

remains in the control of U.S. Department of the Interior, National Park Service, Sequoia & Kings Canyon National Parks, Three Rivers, CA and in the possession of the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA. The human remains were removed from within the boundaries of Sequoia & Kings Canyon National Parks.

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 superintendent, Sequoia & Kings Canyon National Parks.

A detailed assessment of the human remains was made by Phoebe A. Hearst Museum of Anthropology professional staff in consultation with representatives of the Big Sandy Rancheria of Mono Indians of California; Cold Springs Rancheria of Mono Indians of California; Northfork Rancheria of Mono Indians of California; Picayune Rancheria of Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Table Mountain Rancheria of California; Tule River Indian Tribe of the Tule River Reservation, California; and Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California. Consultation was also carried out by Sequoia & Kings Canyon National Parks professional staff with the Dunlap Band of Mono Indians, Sierra Foothill Wuksachi Tribe, Sierra Nevada Native American Coalition, and Wukchumni Tribal Council; these groups, while not federally-recognized, represent traditionally associated peoples who have maintained interest in previous repatriation and reburial efforts for Sequoia & Kings Canyon National Parks.

In 1960, human remains representing a minimum of one individual were removed from site CA-Tul-24 (Hospital Rock) in Tulare County, CA, by J.C. von Werlhof. In 1961, Mr. von Werlhof transferred these fragmentary human remains to the Phoebe A. Hearst Museum of Anthropology, where they currently are secured. No known individuals were identified. No funerary objects are present.

The Hospital Rock site is a pictograph and occupation site. Characteristics of material culture, including Desert series projectile points, steatite beads, and brownware ceramics indicate that the site was inhabited post- A.D. 1500, until circa A.D. 1860. This suite of artifact types is most strongly affiliated in the archeological record with Yokuts and Western Mono (Monache) cultural groups. Geographic and linguistic

evidence places Yokuts and Western Mono (Monache) groups within the western foothills of the southern Sierra Nevada during this time period.

Officials of Sequoia & Kings Canyon National Parks and Phoebe A. Hearst Museum of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of Sequoia & Kings Canyon National Parks and Phoebe A. Hearst Museum of Anthropology 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 the Big Sandy Rancheria of Mono Indians of California; Cold Springs Rancheria of Mono Indians of California; Northfork Rancheria of Mono Indians of California; Picayune Rancheria of Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Table Mountain Rancheria of California; Tule River Indian Tribe of the Tule River Reservation, California; and Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains 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 July 1, 2005. Repatriation of the human remains to the Big Sandy Rancheria of Mono Indians of California; Cold Springs Rancheria of Mono Indians of California; Northfork Rancheria of Mono Indians of California; Picayune Rancheria of Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Table Mountain Rancheria of California; Tule River Indian Tribe of the Tule River Reservation, California; and Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California may proceed after that date if no additional claimants come forward.

Officials of Sequoia & Kings Canyon National Parks are responsible for notifying the Big Sandy Rancheria of Mono Indians of California; Cold Springs Rancheria of Mono Indians of California; Northfork Rancheria of Mono Indians of California; Picayune Rancheria of Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Table Mountain Rancheria of California; Tule River

Indian Tribe of the Tule River Reservation, California; and Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California that this notice has been published.

Dated: May 20, 2005

Paul Hoffman,

Deputy Assistant Secretary, Fish and Wildlife and Parks.

[FR Doc. 05–10810 Filed 5–31–05; 8:45 am]

BILLING CODE 4312–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Kutztown University of Pennsylvania, Kutztown, PA

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 Kutztown University of Pennsylvania, Kutztown, PA. The human remains were removed from Depauville, Jefferson County, NY.

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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Kutztown University of Pennsylvania professional staff in consultation with representatives of the Onondaga Nation of New York and the St. Regis Band of Mohawk Indians of New York.

In the summer of 1972, human remains representing a minimum of 31 individuals were removed from the Enderton site (CLN–82), Depauville, Jefferson County, NY, by Peter Miller. Mr. Miller was an employee of Kutztown State College (now known as Kutztown University of Pennsylvania). The land was privately owned by James Enderton. The excavation was halted by a court injunction against Mr. Miller, and the human remains were taken back to Kutztown State College. Later that same year, the human remains of 10 individuals removed from the Enderton site were returned to the Onondaga Nation of New York and the St. Regis Band of Mohawk Indians of New York for reburial on the Onondaga

reservation. The human remains representing a minimum of 21 individuals have been curated at Kutztown University of Pennsylvania since that time. No known individuals were identified. No funerary objects are present.

There are no artifacts from the site in the possession of Kutztown University of Pennsylvania. The collection has not been carbon dated, and establishing an associated date is not possible in the absence of artifacts. Mr. Miller, however, has reported that the graves were located in association with longhouses, and that some non-funerary objects (pottery) were recovered from the surface of the village. The only archeologically known sites that demonstrate similar burial patterns are from the Late Woodland (A.D. 800–1500) to historic time periods (A.D. 1500–present). The dentition of the individuals currently in the possession of Kutztown University of Pennsylvania suggests that individuals from several different time periods were removed from the site. The site may be 2,000–200 years old, though it most likely dates from the Late Woodland through contact and into early Historic periods.

