

with physical features common to Ancient Puebloan populations. Cultural items associated with the burials are diagnostic of Ancient Puebloan technological traditions. Occupation of the Dark Mold dates to the Basketmaker II period, from 1000 B.C. to A.D. 500.

Prior to 2000, human remains representing a minimum of one individual were removed by staff from the University of Colorado from an unspecified site in southwestern Colorado. The human remains (OAHF Case Number 176) were transferred to the Colorado Office of Archaeology and Historic Preservation in 2000. No known individual was identified. No associated funerary objects are present. Cranial morphology is consistent with physical features common to Ancient Puebloan populations. Ancient Puebloan sites in southwestern Colorado generally date between approximately A.D. 400 and 1300.

In 2000, human remains representing a minimum of one individual were removed by staff from Fort Lewis College from site 5LP5980, La Plata County, CO. The human remains (OAHF Case Number 183) were transferred to the Colorado Office of Archaeology and Historic Preservation in 2002. Excavations at site 5LP5980 were conducted pursuant to a state permit. At the time of removal, site 5LP5980 was located on private land. No known individual was identified. The three associated funerary objects are two small gray ceramic pots and one deer scapula hoe. Cranial morphology is consistent with physical features common to Ancient Puebloan populations. Occupation of site 5LP5980 dates to the Basketmaker II/III period from approximately 1500 B.C. to A.D. 750.

In 2003, human remains representing a minimum of one individual were removed by Charles Wheeler from site 5LP7347 on the grounds of Fort Lewis College, La Plata County, CO. The human remains (OAHF Case Number 208) were transferred to the Colorado Office of Archaeology and Historic Preservation in 2003. No known individual was identified. No associated funerary objects are present. Occupation of 5LP7347 dates to the Basketmaker II/III period, from approximately 1500 B.C. to A.D. 750.

On an unknown date, human remains representing a minimum of one individual were removed from an unidentified site in Jefferson County, CO. The human remains (OAHF Case Number 149) were seized by the Arvada Police Department as part of a criminal investigation and subsequently transferred to the Colorado Office of

Archaeology and Historic Preservation in 1999. No known individual was identified. No associated funerary objects are present. Cranial morphology is consistent with physical features common to Ancient Puebloan populations. Ancient Puebloan sites in the southwestern United States generally date between approximately 1000 B.C. and A.D. 1300.

On an unknown date, human remains representing a minimum of two individuals were removed by an unknown individual from an unknown site in Montezuma County, CO. The human remains (OAHF Case Number 115) were received by the Colorado Office of Archaeology and Historic Preservation in 1996. An anonymous note accompanying the human remains states that the human remains came from Cow Canyon in Montezuma County, CO. No known individual was identified. No associated funerary objects are present. Cranial morphology is consistent with physical features common to Ancient Puebloan populations. Ancient Puebloan sites in Montezuma County generally date between approximately A.D. 400 and 1300.

On an unknown date, human remains representing a minimum of one individual were removed by an unknown person from a site in Dolores County, CO. Bill Wagner of Dolores, CO, gave the human remains to Mrs. Odom, who subsequently transferred them to the U.S. Department of the Interior, Bureau of Land Management, Anasazi Heritage Center. The Anasazi Heritage Center transferred the human remains to the Colorado Office of Archaeology and Historic Preservation in 1991 (OAHF Case Number 34). At the time of removal, site 5DL1989 was on private land. No known individual was identified. No associated funerary objects are present. Cranial morphology is consistent with physical features common to Ancient Puebloan populations. Ancient Puebloan sites in the southwestern United States generally date between approximately 1000 B.C. and A.D. 1300.

The cultural affiliation of the human remains and associated funerary objects described above with present-day Native American tribes was determined through the use of the following lines of evidence: geographical, kinship, biological, archeological, anthropological, linguistic, oral tradition, historical, and expert opinion. Evidence was gathered from consultations with the Indian tribes listed above in Consultation, physical examination, survey of acquisitional history, review of pertinent

archeological, ethnographic, historic, anthropological and linguistic literature, and artifact analysis. Similarities in site architecture and material culture associated with the human remains are consistent with Ancient Puebloan occupation of the southwestern United States from the Basketmaker I period through the Pueblo III period (between approximately 1000 B.C. and A.D. 1300). The archeological literature refers to this widespread cultural tradition as "Anasazi," "Ancestral Puebloan," or "Ancient Puebloan." Cranial modification is common to many Ancient Puebloan remains and is believed to reflect their widespread use of cradleboards to carry infants. Ancient Puebloan ceramic typologies help to identify chronological and geographical technological traditions. After approximately A.D. 1300, climatic changes evidently caused pueblo populations to leave the Four Corners region and resettle in Pueblos along the Rio Grande and in the Pueblos of Acoma, Zuni, and Hopi. Extant oral traditions corroborate dynamic population movements within the region during this time.

**Determinations.** Under 25 U.S.C. 3003, museum officials have determined that the human remains represent the physical remains of 361 individuals of Native American ancestry. Museum officials determined that the 345 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. Museum officials determined that the human remains and associated funerary objects are culturally affiliated with the Indian tribes listed in Summary.

