

Tribe of Idaho and the Confederated Salish and Kootenai Tribes of the Flathead Reservation, Montana that this notice has been published.

Dated: August 3, 2004.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 04-20653 Filed 9-13-04; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: U.S. Department of Agriculture, Forest Service, Angeles National Forest, Arcadia, CA**

**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 U.S. Department of Agriculture, Forest Service, Angeles National Forest, Arcadia, CA. The human remains were removed from Los Angeles County, CA.

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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Angeles National Forest professional staff in consultation with representatives of the San Manuel Band of Serrano Mission Indians of the San Manuel Reservation, California; Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California; Native American Heritage Commission; and over 70 individuals representing nonfederally recognized Indian groups.

In November 1974, human remains representing a minimum of two individuals were removed from archeological site 05-01-54-13 (CA-LAn-1301) on Mount Emma in Angeles National Forest, Los Angeles County, CA, during salvage excavations conducted by archeologists from California State University, Dominguez Hills and the Antelope Valley Archaeological Society. The excavations were undertaken in response to Forest Service concerns over the potential for

disturbance of human remains that had been exposed on the top of a road cut. Following the excavations, the remains of one individual were curated at California State University, Dominguez Hills until 1994 when they were transferred to Angeles National Forest. The remains of the other individual were curated at Pomona College, Claremont, CA, until 1998 when they were transferred to Angeles National Forest. No known individuals were identified. No associated funerary objects are present.

The tightly flexed form of inhumation in both burials suggests that site 05-01-54-13 is a late Prehistoric period site typical of settlement in the desert foothills of the San Gabriel Mountains. During the late Prehistoric period, inhumation appears to have been practiced in the Tataviam cultural area to the west of Angeles National Forest and in the Desert/Kitanemuk Serrano cultural area to the north and northwest of the forest. Based on burial customs, archeological context, geography, and information obtained during consultation, the individuals are of Native American ancestry. The present-day San Manuel Band of Serrano Mission Indians of the San Manuel Reservation, California traces a shared group identity with the Desert/Kitanemuk Serrano cultural groups that inhabited the area around the site during the late Prehistoric period.

Officials of Angeles National Forest have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of Angeles National Forest 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 San Manuel Band of Serrano Mission Indians of the San Manuel Reservation, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Jody N. Noiron, Forest Supervisor, Angeles National Forest, 701 North Santa Anita Avenue, Arcadia, CA 91006, telephone (626) 574-1613, before October 14, 2004. Repatriation of the human remains to the San Manuel Band of Serrano Mission Indians of the San Manuel Reservation, California may proceed after that date if no additional claimants come forward.

Angeles National Forest is responsible for notifying the San Manuel Band of Serrano Mission Indians of the San Manuel Reservation, California; Santa Ynez Band of Chumash Mission Indians

of the Santa Ynez Reservation, California; Native American Heritage Commission; and over 70 individuals representing nonfederally recognized Indian groups that this notice has been published.

Dated: July 6, 2004.

**John Robbins,**

*Assistant Director, Cultural Resources.*

[FR Doc. 04-20651 Filed 9-13-04; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate a Cultural Item: U.S. Department of Agriculture, Forest Service, Ottawa National Forest, Ironwood, MI**

**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 a cultural item in the possession of the U.S. Department of Agriculture, Forest Service, Ottawa National Forest that meets the definition of "object of cultural patrimony" 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 in 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 in this notice.

The one cultural item is a white pine dugout canoe.

The canoe was discovered in 1953 by a private landowner at the bottom of Thousand Island Lake, Watersmeet, MI. The Ottawa National Forest acquired the canoe in the late 1960s from Jay Shifra, a resident of Watersmeet, and curated the canoe at the Ottawa National Forest Visitors Center since the early 1970s. The canoe measures 32 1/2 feet in length and 31 inches wide at the center with a height of 21 inches and has a carrying capacity of approximately 15-20 people. A small tree was growing out of the canoe when it was discovered, which would suggest that the canoe had been submerged in the lake for a considerable period of time. The canoe probably dates to the Late Woodland/Early Contact period (circa A.D. 1500-1800).

Thousand Island Lake lies within the traditional territory of the Ojibwe

people of the Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan. During consultation with tribal communities, evidence was presented demonstrating that the cultural item is considered to have historical, traditional, or cultural importance central to the Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan.

In March 2004, the Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan submitted a request to the Ottawa National Forest for repatriation of the canoe.

Officials of the Ottawa National Forest have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the cultural item has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the Ottawa National Forest 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 object of cultural patrimony and the Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the object of cultural patrimony should contact Loreen J. Lomax, Heritage Resources Program Manager, Ottawa National Forest Supervisor's Office, E6248 US-2, Ironwood, MI 49938, telephone (906) 932-1330, extension 313, before October 14, 2004. Repatriation of the object of cultural patrimony to the Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan may proceed after that date if no additional claimants come forward.

The Ottawa National Forest is responsible for notifying the Bay Mills Indian Community, Michigan; Keweenaw Bay Indian Community, Michigan; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; and Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan that this notice has been published.

Dated: July 22, 2004.

**John Robbins,**

*Assistant Director, Cultural Resources.*

[FR Doc. 04-20649 Filed 9-13-04; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

**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 an associated funerary object in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA. The human remains and associated funerary object were removed from Sandoval County, NM.

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 the associated funerary object. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Fort McDowell Yavapai Nation, Arizona; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

In the late 1920s, human remains representing a minimum of 85 individuals were removed from Unshagi Pueblo in Sandoval County, NM, by either Edgar L. Hewett or George Woodbury. The human remains were donated to the Peabody Museum of Archaeology and Ethnology by Mr. Woodbury in 1963. No known individuals were identified. The one associated funerary object is a faunal bone fragment. A fish vertebrae necklace, believed by Peabody Museum of Archaeology and Ethnology to be from one of the burials described above, was reported as an unassociated funerary object in a NAGPRA inventory submitted by the Museum of Indian Arts and Culture, Santa Fe, NM, in November 1995.

Osteological characteristics indicate that the individuals are Native American. Interments from Unshagi most likely date to the Pueblo IV and Pueblo V periods (circa A.D. 1300-1620). Archeological evidence, including the presence of Jemez ceramic types, suggests that the site was occupied by ancestral Jemez people during this time. Jemez oral tradition provides names of individual residents of the pueblo, as well as site events and function. Unshagi continues as a sacred site and retains an active shrine for the Pueblo of Jemez today. Archeological evidence and oral tradition support shared group identity between Unshagi and the Pueblo of Jemez.

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of 85 individuals of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the one object described above is 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 Peabody Museum of Archaeology and Ethnology 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 object and the Pueblo of Jemez.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue,