

material culture and technologies provide a clear continuum for native cultures in this area from this late precontact period into the time of European contact. Historic documents from the Spanish expeditions document Diegueno and Kumeyaay peoples through this area. Consultation information provided by the Kumeyaay Cultural Repatriation Committee supports the recognition of this area of San Diego County as an ancestral homeland.

Based on the above mentioned information, officials of the San Diego Museum of Man have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 68 individuals of Native American ancestry. Officials of the San Diego Museum of Man have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 6,415 objects listed 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 Museum of Man have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects and the Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, the Capitan Grande Band of Diegueno Mission Indians of California, the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, the Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, the Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, the Jamul Indian Village of California, the La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, the Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, the Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, the San Pasqual Band of Diegueno Mission Indians of California, the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, the Sycuan Band of Diegueno Mission Indians of California, and the Cuyapaipe Community of Diegueno Mission Indians of the Cuyapaipe Reservation.

This notice has been sent to officials of the Kumeyaay Cultural Repatriation Committee, the Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, the Capitan Grande Band of Diegueno Mission Indians of California, the Barona Group of Capitan Grande Band of Mission Indians of the

Barona Reservation, the Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, the Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, the Jamul Indian Village of California, the La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, the Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, the Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, the San Pasqual Band of Diegueno Mission Indians of California, the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, the Sycuan Band of Diegueno Mission Indians of California, and the Cuyapaipe Community of Diegueno Mission Indians of the Cuyapaipe Reservation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Ken Hedges, Curator of California Collections, San Diego Museum of Man, 1350 El Prado, San Diego, CA 92101; telephone: (619) 239-2001 before November 17, 1999. Repatriation of the human remains and associated funerary objects to the Kumeyaay Cultural Repatriation Committee on behalf of the Campo Band of Diegueno Mission Indian of the Campo Indian Reservation, the Capitan Grande Band of Diegueno Mission Indians of California, the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, the Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, the Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, the Jamul Indian Village of California, the La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, the Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, the Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, the San Pasqual Band of Diegueno Mission Indians of California, the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, the Sycuan Band of Diegueno Mission Indians of California, and the Cuyapaipe Community of Diegueno Mission Indians of the Cuyapaipe Reservation may begin after

that date if no additional claimants come forward.

Dated: October 4, 1999.

Francis P. McManamon,

*Departmental Consulting Archeologist,
Manager, Archeology and Ethnography
Program.*

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items in the Possession of the San Diego Museum of Man, San Diego, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate cultural items in the possession of the San Diego Museum of Man which meet the definition of "unassociated funerary object" under Section 2 of the Act.

The 60 cultural items consist of a plummet stone, pendants, projectile points, sherds, and beads.

During the 1930s, these cultural items were removed from burials at site C-16, East Blake Sea, eastern Imperial County, CA during legally authorized excavations conducted by Malcom Rogers of the San Diego Museum of Man. The human remains interred with these cultural items were not collected.

The 311 cultural items consist of an awl, a necklace, a pendant, beads, and sherds.

During the 1930s, these cultural items were removed from burials at site C-19, East Blake Sea, eastern Imperial County, CA during legally authorized excavations conducted by Malcom Rogers of the San Diego Museum of Man. The human remains interred with these cultural items were not collected.

The six cultural items consist of a bead and projectile points.

During the 1930s, these cultural items were removed from burials at site C-92, East Blake Sea, eastern Imperial County, CA during legally authorized excavations conducted by Malcom Rogers of the San Diego Museum of Man. The human remains interred with these cultural items were not collected.

The five cultural items consist of a medicine slab, conus tinklers, a pendant, and a doll's eye.

During the 1930s, these cultural items were removed from burials at site C-144, a general area at Mason Valley, San Diego County, CA during legally

authorized excavations conducted by Malcolm Rogers of the San Diego Museum of Man. The human remains interred with these cultural items were not collected.

The 259 cultural items consist of cook pots, jars, bowls, clay billets, pipes, shells, projectile points, an iron knife blade, a brass button, arrow straighteners, digging weights, animal bones, glass beads, shell beads, a basket fragment, shell buttons, and pendants.

During the 1930s, these cultural items were removed from burials at site C-144 Cemetery A at Mason Valley, San Diego County, CA during legally authorized excavations by Malcolm Rogers of the San Diego Museum of Man. The human remains interred with these cultural items were not collected.

