

Indians of the Santa Ysabel Reservation, California; Sycuan Band of Diegueno Mission Indians of California; and Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California.

In 1924, human remains representing a minimum of one individual were removed from site C-144 in Mason Valley, San Diego County, CA. The human remains were in a ceramic vessel that was excavated by John Glenn and that was given to the San Diego Museum of Man. In 1934, the vessel and the human remains were sent to the Gila Pueblo Foundation as part of an exchange. In December 1950, the Gila Pueblo Foundation donated the vessel and the human remains to the Arizona State Museum. No known individual was identified. The 11 associated funerary objects consist of one ceramic cremation jar, four sherds of brown pottery, five charred seeds, and one group charred textile fragments.

Based on ceramic material and the mortuary pattern, the human remains have been identified as Native American and date from the late Prehistoric period to the Historic period (circa A.D. 750–1870). Continuities of material culture and technologies provide a clear continuum for native cultures in this area from the late Prehistoric period into the Historic period. Historic documents from Spanish expeditions refer to Diegueno and Kumeyaay peoples living throughout this area. Consultation information provided by the Kumeyaay Cultural Repatriation Committee supports the recognition of this area of San Diego County as ancestral homeland to the Kumeyaay Indians.

Officials of the Arizona State Museum have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Arizona State Museum also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 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 Arizona State 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 Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, California; Ewiiapaayp Band of Kumeyaay

Indians, California; Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, California; Jamul Indian Village of California; La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California; Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, California; Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, California; San Pasqual Band of Diegueno Mission Indians of California; Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, California; Sycuan Band of Diegueno Mission Indians of California; and Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact John Madsen, Repatriation Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 621–4795, before November 12, 2004. Repatriation of the human remains and associated funerary objects to the Kumeyaay Cultural Repatriation Committee on behalf of the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, California; Ewiiapaayp Band of Kumeyaay Indians, California; Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, California; Jamul Indian Village of California; La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California; Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, California; Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, California; San Pasqual Band of Diegueno Mission Indians of California; Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, California; Sycuan Band of Diegueno Mission Indians of California; and Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California may proceed after that date if no additional claimants come forward.

The Arizona State Museum is responsible for notifying the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, California; Ewiiapaayp Band of Kumeyaay Indians, California; Inaja Band of

Diegueno Mission Indians of the Inaja and Cosmit Reservation, California; Jamul Indian Village of California; La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California; Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, California; Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, California; San Pasqual Band of Diegueno Mission Indians of California; Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, California; Sycuan Band of Diegueno Mission Indians of California; and Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California that this notice has been published.

Dated: August 19, 2004

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: The Catholic University of America, Washington, DC

AGENCY: National Park Service.

ACTION: Notice.

Notice is here given in accordance with provisions of 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 object in the possession of the Catholic University of America, Washington, DC. The human remains and associated funerary object were removed from Custer County, MT, and from an unknown location in Wyoming.

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

A detailed assessment of the human remains and associated funerary object was made by the Catholic University of America professional staff in consultation with representatives of the Crow Tribe of Montana and Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana.

At the request of representatives of the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana, the Catholic University of America also consulted with Dr. William Billeck, Repatriation Office, National Museum of Natural History, Smithsonian Institution, Washington, DC.

In 1882, human remains representing four individuals were collected by Father Eli Lindesmith in the vicinity of Fort Keogh, Custer County, MT. Three of the four human remains were collected on August 14, 1882. The exact date of collection of the remains of the fourth individual is unknown. Father Lindesmith served as military chaplain at Fort Keogh from 1880–1891, establishing a mission among the Crow, Sioux, and Cheyenne and serving the local white settlers and military personnel. No known individuals were identified. The one associated funerary object is a wooden burial board.

The human remains of one individual (AN1996–159) were recovered along the north side of the Yellowstone River, “opposite the company garden.” The human remains of a second individual (AN1996–197.2) and a wooden burial board (AN1996–197.1–3) were recovered from beneath a cedar tree in which they had originally been placed to protect the human remains from wolves. Father Lindesmith indicated that these human remains were “supposed to be a Sioux.” During consultation, Dr. Billeck observed, “The wooden board is from a Crow type cradle, and is not a type used by the Sioux or Cheyenne. The association of the skeletal remains under the same tree as the Crow cradle board, suggest that the human remains are Crow.” The human remains of a third individual (AN1996–260) were recovered from an unknown site within 3 miles of Fort Keogh, MT. The human remains of a fourth individual (AN1996–160) were given to Father Lindesmith and are believed to have been recovered from an unknown site in Wyoming. In a November 9, 1893, letter to the Catholic University of America, Father Lindesmith stated, “I do not know whether they are Indian skulls or not.” During consultation, Dr. Billeck observed, “The three cranial fragments from Wyoming have been identified as human” and “show evidence that they were obtained from an individual whose crania had been weathered by surface exposure and not by burial in the ground.”

In 1893, Father Lindesmith donated the four human remains and one associated funerary object to the

Catholic University of America. Osteological examination and historical documentation confirms that the human remains are of four Native American individuals. All of the human remains are believed to have been interred during the middle-to late-19th century.

Officials of the Catholic University of America have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of four individuals of Native American ancestry. Officials of the Catholic University of America 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 Catholic University of America 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 Crow Tribe of Montana.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Timothy J. Meagher, Archivist and Museum Director, The Catholic University of America, Washington, DC 20064, telephone (202) 319–5152, before November 12, 2004. Repatriation of the human remains and associated funerary object to the Crow tribe may proceed after that date if no additional claimants come forward.

The Catholic University of America is responsible for notifying the Crow Tribe of Montana and Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana that this notice has been published.

Date: September 1, 2004.

Sherry Hutt,

Manager, National NAGPRA Program.

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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 unspecified area(s) on or near the Rosebud Indian Reservation in South Dakota.

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 the Denver Museum of Nature & Science professional staff in consultation with representatives of the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota.

Between 1895 and 1899, human remains representing an unknown number of individuals were removed from an unspecified area on or near the Rosebud Indian Reservation in South Dakota. The human remains are 16 small fragments of long bones, 5 teeth, part of a mandible, and 2 vertebrae. Jesse H. Bratley obtained the human remains and three pieces of animal bone while teaching at the Lower Cut Meat School on the Rosebud Indian Reservation. Based on museum records, the human remains probably were not removed from a burial context. At 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 as part of the Jesse H. Bratley Collection and the museum accessioned the human remains into the collection in the same year. No known individual(s) was identified. No associated funerary objects are present.

The human remains were probably collected from the ground surface. Museum records, consultation with tribal leaders and elders of the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota, and examination by a physical anthropologist indicate that the human remains are Native American. Based on museum records, physical evidence, and information obtained during consultation, the human remains most likely date from A.D. 1800 to 1890. Mr. Bratley collected directly from the Rosebud Sioux during the time he lived and taught at Lower Cut Meat Creek.