

Apache Tribe of Oklahoma, the Comanche Indian Tribe, the Hopi Tribe, the Jicarilla Apache Tribe of the Jicarilla Apache Indian Reservation, the Kiowa Indian Tribe of Oklahoma, the Mescalero Apache Tribe of the Mescalero Reservation, the Navajo Nation, the Pueblo of Cochiti, the Pueblo of Jemez, the Pueblo of Santo Domingo, the Pueblo of Zuni, and the Wichita and Affiliated Tribes.

In 1939, human remains representing approximately 51 individuals were recovered from the mission churches at Pecos Pueblo, NM during legally authorized excavations conducted by a joint research team from the University of New Mexico and the Museum of New Mexico headed by William B. Witkind. No known individuals were identified. The 26 associated funerary objects include burial wrappings, feathers, fur, human hair, cordage, animal bone, matting, ceramic sherds, adobe with fiber, obsidian chipped stone, worked wood, and beads.

Four Roman Catholic churches were constructed as Pecos Pueblo; two of these were built prior to the Pueblo Revolt of 1680; and two churches were constructed after 1680. The majority of human remains recovered in these 1939 excavations appear to correspond to burials associated with the second and fourth churches. Based on skeletal morphology and associated funerary objects, 49 of these individuals have been determined to be Native American. Historic records indicate that individuals from a number of Native American groups were baptized, married, or buried at the site. The burial records include persons with Tewa, Nambe, Picuri, Yuta, Apache, Comanche, and Tano affiliations as well as people from Pecos and the Pueblo of Jemez. Historic records and family information indicate Plains Indians were incorporated into the Pecos community through trade, slavery, and marriage.

Based on material culture, historic records and documents, and oral history presented by representatives of the Apache Tribe of Oklahoma, the Comanche Indian Tribe, the Hopi Tribe, the Jicarilla Apache Tribe, the Kiowa Indian Tribe, the Mescalero Apache Tribe, the Navajo Nation, the Pueblo of Cochiti, the Pueblo of Jemez, the Pueblo of Zuni, and the Wichita and Affiliated Tribes, Pecos Pueblo (LA 625) and Pecos Mission (LA 4444) have been identified as a Puebloan occupation dating from the Pueblo III period (c. 1100 A.D.) to its abandonment in 1838 when the native inhabitants left Pecos Pueblo and went to the Pueblo of Jemez. While Pecos Pueblo mission churches have

been determined to have shared cultural affiliation with the consulted tribes, the descendants and government of Pecos Pueblo now reside at the Pueblo of Jemez. In 1936, an Act of Congress recognized the Pueblo of Jemez as a "consolidation" and "merger" of the Pueblo of Pecos and the Pueblo of Jemez. This Act further recognized that all property, rights, titles, interests, and claims of both Pueblos were consolidated under the Pueblo of Jemez.

Based on the above mentioned information, officials of the Maxwell Museum of Anthropology have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 49 individuals of Native American ancestry. Officials of the Maxwell Museum of Anthropology have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 26 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 Maxwell Museum of Anthropology 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 Pueblo of Jemez.

This notice has been sent to officials of the Apache Tribe of Oklahoma, the Comanche Indian Tribe, the Hopi Tribe, the Jicarilla Apache Tribe of the Jicarilla Apache Indian Reservation, the Kiowa Indian Tribe of Oklahoma, the Mescalero Apache Tribe of the Mescalero Reservation, the Navajo Nation, the Pueblo of Cochiti, the Pueblo of Jemez, the Pueblo of Santo Domingo, the Pueblo of Zuni, and the Wichita and Affiliated Tribes. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Brenda A. Dorr, NAGPRA Project Director, Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM 87131-1201; telephone: (505) 277-0195, before December 28, 1998. Repatriation of the human remains and associated funerary objects to the Pueblo of Jemez 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 New Mexico in the Possession of the Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico, Santa Fe, 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 New Mexico in the possession of the Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico, Santa Fe, NM.

A detailed assessment of the human remains was made by Museum of Indian Arts and Culture/Laboratory of Anthropology professional staff in consultation with representatives of the Pueblo of Nambe, the Pueblo of Pojoaque, the Pueblo of San Ildefonso, the Pueblo of San Juan, the Pueblo of Santa Clara, and the Pueblo of Tesuque.

In 1952, human remains representing 38 individuals were removed from Cuyamungue Pueblo (LA 38) during legally authorized excavations conducted by Museum of New Mexico staff. No known individuals were identified. The five associated funerary objects include a cotton textile fragment, two ceramic vessels, a cache of burned macro botanical remains, and a necklace of shell and turquoise beads.