**Notification.** The museum is responsible for sending copies of this notice to the consulted Indian tribes listed above in Consultation.

Dated: October 12, 2004

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: U.S. Department of the Interior, National Park Service, Guadalupe Mountains National Park, Salt Flat, TX

AGENCY: National Park Service, Interior.

ACTION: Notice.

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**SUMMARY:** Pursuant to the Native American Graves Protection and Repatriation Act (NAGPRA), the U.S. Department of the Interior, National Park Service, Guadalupe Mountains National Park, Salt Flat, TX (the Federal agency that has control of the cultural items), determined that the physical remains of 10 individuals of Native American ancestry in Guadalupe Mountains National Park's collections, described below in Information about cultural items, are culturally unidentifiable. The Native American Graves Protection and Repatriation Review Committee (Review Committee) recommended that Guadalupe Mountains National Park repatriate the human remains to the Apache Tribe of Oklahoma; Comanche Nation, Oklahoma; Fort Sill Apache Tribe of Oklahoma; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Kiowa Indian Tribe of Oklahoma; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Zia, New Mexico; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

The National Park Service publishes this notice on behalf of Guadalupe Mountains National Park as part of the National Park Service's administrative responsibilities under NAGPRA. The superintendent of Guadalupe Mountains National Park is solely responsible for information and determinations stated in this notice.

Information about NAGPRA is available online at [www.cr.nps.gov/nagpra](http://www.cr.nps.gov/nagpra).

**DATES:** Repatriation of the cultural items to the Indian tribes listed above in Summary may proceed after December 23, 2004, if no additional claimants come forward. Representatives of any other Indian tribe that believes itself to be culturally affiliated with the cultural items should contact Guadalupe Mountains National Park before December 23, 2004.

**SUPPLEMENTARY INFORMATION:**

**Authority.** 25 U.S.C. 3001 *et seq.* and 43 CFR Part 10.

**Contact.** Contact John Lujan, Superintendent, Guadalupe Mountains National Park, HC 60, Box 400, Salt Flat, TX 79847-9400, telephone (915) 828-3251, regarding determinations stated in this notice or to claim the cultural items described in this notice.

**Consultation.** Guadalupe Mountains National Park identified the cultural items and assessed the cultural affiliation of the cultural items in consultation with representatives of the Apache Tribe of Oklahoma; Comanche Nation, Oklahoma; Fort Sill Apache Tribe of Oklahoma; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Kiowa Indian Tribe of Oklahoma; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Zia, New Mexico; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

**Information about cultural items.** In 1934-35, human remains representing a minimum of six individuals were removed from Williams Cave in Culberson County, TX. At the time, the land on which Williams Cave is located was privately owned. The excavations were conducted under the auspices of the University Museum of Philadelphia and the Philadelphia Academy of Natural Sciences. Items found at the site indicate the human remains were buried during the Archaic period (3,000 B.C. to A.D. 500). Following the excavation, the human remains from Williams Cave were curated by several institutions, including the Philadelphia Academy of Natural Sciences, Carlsbad Municipal Museum, and University of Nebraska-Lincoln. In 1998, the human remains curated by the Carlsbad Municipal Museum and the University of Nebraska-Lincoln were donated to Guadalupe Mountains National Park. No known individuals were identified.

In 1965-67, human remains representing a minimum of four individuals were recovered from Pratt Cave in Culberson County, TX. At the time, the land on which Pratt Cave was located was under Federal jurisdiction. Items found at the site indicate the human remains were buried during the Late Archaic period (600 B.C. to A.D. 500). No known individuals were identified.

On September 30, 1972, the lands on which both Williams Cave and Pratt Cave are located became part of Guadalupe Mountains National Park.

Guadalupe Mountains National Park officials determined that a relationship of shared group identity could not reasonably be traced between the human remains and any present-day Indian tribe.

According to the Review Committee's charter, the Review Committee is responsible for recommending specific

actions for disposition of culturally unidentifiable human remains. In December 1998, Guadalupe Mountains National Park requested that the Review Committee recommend repatriation of the 10 culturally unidentifiable human remains to a group of 12 Indian tribes that had requested the human remains and that demonstrated a cultural relationship to the region. The Review Committee considered the proposal at its December 1998 meeting in Santa Fe, NM, and recommended repatriation of the human remains to the 12 Indian tribes. A May 25, 1999, letter from the Departmental Consulting Archeologist on behalf of the chair of the Review Committee to the superintendent of Guadalupe Mountains National Park summarized the Review Committee's consideration of the park's request and transmitted the Review Committee's recommendation that the park repatriate the human remains to all the tribes listed above in Summary except the Pueblo of Isleta, New Mexico, which did not join the consultation until after the Review Committee's December 1998 meeting.

In 2000, the human remains from the 1934-35 Williams Cave excavations that were curated by the Philadelphia Academy of Natural Sciences were donated to Guadalupe Mountains National Park. The fragmentary human remains had been cataloged in Philadelphia as part of the paleontological collections and were not included in the December 1998 repatriation request to the NAGPRA Review Committee. Based on documentation from the 1934-35 excavations, it is believed that the fragmentary human remains represent some of the six individuals removed during the 1934-35 excavations.

