

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 Milwaukee Public Museum professional staff and contract specialists in physical anthropology, in consultation with representatives of the Gila River Indian Community of the Gila River Indian Reservation, Arizona; the Hopi Tribe of Arizona; and the Zuni Tribe of the Zuni Reservation, New Mexico.

At an unknown date prior to 1965, cremated human remains representing a minimum of two individuals and the vessels containing the human remains were removed from an unknown site two miles northwest of Mesa, Maricopa County, AZ, by E.K. Petrie, Burlington, WI. Mr. Petrie sold the vessels containing the human remains to the Milwaukee Public Museum in 1965. No known individuals were identified. The associated funerary objects are the two vessels that contained the cremated human remains.

On the basis of the mode of mortuary treatment, the human remains are identified as Native American. Stylistic attributes of the mortuary vessels suggest that the remains are affiliated with the archeologically defined Hohokam culture. On the basis of stylistic analysis, one mortuary vessel can be dated to circa A.D. 500-1100, the Colonial-Sedentary period. The other mortuary vessel is dated to circa A.D. 900-1100, the Sedentary period.

Consultation evidence provided by representatives of the Gila River Indian Community of the Gila River Indian Reservation, Arizona indicates that the Hohokam culture is ancestral to the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona.

Consultation evidence provided by representatives of the Hopi Tribe of Arizona and the Zuni Tribe of the Zuni Reservation, New Mexico indicates that the Hohokam culture is ancestral to the Hopi Tribe of Arizona and the Zuni Tribe of the Zuni Reservation, New Mexico, as clans in both of the above groups originated in the Salt River and Gila River area of Arizona.

Officials of the Milwaukee Public Museum have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of at least two individuals of Native

American ancestry. Officials of the Milwaukee Public Museum also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the two 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 Milwaukee Public Museum 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 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; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dr. Alex Barker, Anthropology Section Head, Milwaukee Public Museum, 800 West Wells Street, Milwaukee, WI 53233, telephone (414) 278-2786, before December 23, 2004. Repatriation of the human remains and associated funerary objects to 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; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Milwaukee Public Museum 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; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: October 7, 2004

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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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 the vicinity of Kayenta, Navajo 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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; and Pueblo of Laguna, New Mexico.

In 1916, human remains representing one individual were removed from a surface location near Kayenta, Navajo County, AZ, by Samuel Guernsey and John Wetherill. The human remains were donated to the Peabody Museum of Archaeology and Ethnology, Harvard University the same year. No known individual was identified. No associated funerary objects are present.

Museum documentation describes the human remains as "probably Navajo." The attribution of such a specific cultural affiliation to the human remains indicates that the interment postdates sustained contact between indigenous groups and Europeans beginning in the 17th century. Cranial morphology also supports that the human remains are of Navajo ancestry. Oral tradition and historic documentation support the conclusion that the geographic area of Kayenta falls within the historic homelands of the Navajo Nation. Based on this evidence, the age of the human remains and the occupation of the area by the Navajo Nation coincide.

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 one individual 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 the Navajo Nation, Arizona, New Mexico & Utah.

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, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496-3702, before December 23, 2004. Repatriation of the human remains to the Navajo Nation, Arizona, New Mexico & Utah may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; and Pueblo of Laguna, New Mexico that this notice has been published.

Dated: September 30, 2004

**Sherry Hutt**

*Manager, National NAGPRA Program*

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**DEPARTMENT OF THE INTERIOR**

**National Park Service**

**Notice of Inventory Completion:  
University of Massachusetts,  
Department of Anthropology, Amherst,  
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 University of Massachusetts, Department of Anthropology, Amherst, MA. The human remains were removed from the Fort Neck Burying Ground in Charlestown, Washington County, RI.

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 the University of Massachusetts, Department of Anthropology professional staff in consultation with representatives of the Narragansett Indian Tribe of Rhode Island.

