

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 within this notice.

A detailed assessment of the human remains and associated funerary object was made by The Colorado College professional staff in consultation with representatives of the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma; Pueblo of Cochiti; Pueblo of Isleta; Pueblo of Jemez; Pueblo of Laguna; Pueblo of Nambe; Pueblo of Picuris; Pueblo of Pojoaque; Pueblo of San Felipe; Pueblo of San Ildefonso; Pueblo of San Juan; Pueblo of Sandia; Pueblo of Santa Ana; Pueblo of Santa Clara; Pueblo of Santo Domingo; Pueblo of Taos; Pueblo of Tesuque; Pueblo of Zia; Ysleta del Sur Pueblo; and Zuni Tribe of the Zuni Reservation, New Mexico.

On unknown dates, human remains representing 10 individuals were removed from sites in the southwestern United States. The human remains, believed to have been donated to The Colorado College, were a part of the former Colorado College museum collections, which were transferred to the Anthropology Department in the 1960s and 1970s. The human remains were curated from 1981 until 1989 in the Anthropology Department Archaeology Laboratory in Palmer Hall. In 1989, the human remains were moved to the Biological Anthropology Classroom/Laboratory of Barnes Science Center. No known individuals were identified. No associated funerary objects are present.

The specific proveniences are unknown, but a physical anthropological assessment indicates that the human remains are ancestral Puebloan based on the type of cranial deformation. Pueblo oral traditions and archeological evidence indicate that ancient Puebloan societies have a relationship of shared group identity with modern Pueblo communities in the southwestern United States.

On an unknown date, human remains representing one infant individual were removed from a site near Comb Wash, San Juan County, UT. The specific provenience is unknown, but records from the former Colorado College museum indicate that the human remains are probably from this area. The human remains, believed to have been donated to The Colorado College, were a part of the former Colorado College museum collections, which were transferred to the Anthropology Department in the 1960s and 1970s. The human remains were curated from 1981

until 1989 in the Anthropology Department Archaeology Laboratory in Palmer Hall. In 1989, the human remains were moved to the Biological Anthropology Classroom/Laboratory of Barnes Science Center. No known individual was identified. The one associated funerary object is a woven fiber bag that encases the naturally mummified infant.

A physical anthropological assessment of the human remains indicates that the human remains are ancestral Puebloan based on the type of cranial deformation. The type and style of associated funerary object is also ancestral Puebloan. A relationship of shared group identity can reasonably be traced between ancestral Puebloan peoples and modern Puebloan peoples based on oral tradition and scientific studies.

Officials of The Colorado College have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 11 individuals of Native American ancestry. Officials of The Colorado College 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 Colorado College 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 Hopi Tribe of Arizona; Pueblo of Acoma; Pueblo of Cochiti; Pueblo of Isleta; Pueblo of Jemez; Pueblo of Laguna; Pueblo of Nambe; Pueblo of Picuris; Pueblo of Pojoaque; Pueblo of San Felipe; Pueblo of San Ildefonso; Pueblo of San Juan; Pueblo of Sandia; Pueblo of Santa Ana; Pueblo of Santa Clara; Pueblo of Santo Domingo; Pueblo of Taos; Pueblo of Tesuque; Pueblo of Zia; Ysleta del Sur Pueblo; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Joyce Eastburg, Legal Assistant, The Colorado College, 14 East Cache La Poudre Street, Colorado Springs, CO 80903, telephone (719) 389-6703, before May 12, 2004. Repatriation of the human remains and associated funerary object to the Hopi Tribe of Arizona; Pueblo of Acoma; Pueblo of Cochiti; Pueblo of Isleta; Pueblo of Jemez; Pueblo of Laguna; Pueblo of Nambe; Pueblo of Picuris; Pueblo of Pojoaque; Pueblo of

San Felipe; Pueblo of San Ildefonso; Pueblo of San Juan; Pueblo of Sandia; Pueblo of Santa Ana; Pueblo of Santa Clara; Pueblo of Santo Domingo; Pueblo of Taos; Pueblo of Tesuque; Pueblo of Zia; Ysleta del Sur Pueblo; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Colorado College is responsible for notifying the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma; Pueblo of Cochiti; Pueblo of Isleta; Pueblo of Jemez; Pueblo of Laguna; Pueblo of Nambe; Pueblo of Picuris; Pueblo of Pojoaque; Pueblo of San Felipe; Pueblo of San Ildefonso; Pueblo of San Juan; Pueblo of Sandia; Pueblo of Santa Ana; Pueblo of Santa Clara; Pueblo of Santo Domingo; Pueblo of Taos; Pueblo of Tesuque; Pueblo of Zia; Ysleta del Sur Pueblo; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: February 25, 2004.

