

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.*

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## 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,

Cambridge, MA 02138, telephone (617) 496-3702, before October 14, 2004.

Repatriation of the human remains and associated funerary object to the Pueblo of Jemez may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying 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 that this notice has been published.

Dated: July 13, 2004.

**John Robbins,**

*Assistant Director, Cultural Resources.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, 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 and associated funerary objects in the possession of the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA. The human remains and

associated funerary objects were removed from Shasta 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 and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

An assessment of the human remains, and catalog records and associated documents relevant to the human remains, was made by Phoebe A. Hearst Museum of Anthropology professional staff in consultation with representatives of the Alturas Indian Rancheria, California; Pit River Tribe, California; Redding Rancheria, California; Round Valley Indian Tribes of the Round Valley Reservation, California; and Susanville Indian Rancheria, California.

In 1951, human remains representing at least one individual were removed from site CA-Sha-52 by C.W. Meighan and M.A. Baumhoff as part of the University of California Archaeological Survey. Site CA-Sha-52 is located on the west bank of the Fall River, approximately 4.5 miles north of Fall River Mills, Shasta County, CA. No known individual was identified. No associated funerary objects are present.

In 1953, human remains representing at least 17 individuals were removed from site CA-Sha-52 by J.A. Bennyhoff as part of the University of California Archaeological Survey. The 2,112 associated funerary objects are 110 dentalia shells, 2 snail shells, 1,509 olivella shell beads, 158 glycymeris shell beads, 4 limpet shell beads, 22 pine nut beads, 8 bone tools, 34 bone beads, 18 bone ornaments, 8 bear claw pendants, 14 obsidian points, 1 obsidian core, 1 obsidian knife, 24 obsidian flakes, 16 obsidian nodules, 15 scrapers, 6 jasper flakes, 1 antler flake, 2 pumice tools, 1 pestle, 2 stone objects, 20 lots of basketry and textile fragments, 133 charred seeds and tubers, 1 lot of red material, and 2 pieces of blue pigment.

The burial context at site CA-Sha-52 indicates that the human remains are Native American in origin. The presence of glycymeris, clamshell disc, and pine nut beads in midden contexts date the occupation of the site to the Protohistoric period (post-A.D. 1600). Oral history information about the Achumawi village of Pahtomah presented during consultation indicates that the geographical region in which CA-Sha-52 is located was occupied by Achumawi people. Archeological and

linguistic evidence indicates that the Achumawi have occupied the area for more than 400 years. The present-day descendants of the Achumawi people are Alturas Indian Rancheria, California; Pit River Tribe, California; Redding Rancheria, California; Round Valley Indian Tribes of the Round Valley Reservation, California; and Susanville Indian Rancheria, California.

Officials of the Phoebe A. Hearst Museum of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of at least 18 individuals of Native American ancestry. Officials of the Phoebe A. Hearst Museum of Anthropology also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 2,112 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 Phoebe A. Hearst Museum of Anthropology 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 Alturas Indian Rancheria, California; Pit River Tribe, California; Redding Rancheria, California; Round Valley Indian Tribes of the Round Valley Reservation, California; and Susanville Indian Rancheria, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact C. Richard Hitchcock, NAGPRA Coordinator, Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA 94720, telephone (510) 642-6096, before October 14, 2004. Repatriation of the human remains and associated funerary objects to the Alturas Indian Rancheria, California; Pit River Tribe, California; Redding Rancheria, California; Round Valley Indian Tribes of the Round Valley Reservation, California; and Susanville Indian Rancheria, California may proceed after that date if no additional claimants come forward.

The Phoebe A. Hearst Museum of Anthropology is responsible for notifying the Alturas Indian Rancheria, California; Pit River Tribe, California; Redding Rancheria, California; Round Valley Indian Tribes of the Round Valley Reservation, California; and Susanville Indian Rancheria, California that this notice has been published.