

**DEPARTMENT OF THE INTERIOR****National Park Service****Notice of Inventory Completion:  
Denver Museum of Nature & Science,  
Denver, CO**

**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 in the possession of the Denver Museum of Nature & Science, Denver, CO. The human remains were removed from an unknown location in Florida.

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 within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the human remains was made by the Denver Museum of Nature & Science professional staff in consultation with representatives of the Miccosukee Tribe of Indians of Florida; Seminole Nation of Oklahoma; and Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations.

Between 1910 and 1911, human remains representing a minimum of one individual were removed from an unknown location in Florida. Sometime between 1910 and 1911, the human remains came into the possession of Jesse H. Bratley. After Mr. Bratley's death in 1948, the human remains came into the possession of Mr. Bratley's daughter, Hazel Bratley. In 1961, Mary W.A. Crane and Francis V. Crane purchased the human remains from Ms. Bratley. In 1983, the Cranes donated the human remains to the museum, and the museum accessioned the human remains into the collection in the same year. No known individual was identified. No associated funerary objects are present.

Based on provenience, museum records, research, and consultations with the Seminole Nation of Oklahoma; and Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations, the human remains are determined to be Native American of Seminole ancestry. Mr. Bratley resided in Homestead, FL, in 1910 and moved to Miami, FL, in 1911.

During this time, Mr. Bratley photographed Seminole people. His records mentioned that he acquired "sacral & pubic bones and some smaller ones," and recorded the culture of the human remains as "Seminole." Historical and archeological evidence establish that Seminole and Miccosukee people have been residents in central and southern Florida for several hundred years. In consultations, Seminole delegates confirmed their affiliation with earlier historic American Indians in Florida and indicated that the individual is probably one of their ancestors. The Miccosukee Tribe of Indians of Florida were consulted and requested that the human remains be reburied in Florida but did not indicate a direct cultural affiliation with the human remains.

Officials of the Denver Museum of Nature & Science have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains listed above represent the physical remains of a minimum of one individual of Native American ancestry. Officials of the Denver Museum of Nature & Science also 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 the Seminole Nation of Oklahoma and Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Ella Maria Ray, NAGPRA Officer, Department of Anthropology, Denver Museum of Nature & Science, 2001 Colorado Boulevard, Denver, CO 80205, telephone (303) 370-6056, before July 7, 2004. Repatriation of the human remains to the Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations and Seminole Nation of Oklahoma may proceed after that date if no additional claimants come forward.

The Denver Museum of Nature & Science is responsible for notifying the Miccosukee Tribe of Indians of Florida; Seminole Nation of Oklahoma; and Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations that this notice has been published.

Dated: April 23, 2004.

**John Robbins,**

*Assistant Director, Cultural Resources.*

[FR Doc. 04-12661 Filed 6-4-04; 8:45 am]

**BILLING CODE 4310-50-S**

**DEPARTMENT OF THE INTERIOR****National Park Service****Notice of Intent to Repatriate Cultural  
Items: U.S. Department of the Interior,  
National Park Service, Salinas Pueblo  
Missions National Monument,  
Mountainair, NM**

**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. 3005, of the intent to repatriate cultural items in the possession of U.S. Department of the Interior, National Park Service, Salinas Pueblo Missions National Monument, Mountainair, NM, that meet the definition of "unassociated funerary objects" under 25 U.S.C. 3001.

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 within this notice are the sole responsibility of the superintendent, Salinas Pueblo Missions National Monument.

The 349 items are 1 antler artifact, 1 axe, 2 awls, 89 individual and 1 box of beads, 1 biface, 2 faunal bone artifacts, 7 individual and 10 bags of unworked faunal bone, 4 ceramic bowls, 3 pieces of charcoal, 12 concretions, 1 segment of cordage, 58 bags of corn kernels, 1 corn plant, 8 corn cobs, 25 crystals, 1 stone disk, 1 drill, 13 effigies, 1 fetish, 1 ceramic jar, 1 mano, 15 pendants, 5 pieces and 3 bags of pigment, 5 pipes, 1 pitcher, 13 polishing stones, 7 projectile points, 1 shaft straightener, 2 pieces of worked and 1 piece of unworked shell, 5 pieces and 8 bags of sherds, 16 unworked stones, 14 textile pieces, 1 tinkler, and 8 tubes.

In 1941, one ceramic bowl was recovered during legally authorized excavations conducted by Washington & Jefferson College at site LA 83, named Pueblo Pardo Ruin or Grey Town, as part of a field school program. Pueblo Pardo Ruin is located in Socorro County, NM, and, based on material culture and architectural features, dates to the Pueblo III and Pueblo IV periods (A.D. 1300 to 1630). Due to the proximity (3 miles south) and contemporaneous habitation of Pueblo Pardo Ruin with the pueblos of the Gran Quivira area, the college donated the ceramic bowl to the monument in 1942. Records indicate that the bowl was recovered from a burial and that the human remains were not collected.