In November 2000, the superintendent of Guadalupe Mountains National Park requested that the Review Committee recommend repatriation of the culturally unidentifiable human remains donated to the park by the Philadelphia Academy of Natural Sciences to a group of 13 Indian tribes that had requested the human remains and that demonstrated a cultural relationship to the region. The Review Committee considered the request at its December 2000 meeting in Nashville, TN, and recommended repatriation of the human remains to the 13 Indian tribes. A February 15, 2001, letter from the Assistant Director, Cultural Resources on behalf of the chair of the Review Committee to the superintendent of Guadalupe Mountains National Park summarized the Review Committee's consideration of the park's request and transmitted the Review

Committee's recommendation that the park repatriate the human remains to the tribes listed above in Summary.

In 2001, an additional human bone was discovered in the Guadalupe Mountains National Park collection during a review of cataloged mammal bones. This bone was originally collected from Pratt Cave in 1967 and is believed to represent one of the individuals previously considered by the Review Committee.

Disposition of funerary objects associated with culturally unidentifiable human remains is not addressed by the Native American Graves Protection and Repatriation Act and no associated funerary objects are included in this notice.

**Determinations.** Under 25 U.S.C. 3003, Guadalupe Mountains National Park officials determined that the human remains represent the physical remains of 10 individuals of Native American ancestry. Guadalupe Mountains National Park officials determined that the human remains are culturally unidentifiable.

**Notification.** Guadalupe Mountains National Park is responsible for sending copies of this notice to the Indian tribes listed above in Consultation.

Dated: September 28, 2004

**Sherry Hutt,**

*Manager, National NAGPRA program*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and Milwaukee Public Museum, Milwaukee, WI

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

**ACTION:** Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, 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 Indian Affairs, Washington, DC, and in the possession of the Milwaukee Public Museum, Milwaukee, WI. The human remains and associated funerary objects were removed from the Navajo Indian Reservation.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25

U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Bureau of Indian Affairs and Milwaukee Public Museum professional staff and contract specialists in physical anthropology in consultation with representatives of the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Laguna, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1925, human remains representing a minimum of one individual were removed from the vicinity of Inscription House, Navajo Canyon, in Arizona, on the Navajo Indian Reservation by museum curator, Samuel A. Barrett, during a Milwaukee Public Museum expedition. No known individual was identified. The one associated funerary object is a potsherd.

On the basis of stylistic attributes, the associated funerary object can be identified as dating to circa post- A.D. 1300, the Pueblo IV or Pueblo V period of Anasazi culture.

At an unknown date, human remains representing a minimum of one individual were removed from ruins in Navajo, AZ, on the Navajo Indian Reservation, by A.J. Newcomb, a trading post operator in Tohatchi, NM. Mr. Newcomb donated the human remains to the Milwaukee Public Museum in 1925. No known individual was identified. No associated funerary objects are present.

The human remains were removed from a refuse heap outside a kiva wall associated with ruins in Navajo, AZ, on the Navajo Indian Reservation. Objects found in the ruins but not donated to the Milwaukee Public Museum indicate that the formation of the refuse heap dates to circa A.D. 900-1600. The human remains exhibit lamboid cranial deformation, which is associated with the Pueblo II through Pueblo IV periods of Anasazi culture.

At an unknown date, human remains representing three individuals were removed from "Ruin #2, Silent City," presumed to be located near Tohatchi, NM, on the Navajo Indian Reservation by A.J. Newcomb. Mr. Newcomb donated the remains to the Milwaukee Public Museum in 1921. No known individuals were identified. The one associated funerary object is an earthenware pot.

One of the individuals from the Silent City site was removed from a refuse

heap outside a kiva wall associated with the ruins. Stylistic attributes of the pot identify the occupation as affiliated with the Anasazi culture. Stylistic attributes of the pot also date the burial of one of the other individuals to circa A.D. 900-1300, Pueblo II-III period of the archeologically defined Anasazi culture.

Based on cranial morphology, dental traits, and associated funerary objects, the human remains are identified as Native American. Consultation evidence provided by the Hopi Tribe of Arizona indicates that Navajo Canyon in Arizona, and Navajo, AZ, both on the Navajo Indian Reservation, are part of the aboriginal territory of the Hopi culture, despite current occupation by the Navajo Nation, Arizona, New Mexico and Utah. Consultation evidence provided by representatives of the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Laguna, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico indicates that these groups are descended from Anasazi people living in the vicinity of the present-day Navajo Indian Reservation.

Officials of the Bureau of Indian Affairs and the Milwaukee Public Museum have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of at least five individuals of Native American ancestry. Officials of the Bureau of Indian Affairs and Milwaukee Public Museum also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the two objects described 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 Bureau of Indian Affairs and Milwaukee Public Museum have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and associated funerary objects and the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Laguna, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dr. Alex Barker, Anthropology Section Head, Milwaukee Public Museum, 800 West Wells Street, Milwaukee, WI 53233, telephone (414) 278-2786, before December 23, 2004. Repatriation of the human remains and associated funerary objects to the Hopi