

A detailed assessment of the human remains was made by Minneapolis Institute of Arts professional staff in consultation with representatives of 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.

On an unknown date before 1942, cremated human remains representing a minimum of one individual and the vessel containing the human remains were removed from the ruins of a large Native American settlement in Rillito, Pima County, AZ, during excavations conducted by Ruth Vaughn of Tucson, AZ. According to museum documentation, Mrs. Vaughn presented the vessel containing the human remains to Ilma Dannels. In 1942, Mrs. Howard Martin gave the vessel and the human remains to the Walker Art Gallery in Minneapolis, MN. The Walker Art Gallery subsequently transferred ownership of the vessel and the human remains to the T.B. Walker Foundation, most likely in 1957, but kept physical custody of the vessel and the human remains until 1992, when the vessel and the human remains were donated to the Minneapolis Institute of Arts. No known individual was identified. The one associated funerary object is a small olla-shaped, red-on-buff colored ceramic vessel that contained the cremated human remains.

The archeological evidence, including attributes of ceramic style, domestic and ritual architecture, site organization, and settlement location, places the Rillito site within the archeologically defined Hohokam tradition. The style of the vessel and its use as a cremation urn are consistent with Hohokam cultural practices. The Hohokam resided in the area of the Rillito site from A.D. 300 to 1450 and are linked to the present-day 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 by similarities in cultural practices and languages, continuity of occupation, and oral traditions.

Officials of the Minneapolis Institute of Arts have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of one individual of

Native American ancestry. Officials of the Minneapolis Institute of Arts 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 Minneapolis Institute of Arts 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 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.

The Tohono O'odham Nation of Arizona submitted a claim to the Minneapolis Institute of Arts for the repatriation of the human remains and associated funerary object. Repatriation of the human remains and associated funerary object to the Tohono O'odham Nation of Arizona is supported by 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; and Salt River Pima-Maricopa Indian Community of the Salt River Reservation.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Joseph Horse Capture, Associate Curator, Minneapolis Institute of Arts, 2400 Third Avenue South, Minneapolis, MN 55404, telephone (612) 870–3175, before August 16, 2004. Repatriation of the human remains and associated funerary object to the Tohono O'odham Nation of Arizona may proceed after that date if no additional claimants come forward.

The Minneapolis Institute of Arts is responsible for notifying 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 that this notice has been published.

Dated: June 7, 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: New York State Museum, Albany, NY

**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. 3005, of the intent to repatriate a cultural item in the possession of the New York State Museum, Albany, NY, that meets the definition of “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 in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these cultural items. The National Park Service is not responsible for the determinations in this notice.

The cultural item is a wampum belt known as the Akwesasne Wolf Wampum Belt. The belt is composed of 14 rows of white beads and purple beads. The purple beads depict two human figures with joined hands flanked by outward-facing wolf-like figures and, at the extreme ends of the belt, short horizontal stripes. The wampum belt is strung on leather warps with plant-fiber cordage wefts and is mounted on linen backing. The wampum belt measures 32.5 inches long and 4.4 inches wide. The New York State Museum acquired the wampum belt in the late 19th century from Harriet Maxwell Converse of New York City (catalog number E–37429). Museum records indicate that Mrs. Converse purchased the wampum belt “from a St. Regis Indian” on July 24, 1898.

At the time of collection, the wampum belt was reported to record a treaty dating to the mid-18th century between the French and Mohawks. In 1901, William M. Beauchamp wrote about the belt: “The Mohawks treated with the French, but were never in their alliance, and the emblems on the belt are those of the middle of the 18th-century. At that time, the western Iroquois were balancing between the

English and French." According to expert analysis, the nonuniform size and shape of the beads also are indicative of a mid- to late 18th-century origin. The beads that comprise the belt are composed of older and newer wampum beads, and traces of red paint on some of the newer white beads are consistent with their reuse after inclusion in an earlier belt.

The wampum belt is culturally affiliated with the St. Regis Band of Mohawk Indians of New York, representing the Akwesasne Mohawk community composed of the St. Regis Band of Mohawk Indians of New York; Mohawk Nation Council of Chiefs, Akwesasne; and Mohawk Council of Akwesasne, Akwesasne. Cultural affiliation is clearly established in the records of the New York State Museum and in numerous published reports. The New York State Museum has determined that the historical significance of the wampum belt indicates that the belt qualifies as an object that has ongoing historical, traditional, or cultural importance central to the St. Regis Band of Mohawk Indians of New York. Consultation evidence provided by representatives of the St. Regis Band of Mohawk Indians of New York; Mohawk Council of Akwesasne, Akwesasne; and Mohawk Nation Council of Chiefs, Akwesasne also indicates that no individual had or has the right to alienate a community-owned wampum belt.

Officials of the New York State Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the cultural item has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the New York State Museum 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 object of cultural patrimony and the St. Regis Band of Mohawk Indians of New York. Officials of the New York State Museum recognize that the Mohawk Nation Council of Chiefs, Akwesasne; and Mohawk Council of Akwesasne, Akwesasne also have a legitimate interest in the object of cultural patrimony.

Representatives of any other federally recognized Indian tribe that believes itself to be culturally affiliated with the object of cultural patrimony should contact Lisa Anderson, NAGPRA Coordinator, New York State Museum, 3122 Cultural Education Center, Albany, NY 12230, telephone (518) 486-2020, before August 16, 2004. Repatriation of

the object of cultural patrimony to the St. Regis Band of Mohawk Indians of New York, representing the Akwesasne Mohawk community composed of the St. Regis Band of Mohawk Indians of New York; Mohawk Nation Council of Chiefs, Akwesasne; and Mohawk Council of Akwesasne, Akwesasne may proceed after that date if no additional claimants come forward.

The New York State Museum is responsible for notifying the St. Regis Band of Mohawk Indians of New York; Mohawk Nation Council of Chiefs, Akwesasne; and Mohawk Council of Akwesasne, Akwesasne that this notice has been published.

Dated: June 7, 2004.

**John Robbins,**

*Assistant Director, Cultural Resources.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA**

**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 Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA. The human remains were removed from New Mexico and an unknown locality in the southwestern United States.

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 Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Apache Tribe of Oklahoma; Fort McDowell Yavapai Nation, Arizona; Fort Sill Apache Tribe of Oklahoma; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Mescalero Apache Tribe of the

Mescalero Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1880, human remains representing a minimum of one individual were collected by an unknown person from an unknown location in New Mexico. The human remains were donated to the Peabody Museum of Archaeology and Ethnology in 1896 by William C. Hunneman. No known individual was identified. No associated funerary objects are present.

Museum documentation describes the individual as "Apache." The attribution of such a specific cultural affiliation suggests that the human remains date to the Historic period (post-A.D. 1540). The identifiable earlier group is the Apache people, and the present-day groups that represent the Apache people are the Apache Tribe of Oklahoma; Fort McDowell Yavapai Nation, Arizona; Fort Sill Apache Tribe of Oklahoma; Jicarilla Apache Nation, New Mexico; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; and Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona.

In either 1884 or 1885, human remains representing a minimum of one individual were collected by Redington Fiske from an unknown locality in the southwestern United States. The human remains were donated to the Peabody Museum of Archaeology and Ethnology by Mr. Fiske through a Dr. Barbour in 1930. No known individual was identified. No associated funerary objects are present.