Based on archeological evidence, Spanish Colonial documents, geographic location, continuity of occupation, and oral history presented during consultation by representatives of the pueblo listed above, Cuyamungue Pueblo (LA 38) has been identified as a puebloan village occupied from the Anasazi PIII period (1100-1300 A.D.) until the Pueblo Revolt of 1696. Historical documents and oral history indicates Cuyamungue Pueblo was

abandoned and the survivors were absorbed by the pueblos of Nambe, Pojoaque, San Ildefonso, San Juan, Santa Clara, and Tesuque.

Based on the above mentioned information, officials of the Museum of Indian Arts and Culture/Laboratory of Anthropology have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 38 individuals of Native American ancestry. Officials of the Museum of Indian Arts and Culture/Laboratory of Anthropology have also determined that, pursuant to 43 CFR 10.2 (d)(2), the five 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 Museum of Indian Arts and Culture/Laboratory of Anthropology 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 Pueblo of Nambe, the Pueblo of Pojoaque, the Pueblo of San Ildefonso, the Pueblo of San Juan, the Pueblo of Santa Clara, and the Pueblo of Tesuque.

This notice has been sent to officials of the Pueblo of Nambe, the Pueblo of Pojoaque, the Pueblo of San Ildefonso, the Pueblo of San Juan, the Pueblo of Santa Clara, and the Pueblo of Tesuque. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Patricia House, Director, Museum of Indian Arts and Culture/Laboratory of Anthropology, P.O. Box 2087, Santa Fe, NM 87504; telephone: (505) 827-6344, before December 28, 1998. Repatriation of the human remains and associated funerary objects to the Pueblo of Nambe, the Pueblo of Pojoaque, the Pueblo of San Ildefonso, the Pueblo of San Juan, the Pueblo of Santa Clara, and the Pueblo of Tesuque 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 a Cultural Item in the Possession of the Olmsted County Historical Society, Rochester, MN

**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 a cultural item in the possession of the Olmsted County Historical Society, Rochester, MN which meets the definition of "sacred object" under Section 2 of the Act.

The cultural item is a Iroquois Medicine Rattle constructed of a cow's horn with a wooden handle.

In 1966, this item was donated to the Olmsted County Historical Society by the Mayo Clinic, Rochester, MN. The Mayo Clinic had received this item from Dr. S.A. Barrett of the Milwaukee Public Museum. At an earlier unknown date, this item was acquired in western New York State.

Museum records indicate this rattle is a Medicine Rattle. Consultation with representatives of the Cayuga Nation of New York indicate this item is needed by traditional Native American religious leaders for practice of traditional Native American religion by present-day adherents.

Based on the above-mentioned information, officials of the Olmsted County Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(3), this cultural item is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Olmsted County Historical Society 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 this item and the Cayuga Nation of New York.

This notice has been sent to officials of the Cayuga Nation of New York, the Tuscarora Nation of New York, the Seneca Nation of New York, the Seneca-Cayuga Tribe of Oklahoma, the St. Regis Band of Mohawk Indians of New York, the Onondaga Nation of New York, the Oneida Nation of New York, and the Oneida Tribe of Wisconsin. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Margot Ballard, Curator, Olmsted County Historical Society,

1195 Cty. Rd. 22 SW, Rochester, MN 55902; telephone (507) 282-9447 before December 28, 1998. Repatriation of these objects to the Cayuga Nation of New York 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 Bernalillo, Cibola, and Socorro Counties, NM in the Control of the Cibola National Forest, United States Forest Service, 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 Bernalillo, Cibola, and Socorro Counties, NM in the control of the Cibola National Forest, United States Forest Service, Albuquerque, NM.

A detailed assessment of the human remains was made by Maxwell Museum (University of New Mexico), the Museum of New Mexico, Northern Arizona University, and U.S. Forest Service professional staff in consultation with representatives of the Pueblo of Acoma, the Hopi Tribe, the Pueblo of Isleta, the Pueblo of Sandia, and the Pueblo of Zuni.

Between 1977 and 1979, human remains representing 28 individuals were recovered from sites NA 21566, NA 23177, and NA 23178 during legally authorized excavations conducted by J. Richard Ambler of Northern Arizona University. No known individuals were identified. The 11 associated funerary objects include ceramic vessels, sherds, and chipped stone.

Based on material culture, architecture, and site organization, sites NA 21566, NA 23177, and NA 23178 have been identified as small Anasazi pueblos occupied between 800-1150 A.D. Continuities of ethnographic materials, technology, and architecture indicate affiliation of Anasazi sites in