. Repatriation of these objects to the Hopi Tribe may begin after that date if no additional claimants come forward.

Dated: November 18, 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 and Associated Funerary Objects from Pecos Pueblo, NM in the Possession of the Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM**

**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 from Pecos Pueblo, NM in the possession of the Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM.

A detailed assessment of the human remains was made by Maxwell Museum of Anthropology professional staff in consultation with representatives of the