The 503 cultural items consist of a scoop, a bowl, bones, glass beads, sherds, shell beads, lithic flakes, cook pots, fibers, metal fragments, and pestles.

During the 1930s, these cultural items were recovered from burials at site C-144 Cemetery C at Mason Valley, San Diego County, CA during legally authorized excavations conducted by Malcolm Rogers of the San Diego Museum of Man. The human remains interred with these cultural items were not collected.

The 52 cultural items consist of sherds, a glass jar neck, a metal pull, canteens, shell beads, a pestle, ollas, a cup, bowls, a rabbit net fragment, a bone pendant, a sherd disc, jars, a mano, an arrow straightener, anvils, and a brass button.

During the 1930s, these cultural items were recovered from burials at site C-151, McCain Valley, San Diego County, CA during legally authorized excavations conducted by Malcolm Rogers of the San Diego Museum of Man. The human remains interred with these cultural items were not collected.

The 101 cultural items consist of basket fragments, lithic flakes, beads, sherds, a brass button, a ceramic disk, shell beads, shell, and projectile points.

During the 1930s, these cultural items were recovered from burials at site C-164, Vallecito Wash, east-central San Diego County, CA during legally authorized excavations conducted by Malcolm Rogers of the San Diego Museum of Man. The human remains interred with these cultural items were not collected.

The 32 cultural items consist of a brass button, a jar, bowls, a canteen, discs, pendants, shell, projectile points, anvils, a rabbit net, a glass bead, an olla, a mano, sherds, and pestles.

During the 1930s, these cultural items were recovered from burials at site C-

165, Vallecitos, San Diego County, CA during legally authorized excavations conducted by Malcolm Rogers. The human remains interred with these cultural items were not collected.

The four cultural items are pottery jars.

Between 1929-1968, these cultural items were recovered from burials at site C-651, Earthquake Valley, San Diego County, CA by Carl Harkleroad. The human remains interred with these cultural items were not collected.

The 11 cultural items consist of canteens, a sherd, an arrow straightener, a blade, a cobble tool, lithic flake tool fragments, and an abalone shell.

During the 1930s, these cultural items were recovered from burials at site W-205, Cottonwood Valley, San Diego County, CA by Malcolm Rogers of the San Diego Museum of Man. The human remains interred with these cultural items were not collected.

The 43 cultural items consist of a pot, a bowl, arrowshaft straighteners, scrapers, bone fragments, sherds, projectile points, flaked stone, and flaking hammers.

During the 1930s, these cultural items were recovered from burials at site W-206, Santa Maria Valley, San Diego County, CA by Malcolm Rogers of the San Diego Museum of Man. The human remains interred with these cultural items were not collected.

The one associated funerary object is a point fragment.

During the 1930s, this cultural item was recovered from a burial at site W-245, Dulzura, San Diego County, CA during legally authorized excavations conducted by Malcolm Rogers of the San Diego Museum of Man. The human remains interred with these cultural items were not collected.

The ten associated funerary objects consist of a metate, shell pendants, projectile points, a sherd, and a bone pendant.

During the 1930s, these cultural items were recovered from burials at site W-254, Cemetery A, Laguna Mountain, San Diego County, CA during legally authorized excavations conducted by Malcolm Rogers of the San Diego Museum of Man. The human remains interred with these cultural items were not collected.

The 104 cultural items consist of urns, projectile points, and sherds.

During the 1930s, these cultural items were recovered from burials at site W-262, Cuyamaca Peak, San Diego County, CA during legally authorized excavations conducted by Malcolm Rogers of the San Diego Museum of Man. The human remains interred with these cultural items were not collected.

The 38 cultural items are stones.

During 1950-1951, these cultural items were recovered from a burial at site W-330, Poway, San Diego County, CA during legally authorized excavations conducted by Clark Evernham of the San Diego Museum of Man. The human remains interred with these cultural items were not collected.

The one cultural item is a cremation urn.

During the 1930s, this cultural item was recovered from a burial at site at Olive Springs, Ramona, San Diego County, CA during legally authorized excavations conducted by Malcolm Rogers of the San Diego Museum of Man. The human remains interred with this cultural item were not collected.

