

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.*

[FR Doc. 04-16147 Filed 7-15-04; 8:45 am]

**BILLING CODE 4312-50-S**

## 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.

Museum documentation describes the individual as "Apache" and the place of acquisition as "Southwest (Indian Territory)." 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.

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of a minimum of two individuals of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology 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 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.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA 02138, telephone (617) 496–3702, before August 16, 2004. Repatriation of the human remains to 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 may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying 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 that this notice has been published.

Dated: May 25, 2004

**John Robbins,**

*Assistant Director, Cultural Resources.*

[FR Doc. 04–16146 Filed 7–15–04; 8:45 am]

**BILLING CODE 4312–50–S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

**Notice of Inventory Completion: South Dakota State Archaeological Research Center, Rapid City, SD, and U.S. Department of Defense, Army Corps of Engineers, Omaha District, Omaha, NE**

**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 State Archaeological Research Center, Rapid City, SD, and in the control of the U.S.

Department of Defense, Army Corps of Engineers, Omaha District, Omaha, NE. The human remains were removed from a site located along Lake Francis Case in South Dakota.

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 and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the South Dakota State Archaeological Research Center and the U.S. Army Corps of Engineers, Omaha District, professional staff in consultation with representatives of the Cheyenne-Arapaho Tribes of Oklahoma and the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana.

In 1993, a human cranium, representing one individual, was confiscated from a Platte, SD, bait shop by a State trooper. The shop owner stated that the human remains were recovered while he was fishing along the Missouri River, probably in Gregory County, SD. The river in Gregory County forms part of Lake Francis Case. The human remains were turned over to the South Dakota State Archaeological Research Center. In 1995, the remains were submitted to the University of Tennessee, Knoxville for examination by physical anthropologists. The age of the human remains was not determined. No known individuals were identified. No associated funerary objects are present.

Based on the probable location from which the human remains were removed and the physical examination of the human remains, this individual has been identified as Native American. Geographic, archeological, and physical anthropological data and Cheyenne oral tradition indicate that the human remains are likely affiliated with the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana.

Officials of the U.S. Army Corps of Engineers, Omaha District, 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 the U.S. Army Corps of Engineers, Omaha District, 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