

have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 28 objects described 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 American Museum of Natural History 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 Jamestown S'Klallam Tribe of Washington; Lower Elwha Tribal Community of the Lower Elwha Reservation, Washington; and Port Gamble Indian Community of the Port Gamble Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Nell Murphy, Director of Cultural Resources, American Museum of Natural History, Central Park West at 79th Street, New York, NY 10024-5192, telephone (212) 769-5837 before August 16, 2004. Repatriation of the human remains and associated funerary objects to the Jamestown S'Klallam Tribe of Washington; Lower Elwha Tribal Community of the Lower Elwha Reservation, Washington; and Port Gamble Indian Community of the Port Gamble Reservation, Washington may proceed after that date if no additional claimants come forward.

The American Museum of Natural History is responsible for notifying the Jamestown S'Klallam Tribe of Washington; Lower Elwha Tribal Community of the Lower Elwha Reservation, Washington; Lummi Tribe of the Lummi Reservation, Washington; Nooksack Indian Tribe of Washington; Port Gamble Indian Community of the Port Gamble Reservation, Washington; Samish Indian Tribe, Washington; Stillaguamish Tribe of Washington; Swinomish Indians of the Swinomish Reservation, Washington; Tulalip Tribes of the Tulalip Reservation, Washington; and Upper Skagit Indian Tribe of Washington that this notice has been published.

Dated: May 28, 2004

**John Robbins,**

*Assistant Director, Cultural Resources.*

[FR Doc. 04-16151 Filed 7-15-04; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Longyear Museum of Anthropology, Colgate University, Hamilton, 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. 3003, of the completion of an inventory of human remains in the possession of the Longyear Museum of Anthropology, Colgate University, Hamilton, NY. The human remains were found in Poinsett County, AR.

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 the 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 Longyear Museum of Anthropology professional staff in consultation with a representative of the Quapaw Tribe of Indians, Oklahoma.

At an unknown date between 1940 and 1979, human remains representing a minimum of one individual were donated to or purchased by the Longyear Museum of Anthropology. No records concerning the human remains are available, except for the following information written on the remains: "Mound Builders Skull from Mound on Little River near Marked Tree, Ark" and "C-5." The source of this information is unknown. No known individual was identified. No associated funerary objects are present.

Marked Tree is located in Poinsett County in northeastern Arkansas. Removal from a mound site suggests that the human remains are Native American and date to a relatively late time period. Northeast Arkansas is part of the traditional territory of the Quapaw Tribe of Indians, Oklahoma. Based on the geographic location and the relatively late date attributed to the human remains, the human remains are most likely culturally affiliated with the Quapaw Tribe of Indians, Oklahoma.

Officials of the Longyear Museum of Anthropology 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 Longyear 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 Quapaw Tribe of Indians, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Jordan Kerber, Curator of Collections, Longyear Museum of Anthropology, Department of Sociology and Anthropology, Colgate University, Hamilton, NY 13346, telephone (315) 228-7559, before August 16, 2004. Repatriation of the human remains to the Quapaw Tribe of Indians, Oklahoma may proceed after that date if no additional claimants come forward.

The Longyear Museum of Anthropology is responsible for notifying the Quapaw Tribe of Indians, Oklahoma that this notice has been published.

Dated: June 1, 2004

**John Robbins,**

*Assistant Director, Cultural Resources.*

[FR Doc. 04-16148 Filed 7-15-04; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Minneapolis Institute of Arts, Minneapolis, MN

**AGENCY:** National Park Service.

**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 and associated funerary objects in the possession of the Minneapolis Institute of Arts, Minneapolis, MN. The human remains and associated funerary object were removed from Rillito, Pima County, AZ.

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

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*

[FR Doc. 04–16150 Filed 7–15–04; 8:45 am]

BILLING CODE 4312–50–S

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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.

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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