**John Robbins,**

*Assistant Director, Cultural Resources.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate a Cultural Item: Kennedy Museum of Art, Ohio University, Athens, OH

**AGENCY:** National Park Service.

**ACTION:** Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act, 43 CFR 10.8 (f), of the intent to repatriate a cultural item in the possession of the Kennedy Museum of Art, Ohio University, Athens, OH, which meets the definitions of sacred object and 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 within 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 within this notice.

The cultural item is a Knifewing god ceremonial altar from the Little Fire Fraternity of the Zuni Tribe. The altar, dating from the 1930s or 1940s, consists of two pieces of wood painted red,

yellow, blue, and black. One piece is approximately 14 inches wide, 15 inches long, and 4 inches deep; the other is 15 inches wide, 6 inches long, and 1/2 inch deep. The altar is decorated with feathers tentatively identified as flicker, blue jay, and eagle feathers.

The object was discovered in the museum's storage area in 2001 by the curator, who recognized it as a Zuni altar. The Zuni Tribe of the Zuni Reservation, New Mexico was then notified. Information provided by Zuni tribal representatives confirms that a relationship of shared group identity exists between the original makers of the ceremonial altar and the Zuni Tribe of the Zuni Reservation, New Mexico. There are no museum records or other documentation pertaining to the altar's collection history or acquisition by the museum.

Representatives of the Zuni Tribe of the Zuni Reservation, New Mexico indicated during consultation that the cultural item is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Representatives of the Zuni Tribe of the Zuni Reservation, New Mexico have also provided evidence that this cultural item has ongoing historical, traditional, and cultural importance central to the tribe itself, and could not have been alienated, appropriated, or conveyed by any individual tribal or organizational member. Evidence presented by Zuni representatives during consultation indicates that rites of the Little Fire Fraternity are still performed in the Zuni Tribe. Altars for the ceremonies should only be in the possession of a member of the Little Fire Fraternity capable of understanding the altar's use and function. In Zuni tradition, altars can only be cared for by an individual; they are not property that can be owned.

Officials of the Kennedy Museum of Art, Ohio University have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the cultural item described above is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Kennedy Museum of Art, Ohio University have also determined that, pursuant to 25 U.S.C. 3001 (3)(D), the cultural item has ongoing historical, traditional, or cultural importance central to a Native American group or culture itself, rather than property owned by an individual. Lastly, officials of the Kennedy Museum of Art, Ohio University 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 sacred object/object of cultural patrimony and the Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred object/object of cultural patrimony should contact Dr. Jennifer McLerran, Curator, Kennedy Museum of Art, Ohio University, Lin Hall, Athens, OH 45701, telephone (740) 593-0952 or (749) 593-1304, facsimile (740) 593-1305, before May 12, 2004. Repatriation of this object to the Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Kennedy Museum of Art, Ohio University is responsible for notifying the Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: February 25, 2004.

**John Robbins,**

*Assistant Director, Cultural Resources.*

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**BILLING CODE 4310-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: U.S. Department of Agriculture, Forest Service, Cleveland National Forest, San Diego, 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, Cleveland National Forest, San Diego, CA. The human remains were removed from San Diego 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 Cleveland National Forest professional staff in consultation with representatives of Ewiiapaayp Band of Kumeyaay

Indians, California; Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, California; and the Native American Heritage Commission, Sacramento, CA.

In August 1986, human remains representing a minimum of two individuals were removed from archeological site 05-02-54-262 (CA-SDI-8534) located in the Cleveland National Forest, San Diego County, CA, during salvage excavations conducted by Forest Service archeologists in response to looting. No known individuals were identified. No associated funerary objects are present.

Site 05-02-54-262 is a Late Prehistoric Period settlement in the Laguna Mountains. Archeological evidence uncovered during salvage excavations demonstrates that a range of activities occurred at the site including gathering and milling acorns and grass seeds, making arrowheads and other tools from obsidian and other types of stone, and ritual activities. Extended family groups probably occupied this site during the late summer and fall of each year, then dispersed to settlements at lower elevations during the winter. This occupational activity reconstruction is consistent with the Kumeyaay seasonal settlement system. Both the Kwaaymii and the Saykur kin groups of Kumeyaay Indians were tentatively associated with the settlement of piLyakai'. The Saykur kin group was relocated to the Ewiiapaayp Reservation. The Kwaaymii kin group was relocated to the Laguna reservation in the 1800s. The Laguna Band was terminated in 1947.

Officials of the Cleveland 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 the Cleveland National Forest have also 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 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