Based on ceramic material, types of projectile points, and types of shell beads, these cultural items have been dated to the late prehistoric period, c. 750 A.D. to the 19th century. Continuities of material culture and technologies provide a clear continuum for native cultures in this area from this late precontact period into the time of European contact. Historic documents from the Spanish expeditions document Diegueno and Kumeyaay peoples through this area. Consultation information provided by the Kumeyaay Cultural Repatriation Committee supports the recognition of this area of San Diego County as an ancestral homeland.

Based on the above mentioned information, officials of the San Diego Museum of Man have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), these 1,509 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 an Native American individual. Officials of the San Diego Museum of Man have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these items and the Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, the Capitan Grande Band of Diegueno Mission Indians of California, the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, the Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, the Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, the Jamul Indian Village of California, the La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, the Manzanita

Band of Diegueno Mission Indians of the Manzanita Reservation, the Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, the San Pasqual Band of Diegueno Mission Indians of California, the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, the Sycuan Band of Diegueno Mission Indians of California, and the Cuyapaipe Community of Diegueno Mission Indians of the Cuyapaipe Reservation.

This notice has been sent to officials of the Kumeyaay Cultural Repatriation Committee, the Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, the Capitan Grande Band of Diegueno Mission Indians of California, the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, the Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, the Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, the Jamul Indian Village of California, the La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, the Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, the Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, the San Pasqual Band of Diegueno Mission Indians of California, the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, the Sycuan Band of Diegueno Mission Indians of California, and the Cuyapaipe Community of Diegueno Mission Indians of the Cuyapaipe Reservation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Ken Hedges, Curator of California Collections, San Diego Museum of Man, 1350 El Prado, San Diego, CA 92101; telephone: (619) 239-2001 before November 17, 1999. Repatriation of these objects to the Kumeyaay Cultural Repatriation Committee on behalf of the Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, the Capitan Grande Band of Diegueno Mission Indians of California, the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, the Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, the Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, the Jamul Indian Village of California, the La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, the Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation,

the Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, the San Pasqual Band of Diegueno Mission Indians of California, the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, the Sycuan Band of Diegueno Mission Indians of California, and the Cuyapaipe Community of Diegueno Mission Indians of the Cuyapaipe Reservation may begin after that date if no additional claimants come forward.

Dated: October 4, 1999.

Francis P. McManamon,

*Departmental Consulting Archeologist,
Manager, Archeology and Ethnography
Program.*

[FR Doc. 99-27125 Filed 10-15-99; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains from Kiska Island, AK in the Possession of the University of Nebraska State Museum, University of Nebraska-Lincoln, Lincoln, NE

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 from Kiska Island, AK in the possession of the University of Nebraska State Museum, University of Nebraska-Lincoln, Lincoln, NE.

A detailed assessment of the human remains was made by University of Nebraska-Lincoln professional staff in consultation with representatives of the Tanadgusix (TDX) Corporation.

In 1943, human remains representing one individual were excavated from a village site on Kiska Island, AK by Lt. (J.G.) Paul Fuenning, U.S. Naval Reserve, who donated it to the University of Nebraska-Lincoln State Museum in 1947. No known individual was identified. No associated funerary objects are present.

Accession information describes the Kiska Island site as an "old Aleut village". Based on the geographic location of the site, reported material culture of the site, and the condition of the human remains, this individual has been identified as Native American of the Aleut culture.

Based on the above mentioned information, officials of the University

of Nebraska-Lincoln 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 University of Nebraska-Lincoln have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and the Tanadgusix (TDX) Corporation, the Aleut Corporation, and the Pribilof Islands Aleut Communities of St. Paul and St. George Islands.

This notice has been sent to officials of the Tanadgusix (TDX) Corporation, the Aleut Corporation, and the Pribilof Islands Aleut Communities of St. Paul and St. George Islands. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. Priscilla Grew, NAGPRA Coordinator, 301 Bessey Hall, University of Nebraska-Lincoln, Lincoln, NE 68588-0433; telephone: (402) 472-7854, before November 17, 1999. Repatriation of the human remains to the Tanadgusix (TDX) Corporation, the Aleut Corporation, and the Pribilof Islands Aleut Communities of St. Paul and St. George Islands may begin after that date if no additional claimants come forward.

Dated: September 23, 1999.

Francis P. McManamon,

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Manager, Archeology and Ethnography
Program.*

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects from the Prince William Sound Region, AK, in the Possession of the University of Pennsylvania Museum of Archaeology and Anthropology, University of Pennsylvania, Philadelphia, PA

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