Between 1965 and 1967, the other 348 cultural items described above were

recovered during legally authorized National Park Service excavations at Mound 7 of the Pueblo de Las Humanas complex in Torrance and Socorro Counties, NM, a site located within the boundaries of the monument's Gran Quivira unit. Records indicate that the objects were recovered from burials (primarily cremations) but that the associated human remains either were not collected or were not retained. Based on material culture and architectural features, Mound 7 dates from the Pueblo IV period (A.D. 1300 to 1672).

Salinas Pueblo Missions National Monument professional staff have reviewed the archeological and ethnographic literature and a cultural affiliation study by the National Park Service, and have consulted with the Caddo Nation of Oklahoma; Hopi Tribe of Arizona; Kiowa Indian Tribe of Oklahoma; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Pueblo of Acoma, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma; Ysleta del Sur Pueblo of Texas; Zuni Tribe of the Zuni Reservation, New Mexico; and Piro-Manso-Tiwa Indian Tribe (a nonfederally recognized Indian group). All of the New Mexico tribes and pueblos were invited to participate in consultation. The Navajo Nation, Arizona, New Mexico & Utah requested all of the mailings but did not participate in the consultation meetings. As part of the consultation process, the Hopi Tribe of Arizona and the Zuni Tribe of the Zuni Reservation, New Mexico submitted cultural affiliation statements claiming ancestry with the Mogollon and Anasazi cultures.

The prehistoric Pueblo culture of the Gran Quivira area during the Basketmaker III through the Spanish Contact periods (A.D. 500 to 1672) has been termed Jumano by anthropologists. Located in what is now central New Mexico, the Jumano culture was similar to the Rio Grande Anasazi culture as evidenced by the presence of masonry pueblos, ceremonial kivas, black and white pottery, and agriculture. The pueblo-dwelling Jumano were also influenced by the Mogollon culture as reflected in the use of brown utility ware pottery and Mogollon settlement patterns. Just prior to the Pueblo Revolt of 1680, the region, including the Jumano Pueblos of Las Humanas and Pueblo Pardo, was abandoned due to

drought, famine, and increased raiding by Plains and Athabaskan groups. Historic Spanish records document the depopulation of the area and the movement of the people to the pueblos of the Rio Grande valley and to the El Paso-Juarez area.

Officials of Salinas Pueblo Missions National Monument have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 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 Native American individuals. Officials of Salinas Pueblo Missions National Monument also 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 349 unassociated funerary objects and the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico. In addition, officials of Salinas Pueblo Missions National Monument have determined that a cultural relationship exists between the unassociated funerary objects and the Piro-Manso-Tiwa Indian Tribe (a nonfederally recognized Indian group).

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Glenn M. Fulfer, Superintendent, Salinas Pueblo Missions National Monument, P.O. Box 517, Mountainair, NM 87036, telephone (505) 847-2585, extension 25, before July 7, 2004. Repatriation of the unassociated funerary objects to the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

Salinas Pueblo Missions National Monument is responsible for notifying the Caddo Nation of Oklahoma; Hopi Tribe of Arizona; Kiowa Indian Tribe of Oklahoma; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Pueblo of Acoma, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Sandia, New

Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma; Ysleta del Sur Pueblo of Texas; Zuni Tribe of the Zuni Reservation, New Mexico; and Piro-Manso-Tiwa Indian Tribe (a nonfederally recognized Indian group) that this notice has been published.

Date: April 2, 2004.

**John Robbins,**

*Assistant Director, Cultural Resources.*

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**BILLING CODE 4310-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate a Cultural Item: San Diego Archaeological Center, San Diego, CA

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

**ACTION:** Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.8 (f), of the intent to repatriate a cultural item in the possession of the San Diego Archaeological Center, San Diego, CA, that meets the definition of sacred objects under 25 U.S.C. 3001.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.8 (f). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the cultural item. The National Park Service is not responsible for the determinations within this notice.

The one cultural item is a ceramic pipe fragment excavated from an archeological site in San Diego County, CA.

The ceramic pipe fragment was excavated in 1977-78 from site CA-SDI-675, which is west of Highway 76 near Monserate Road in northern San Diego County, CA, by Archaeological Consulting Technology, Inc. (ACT), as part of a development project. The collection of archeological materials from site CA-SDI-675 was brought to the San Diego Archaeological Center on October 21, 1998, for curation. During collection preparation, the ceramic pipe fragment was identified as the only item in the site CA-SDI-675 collection subject to repatriation under NAGPRA.