

Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Laguna, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico may begin after that date if no additional claimants come forward.

The Bureau of Indian Affairs is responsible for notifying the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Laguna, New Mexico; 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: Milwaukee Public Museum, Milwaukee, WI

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 and associated funerary objects in the possession of the Milwaukee Public Museum, Milwaukee, WI. The human remains and associated funerary objects were removed from Fond du Lac, Green Lake, and Winnebago Counties, WI.

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 Milwaukee Public Museum professional staff and contract specialists in physical anthropology in consultation with representatives of the Ho-Chunk Nation of Wisconsin; Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Otoe-Missouria Tribe of Indians, Oklahoma; and Winnebago Tribe of Nebraska.

In 1926, human remains representing a minimum of one individual were removed from a grave near Luco Creek (site 47-FD-242), Fond du Lac, Fond du Lac County, WI, during sewer

construction. In 1926, Robert Weeks donated a glazed ceramic perfume bottle from this grave to the Milwaukee Public Museum. No known individual was identified. The one associated funerary object is a glazed ceramic perfume bottle.

The presence of the perfume bottle dates the burial to the 19th century. The human remains from this burial are currently in the possession of the Wisconsin Historical Society.

In 1931, human remains representing a minimum of one individual were removed from a location on the south shore of Lake Puckaway, Green Lake County, WI, by Rudolf Boettger. Mr. Boettger donated the human remains and an associated funerary object to the Milwaukee Public Museum in the same year. No known individuals were identified. The one associated funerary object is a copper alloy bracelet.

The presence of the bracelet dates the burial to circa A.D. 1770-1900.

In 1931 and 1932, human remains representing a minimum of two individuals were removed from the McCauley Campsite (47-WN-222), Oshkosh, Winnebago County, WI, by Arthur P. Kannenberg. The McCauley Campsite is located at the point where the Fox River flows into Lake Winnebago, between Frankfort and Eveline Streets, Oshkosh, WI. No known individuals were identified. No associated funerary objects are present.

Archeological evidence indicates that the McCauley site was inhabited during the historic period.

Based on cranial morphology and dental characteristics, the human remains are determined to be Native American. Archeological evidence and oral historical evidence provided during consultations indicate that Luco Creek, Lake Puckaway, and Lake Winnebago, WI, are located within the historic territory of the Ho-Chunk Nation of Wisconsin and the Winnebago Tribe of Nebraska. The dates of occupation of the sites are consistent with the time period during which the Ho-Chunk Nation of Wisconsin and the Winnebago Tribe of Nebraska inhabited the area.

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 three 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 Ho-Chunk Nation of Wisconsin and the Winnebago Tribe of Nebraska.

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 the Ho-Chunk Nation of Wisconsin and the Winnebago Tribe of Nebraska may proceed after that date if no additional claimants come forward.

The Milwaukee Public Museum is responsible for notifying the Ho-Chunk Nation of Wisconsin; Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Otoe-Missouria Tribe of Indians, Oklahoma; and Winnebago Tribe of Nebraska 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: Milwaukee Public Museum, Milwaukee, WI

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 and associated funerary objects in the possession of the Milwaukee Public Museum, Milwaukee, WI. The human remains and associated funerary objects were removed from Maricopa 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 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.