

circa A.D. 1700), indicates that the sites described above were either burial or habitation sites of Native Americans. Some of the human remains show evidence of cremation, which was typical of the burial practices during this cultural period. The human remains were likely interred before the arrival of Europeans in the area. Archeological and historical literature, and oral historical evidence presented during consultation, confirm that all of the sites described above are located within traditional and historical Kumeyaay territory.

Officials of the San Diego Archaeological Center have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains listed above represent the physical remains of a minimum of seven individuals of Native American ancestry. Officials of the San Diego Archaeological Center also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 26 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 San Diego Archaeological Center 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 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 Cindy Stankowski, Director, San Diego Archaeological Center, 16666 San

Pasqual Valley Road, Escondido, CA 92027, telephone (760) 291–0370, before April 26, 2004.

Repatriation of the human remains 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; Cuyapaipe Community of Diegueno Mission Indians of the Cuyapaipe Reservation, 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 San Diego Archaeological Center is responsible for notifying the Kumeyaay Cultural Repatriation Committee; 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; Cuyapaipe Community of Diegueno Mission Indians of the Cuyapaipe Reservation, 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: January 29, 2004.

John Robbins,

Assistant Director, Cultural Resources.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: U.S. Department of Defense, Department of the Army, U.S. Army Intelligence Center and Fort Huachuca, Fort Huachuca, AZ

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.8 (f), of the intent to repatriate cultural items in the possession of the U.S. Department of Defense, Department of the Army, U.S. Army Intelligence Center and Fort Huachuca, Fort Huachuca, AZ, that meet the definition of unassociated funerary objects under 25 U.S.C. 3001 (3)(B).

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.8 (f). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the cultural items. The National Park Service is not responsible for the determinations within this notice.

The eight unassociated funerary objects are one group of shell ornaments, two ceramic vessels, one ceramic dice cup, one ceramic figurine, two stone effigies, and one stone rasp.

The funerary objects were recovered in association with a cremation burial from excavations at the Garden Canyon site, AZ EE:11:13 (ASM), Fort Huachuca, AZ, conducted by a University of Arizona graduate student in 1964 with permission from Fort Huachuca. Between 1964 and July 2003, the funerary objects and human remains were curated at the Fort Huachuca History Museum.

When collections from the Fort Huachuca History Museum were transferred to the Environmental and Natural Resources Division at Fort Huachuca in July 2003, the human remains could not be located.

The context and style of artifacts recovered from the Garden Canyon site are representative of the archeological Hohokam culture as defined in the

Phoenix and Tucson Basins. While there are no radiocarbon dates from the Garden Canyon site, radiocarbon dates from Hohokam sites in other parts of Arizona suggest a temporal context for the Garden Canyon site of approximately A.D. 600–1400. The Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona claim the archeological Hohokam culture as ancestral. The Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona agree that the Tohono O'odham Nation of Arizona will assume responsibility for the repatriation and reburial of the unassociated funerary objects.

Officials of the U.S. Army Intelligence Center and Fort Huachuca have determined that the cultural items described in this notice meet the definition of unassociated funerary objects at 25 U.S.C. 3001 (3)(B): the cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of the U.S. Army Intelligence Center and Fort Huachuca also have determined that, according to the definition of cultural affiliation at 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Charles Slaymaker, Ph.D., Department of the Army, U.S. Army Intelligence Center and Fort Huachuca, Fort Huachuca, AZ 85613, telephone (520) 533-9089, before

April 26, 2004. Repatriation of the unassociated funerary objects to the Tohono O'odham Nation of Arizona may proceed after that date if no additional claimants come forward.

The U.S. Army Intelligence Center and Fort Huachuca is responsible for notifying the

Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Fort Sill Apache Tribe of Oklahoma; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Pascua Yaqui Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tohono O'odham Nation of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: January 29, 2004.

John Robbins,

Assistant Director, Cultural Resources.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: University of California, Riverside, Riverside, 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 University of California, Riverside, Riverside, CA. The remains were removed from three archeological sites in Riverside 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 within 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 within this notice.

A detailed assessment of the human remains was made by the University of California, Riverside professional staff

in consultation with the Cahuilla Inter-Tribal Repatriation Committee, representing the Agua Caliente Band of Cahuilla Indians of the Agua Caliente Indian Reservation, California; Augustine Band of Cahuilla Mission Indians of the Augustine Reservation, California; Cabazon Band of Cahuilla Mission Indians, California; Cahuilla Band of Mission Indians of the Cahuilla Reservation, California; Los Coyotes Band of Cahuilla & Cupeno Indians of the Los Coyotes Reservation, California; Morongo Band of Cahuilla Mission Indians of the Morongo Reservation, California; Ramona Band or Village of Cahuilla Mission Indians of California; Santa Rosa Band of Cahuilla Mission Indians of the Santa Rosa Reservation, California; and Torres-Martinez Band of Cahuilla Mission Indians of California.

In 1990, human remains representing a minimum of one individual were removed by the University of California, Riverside from the surface of archeological site CA-RIV-4070, Riverside County, CA. The human remains consist of a burned mandible fragment. No known individual was identified. No associated funerary objects are present.

In 1991, human remains representing a minimum of one individual were removed by the University of California, Riverside from the surface of archeological site CA-RIV-2199, Riverside County, CA. The human remains consist of the fragmentary distal end of a burned ulna. No known individual was identified. No associated funerary objects are present. Fish bones found in test excavations at CA-RIV-2199 suggest that the site represents a shoreline settlement. Other artifacts recovered in test excavations at CA-RIV-2199 include several small cottonwood triangle and desert side-notched arrowpoints and approximately 300 ceramic sherds.

In 1991, human remains representing a minimum of one individual were removed by the University of California, Riverside from the surface adjacent to archeological site CA-RIV-4169, Riverside County, CA. The human remains consist of a single burned pelvis fragment. No known individual was identified. No associated funerary objects are present.

Sites CA-RIV-2199, CA-RIV-4169, CA-RIV-4070 are part of a dense cluster of archeological sites that was once located along the shoreline of Lake Cahuilla. Large scale environmental changes around A.D. 1500 led to the complete evaporation of Lake Cahuilla. Sites along the prehistoric lakeshore generally date to shortly before A.D. 1500. CA-RIV-2199, CA-RIV-4169, and