In September of 1912, human remains representing a minimum of eight individuals were removed from the Fort Neck Burying Ground, on the grounds of the James S. Kenyon estate in Charlestown, RI, by Dr. Harris Hawthorne Wilder, his wife Dr. Inez Whipple Wilder, and two assistants. No known individuals were identified among the remains excavated. The Wilders' field notes indicate that there were wooden and metal coffin fragments, small cloth fragments, and shroud pins associated with some of the burials, but there is no indication that these items were collected with the burials. The University of Massachusetts is not in possession of either associated or unassociated funerary objects from these burials.

The human remains collected from the Fort Neck Burying Ground were originally exhibited in the "Smith Anthropological and Zoological Museum" at Burton Hall, Smith College, Northampton, MA. Each of the individual bones was marked in black Indian ink, with identification numbers, letters, and Roman numerals that matched up to the Wilders' site map, excavation schedule, and collections storage system; each set of human remains was originally numbered 1, 2, 5, 6, 7, 8, 9, and 10, based on their location in the row. In 1966, Smith College transferred, as an extended loan, the human remains from the Fort Neck Burying Ground, along with other Native American remains, to the Anthropology Department of the University of Massachusetts, Amherst, where they were accessioned as part of the "Wilder Collection," and incorporated into the existing teaching and research collections. In 1987, the University of Massachusetts assigned new accession numbers to the individuals from the Fort Neck Burying Ground as follows: 1987-019 (Wilder #1), 1987-006 (Wilder #2), 1987-015 (Wilder #5), 1987-004 (Wilder #6), 1987-007 (Wilder #7), 1987-018 (Wilder #8), 1987-016 (Wilder #9), and 1987-014 (Wilder #10).

The location of the Fort Neck Burying Ground was described in a 1912 newspaper article: "The ancient burial place is beautifully located on Fort Neck, near Cross Mills in Charlestown, at the head of Powaget, or Charlestown pond. It lies near the old Indian trail, later known in Colonial days as the King's or Queen's highway, as chanced to be at the time the ruler of England. Later it was called the country road, and then again the Post road" (The Sun, Providence, RI, September 8, 1912). The Wilders got permission to excavate from the owners of the land, heirs of the late James S. Kenyon, and the town council of Charlestown. The Wilders' site map of "Fort Neck Burying Ground - Charlestown, R.I. Excavation of September 1912" plots the location of 10 burials in the one row targeted for study, and at least four additional rows. The site had been previously excavated on at least two occasions. In 1859, Charlestown citizens collected several skeletal elements and artifacts from this and other Narragansett burial sites that were apparently sent to Brown University. Dr. Usher Parsons of Providence later re-opened this graveyard and other sites to supply his own "repository of scientific curiosities" (Wilder Field Notebook #1, Charlestown, R.I., summer 1912, stored in Wilder Collection Series VI: Professional Activities, Box 29, Folder 6, Smith College Archives).

An entry in the Smith College Zoology Department Accession Book describes the remains as follows: "Collection of Skeletons from Charlestown, R.I. Fort Neck Burying ground. People from Narragansett Reservation, buried perhaps between 1750-1840. Ten bodies. Excavated 1912 by the Wilders. These not accessioned yet. (March 1919)" (Smith College Zoology Department Accession Book II, page 29, on file at University of Massachusetts, Amherst). The Wilders' field notes indicate that two out of the ten graves they selected for excavation showed signs of previous disturbance, and the bodies were already missing. One empty grave had a marked headstone: "Here lieth ye Body of George ye son of Charles Ninigret, King of ye Natives and his wife Hannah"; the footstone read: "Ninigret, George. 1731c - 22 Dec 1732." The Ninigret family is identified as Niantic and Narragansett in Narragansett tribal genealogical records. No materials were removed from the two empty graves by the Wilders. The University of Massachusetts is now in possession of eight sets of human remains from the Fort Neck Burying