The remains are considered to be Native American based on historical documents and skeletal features. Although many different burial customs are evident, the burial customs and location of the graves suggest that the remains are of Mohawk or Onondaga origin. Archeological evidence and oral history indicate that the Mohawk and Onondaga people, represented by the present-day Onondaga Nation of New York and St. Regis Band of Mohawk Indians of New York, have occupied this area since circa A.D. 1350.

Officials of Kutztown University of Pennsylvania have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 21 individuals of Native American ancestry. Officials of Kutztown University of Pennsylvania 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 the Onondaga Nation of New York and the St. Regis Band of Mohawk Indians of New York.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. James Delle, Department of Anthropology, Kutztown University of Pennsylvania, Kutztown, PA 19530, telephone (610) 683–4243, before July 1, 2005. Repatriation of the

human remains to the Onondaga Nation of New York may proceed after that date if no additional claimants come forward. The St. Regis Band of Mohawk Indians of New York supports the repatriation of the human remains to the Onondaga Nation of New York.

Kutztown University of Pennsylvania is responsible for notifying the Onondaga Nation of New York and the St. Regis Band of Mohawk Indians of New York that this notice has been published.

Dated: May 20, 2005

Paul Hoffman,

Deputy Assistant Secretary, Fish and Wildlife and Parks.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item: National Guard Bureau, Texas Army National Guard (Texas Military Forces), Austin, TX

AGENCY: National Park Service, Interior.
ACTION: Notice.

SUMMARY: Pursuant to the Native American Graves Protection and Repatriation Act (NAGPRA), the National Guard Bureau, Texas Military Forces (TXMF, which is the state agency that, per 25 USC § 3001(8), has “control” of the cultural item) and the Texas Historical Commission (the state agency that has guardianship of the cultural item) determined that one unassociated funerary object in the collections of the TXMF, described below in **Information about cultural items**, is culturally affiliated with the Caddo Nation of Oklahoma. The cultural item is in the physical custody of the Texas Archaeological Research Laboratory at the University of Texas at Austin.

The National Park Service publishes this notice on behalf of the TXMF as part of the National Park Service’s administrative responsibilities under NAGPRA. The TXMF is solely responsible for information and determinations stated in this notice. The National Park Service is not responsible for the TXMF’s determinations.

Information about NAGPRA is available online at <http://www.cr.nps.gov/nagpra>.

DATES: Repatriation of the cultural item to the Caddo Nation of Oklahoma may proceed after July 1, 2005, if no additional claimants come forward. Representatives of any other Indian tribe

that believes itself to be culturally affiliated with the cultural item should contact the TXMF before July 1, 2005.

SUPPLEMENTARY INFORMATION: Authority. 25 U.S.C. 3001 *et seq.* and 43 CFR Part 10.

Contact. Contact Lieutenant Colonel Patrick T Dye, Environmental Program Manager, Texas Military Forces, P.O. Box 5218 (JFTX-G4–EV), Austin, TX 78763–5218, telephone (512) 782–6813, regarding determinations stated in this notice or to claim the cultural item described in this notice.

Consultation. TXMF officials and the University of Texas at San Antonio archeologists identified the cultural item and assessed the cultural affiliation of the cultural item at the request of the Caddo Nation of Oklahoma, and in consultation with representatives of the Caddo Nation of Oklahoma.

Information about cultural items. In 2000, archeologists with the Center for Archaeological Research, University of Texas at San Antonio removed one ceramic vessel during test excavations at site 41LR152, at the TXMF’s Camp Maxey facility in Lamar County, TX. The vessel was collected from level seven of excavation unit two, 70 centimeters below surface, and was in an upright position with no associated artifacts. In the report Camp Maxey III Archaeological Testing of 23 Prehistoric Sites, Lamar County, Texas (Mahoney et al 2001), the vessel is described as a “fine grog-tempered plain jar, of undetermined type, with a direct rim and a flat lip, and a flat base.” Excavations around the vessel did not indicate any subsurface disturbances that would indicate a burial feature. However, an archeological consultant hired by the TXMF suggested that due to the condition of the vessel, and its depth and vertical orientation, the vessel may have been associated with a burial. TXMF agreed with the consultant and the conclusion that the vessel meets the definition of an “unassociated funerary object” as defined at 25 U.S.C. 3001 (3)(B). The site from which the cultural item was removed (Camp Maxey) is State and not Federal property.

During a meeting on April 10, 2003, the Caddo NAGPRA representative requested information regarding the ceramic vessel that was removed from site 41LR152 at the TXMF Camp Maxey facility, and which he believed might meet the definition of an unassociated funerary object. Intact ceramic vessels are typically encountered in association with burials and are rarely discovered in other contexts. The excavation report notes that, “the recovery of an intact