

DATES: The no-action period on this FEIS will expire 30 days after the Environmental Protection Agency has published a notice of availability of the FEIS in the **Federal Register**, or on November 20, 2000, whichever is later.

ADDRESSES: Copies of the FGMP/FEIS are available by request by writing the Tallgrass Prairie National Preserve, P.O. Box 585, Cottonwood Falls, KS 66845, by phone 316-273-6034, or by e-mail from TAPR_Superintendent@nps.gov. The document can be picked-up in person or viewed at the Tallgrass National Preserve administrative headquarters, 226 Broadway, Cottonwood Falls, KS. The document also can be downloaded from the Internet at: www.nps.gov/tapr/gmp/gmp.pdf

FOR FURTHER INFORMATION CONTACT: Superintendent, Tallgrass Prairie National Preserve, at the address and telephone number listed above.

SUPPLEMENTARY INFORMATION: The purpose of the general management plan is to set forth the basic management philosophy for the Preserve and to provide the strategies for addressing issues and achieving identified management objectives. The FGMP/FEIS describes and analyzes the environmental impacts of a proposed action and four action alternatives for the future management direction of the Preserve. A no action alternative also is evaluated.

The draft general management plan and draft environmental impact statement (DGMP/DEIS) for this action was released for public review in November 1999 (see **Federal Register**, 64 FR 66641) and the public comment period closed on January 25, 2000.

Modifications to the DGMP/DEIS have been made based on public comment received and further impact analysis.

The responsible official is Mr. William Schenk, Midwest Regional Director, National Park Service.

Dated: October 4, 2000.

William W. Schenk,

Regional Director, Midwest Region.

[FR Doc. 00-26144 Filed 10-11-00; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion of Human Remains and Associated Funerary Objects in the Possession of the American Museum of Natural History, New York, NY

AGENCY: National Park Service, Interior.

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 in the possession of the American Museum of Natural History, New York, NY.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the human remains and associated funerary objects was made by American Museum of Natural History professional staff in consultation with representatives of the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; the Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, California; the Cuyapaipe Community of Diegueno Mission Indians of the Cuyapaipe Reservation, California; the Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, California; Jamul Indian Village of California; the La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California; the Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, California; the Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, California; the San Pasqual Band of Diegueno Mission Indians of California; the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, California; the Sycuan Band of Diegueno Mission Indians of California; and the Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California.

In 1907, human remains representing a minimum of one individual were collected by an unknown collector ("an Indian") from southern California. Constance Goddard DuBois purchased the remains from the collector in 1907, and the American Museum of Natural History purchased the remains from Ms. DuBois in the same year. No known individual was identified. The eight associated funerary objects include a burial urn, daub, chipped stone, a

projectile point, shell, ceramics, charcoal, and animal bone.

This individual has been identified as Native American based on mortuary treatment, its provenience within the historic territory of the Diegueno, and the association with the culture name Diegueno in American Museum of Natural History records. The practice of cremation and the placement of human remains into mortuary urns is consistent with Diegueno burial practices that were observed at the time of and slightly after contact. Archeological evidence documents cultural continuity in this area from the late pre-contact (circa 1500 B.P.) into the contact period. The Diegueno have remained within this territory under successive Spanish, Mexican, and Anglo-American governments.

In an unknown year, human remains representing a minimum of one individual were collected by an unknown collector from a location 40 miles east of Mesa Grande, Vallecito Mountains(?), Vallecito(?), San Diego County, CA. The American Museum of Natural History acquired these human remains in an exchange with the Museum of the American Indian, Heye Foundation in 1919. Details of the transfer from the unknown collector to the Museum of the American Indian, Heye Foundation are not known. No known individual was identified. The one associated funerary object is a mortuary jar.

This individual has been identified as Native American based on the mortuary treatment of these human remains and geographic evidence. The mortuary practice of cremation and placement of the remains into mortuary urns is consistent with burial practices observed by Diegueno peoples at the time of and slightly after contact in southern California. These remains derive from the territory of the Diegueno in the post-contact period. The Diegueno have remained within these boundaries during successive Spanish, Mexican, and Anglo-American governments.

Based on the above-mentioned information, officials of the American Museum of Natural History have determined that, pursuant to 43 CFR 10.2(d)(1), the human remains listed above represent the physical remains of a minimum of two individuals of Native American ancestry. Officials of the American Museum of Natural History also have determined that, pursuant to 43 CFR 10.2(d)(2), the nine objects listed above are reasonably believed to have been placed with or near these individual human remains at the time of death or later as part of the death rite

or ceremony. Lastly, officials of the American Museum of Natural History have determined that, pursuant to 43 CFR 10.2(e), there is a relationship of shared group identity that can be reasonably traced between these Native American human remains and associated funerary objects and the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; the Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, California; the Cuyapaipe Community of Diegueno Mission Indians of the Cuyapaipe Reservation, California; the Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, California; Jamul Indian Village of California; the La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California; the Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, California; the Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, California; the San Pasqual Band of Diegueno Mission Indians of California; the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, California; the Sycuan Band of Diegueno Mission Indians of California; and the Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California.

This notice has been sent to officials of the Kumeyaay Cultural Repatriation Committee; the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; the Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, California; the Cuyapaipe Community of Diegueno Mission Indians of the Cuyapaipe Reservation, California; the Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, California; Jamul Indian Village of California; the La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California; the Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, California; the Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, California; the San Pasqual Band of Diegueno Mission Indians of California; the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, California; the Sycuan Band of Diegueno Mission Indians of California; and the 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

these human remains and associated funerary objects should contact Martha Graham, Director of Cultural Resources, American Museum of Natural History, Central Park West at 79th Street, New York, NY 10024-5192, telephone (212) 769-5846, before November 13, 2000. 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; the Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, California; the Cuyapaipe Community of Diegueno Mission Indians of the Cuyapaipe Reservation, California; the Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, California; Jamul Indian Village of California; the La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California; the Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, California; the Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, California; the San Pasqual Band of Diegueno Mission Indians of California; the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, California; the Sycuan Band of Diegueno Mission Indians of California; and the Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California may begin after that date if no additional claimants come forward.

Dated: October 5, 2000.

John Robbins,

Assistant Director, Cultural Resources, Stewardship and Partnerships.

[FR Doc. 00-26146 Filed 10-11-00; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

AGENCY: National Park Service, Interior.
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

in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the human remains was made by the Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Klamath Indian Tribe of Oregon.

In 1891, human remains representing one individual were removed from the Klamath Reservation, Oregon by D.S. Moncrieff, who donated the human remains to the Peabody Museum of Archaeology and Ethnology in 1893. No known individual was identified. No associated funerary objects are present.

Museum documentation describes the human remains as "Snake." Historical documents and consultation information indicate that the Yahooskin Band of Snake Indians occupied the area where the remains were collected during the 19th century, and that the Yahooskin Band of Snake Indians joined with the Klamath Indians on the Klamath Reservation beginning in 1864. The attribution of such specific cultural affiliation to the individual by the collector indicates that the interment belongs to the period that the area was occupied by the Snake people. Consultation information also confirms that the Yahooskin Band of Snake Indians shares a unified government with, and continues to be represented by, the Klamath Indian Tribe of Oregon.

Based on the above-mentioned information, officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 43 CFR 10.2(d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between these Native American human remains and the Klamath Indian Tribe of Oregon.

This notice has been sent to officials of the Klamath Indian Tribe of Oregon. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains