

DEPARTMENT OF THE INTERIOR**National Park Service****Notice of Inventory Completion:
American Museum of Natural History,
New York, 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 American Museum of Natural History, New York, NY. The human remains were removed from Awatovi pueblo in Navajo County, AZ.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. (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 American Museum of Natural History professional staff in consultation with representatives of the Hopi Tribe of Arizona.

At an unknown date, human remains representing a minimum of 20 individuals were removed by Mr. Burton, an agent for the U.S. Department of the Interior, Bureau of Indian Affairs, from Awatovi pueblo in Navajo County, AZ. The human remains were subsequently acquired by Dr. Aleš Hrdlička, who gifted the human remains to the American Museum of Natural History in 1900. No known individuals were identified. No associated funerary objects are present.

The human remains have been identified as Native American based on their origin at Awatovi pueblo. Awatovi pueblo, an ancestral Hopi village site located on the Hopi Indian Reservation, was destroyed in A.D. 1700.

Although the lands from which the human remains were removed are currently under the jurisdiction of the U.S. Department of the Interior, Bureau of Indian Affairs, the American Museum of Natural History has possession and control of the human remains because their removal from tribal land predates the permit requirements established by the Antiquities Act of 1906.

Officials of the American Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (9-10), the

human remains listed above represent the physical remains of 20 individuals of Native American ancestry. Officials of the American Museum of Natural History 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 Hopi Tribe of Arizona.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Luc Litwinionek, Director of Cultural Resources, American Museum of Natural History, Central Park West at 79th Street, New York, NY 10024-5192, telephone (212) 769-5846, before September 19, 2003. Repatriation of the human remains to the Hopi Tribe of Arizona may proceed after that date if no additional claimants come forward.

The American Museum of Natural History is responsible for notifying the Hopi Tribe of Arizona that this notice has been published.

Dated: July 24, 2003.

John Robbins,

Assistant Director, Cultural Resources.

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DEPARTMENT OF THE INTERIOR**National Park Service****Notice of Inventory Completion:
American Museum of Natural History,
New York, 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 and associated funerary objects in the possession of the American Museum of Natural History, New York, NY. The human remains and associated funerary objects were removed from an undesignated ruined pueblo in Cibola or McKinley Counties, NM.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. (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 and associated funerary objects. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the human remains and associated funerary objects was made by American Museum of Natural History professional staff in consultation with representatives of the Zuni Tribe of the Zuni Reservation, New Mexico.

In 1900, human remains representing a minimum of 17 individuals were removed by Dr. Aleš Hrdlička from an undesignated ruined pueblo 9 miles southwest of Zuni pueblo, NM. No known individuals were identified. The two associated funerary objects are a Pinedale black-on-white ceramic bowl and a Heshota utla polychrome ceramic pitcher. The undesignated ruined pueblo site from which the human remains and associated funerary objects were removed is believed to be on the Zuni Indian Reservation.

Pinedale black-on-white and Heshota utla polychrome ceramics were produced during the Pueblo III and Pueblo IV periods, roughly between A.D. 1250 and A.D. 1450. The human remains probably were interred during that period. The human remains have been identified as Native American based on geographic and documentary evidence. The human remains were found in the pre- and postcontact territory of the Zuni people. Although there was some migration into this area between A.D. 1175 and the Coronado entrada in A.D. 1540, the continuity of a core architectural and ceramic tradition during the time period in which these human remains were interred suggests an ethnic continuity in the area. Zuni oral history provides further evidence for the existence of a shared group identity between the past population represented by these human remains and associated funerary objects and the present-day Zuni Tribe of the Zuni Reservation, New Mexico.

Although the lands from which the human remains were removed are currently under the jurisdiction of the U.S. Department of the Interior, Bureau of Indian Affairs, the American Museum of Natural History has possession and control of the human remains and associated funerary objects because their removal from tribal land predates the permit requirements established by the Antiquities Act of 1906.

Officials of the American Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains listed above represent the physical remains of 17 individuals of Native American ancestry. Officials of the American Museum of Natural History also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the two objects listed 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 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 Luc Litwinionek, Director of Cultural Resources, American Museum of Natural History, Central Park West at 79th Street, New York, NY 10024-5192, telephone (212) 769-5846, before September 19, 2003. Repatriation of the human remains and associated funerary objects to the Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The American Museum of Natural History is responsible for notifying the Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: July 24, 2003.

John Robbins,

Assistant Director, Cultural Resources.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Humphrey Center for American Indian Studies, Central Lakes College, Brainerd, MN

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 cultural items in the possession of the Humphrey Center for American Indian Studies, Central Lakes College, Brainerd, MN, that meet the definition of "sacred objects" 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 within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the cultural items. The

National Park Service is not responsible for the determinations within this notice.

The 18 items are 5 drums, 1 rattle, 2 pipes, 1 belt weapon, 1 rainmaker, 1 umbilical bag, 1 bear claw necklace, 4 chokers, 1 medicine bag, and 1 buffalo headdress. Central Lakes College acquired all of the items in 1996 from John "Pete" Humphrey.

At an unknown date, Mr. Humphrey acquired two leather drums from John Morrison, Red Lake Band of Chippewa Indians, Minnesota. One drum is approximately 15 inches in diameter, and 1 inch tall. It is undecorated. The other drum is approximately 12 inches in diameter and 3 inches tall, with small randomly placed red paint stains on the drum's surface.

At an unknown date, Mr. Humphrey acquired a rattle from an unidentified family of the Red Lake Band of Chippewa Indians, Minnesota. The rattle is made from a baking powder can.

At an unknown date, Mr. Humphrey acquired a pipestone pipe from Ed Needum, Red Lake Band of Chippewa Indians, Minnesota. The stem is sumac and displays four hollowed ovals and three incised teepees along the stem.

In approximately 1959, Mr. Humphrey was given a belt weapon by an unidentified member of the Red Lake Band of Chippewa Indians, Minnesota. The grip end of the handle is wrapped in wire, and the upper end is encased in leather that is dyed with black geometric patterns. Two bear claws are attached near the weapon end of the handle.

At unknown dates, Mr. Humphrey was given a rainmaker, a necklace, and two chokers by the George and Anna Ritchie family, Red Lake Band of Chippewa Indians, Minnesota. The rainmaker is made of wood, with yellow and red painted lightning stripes. The necklace consists of a circle of bear fur trimmed with tan cloth. Attached to the fur are blue and green beads and 20 bear claws. One of the chokers is made of bone, metal beads, and leather separators. There is a large shell at center front with attached weasel fur. The other choker is made of deer antler and pipestone, with a pipestone thunderbird at the center.

At an unknown date, Mr. Humphrey was given a buffalo headdress by unidentified members of the Red Lake Band of Chippewa Indians, Minnesota. It is made of buffalo fur and has two buffalo horns at the top and an eagle feather attached at the front center.

At an unknown date, Mr. Humphrey purchased a water drum from Elizabeth Star in Walker, MN. The drum is

believed to have been manufactured by a member of the Mille Lacs Band of the Minnesota Chippewa Tribe, Minnesota.

At an unknown date, Mr. Humphrey purchased a drum and an umbilical bag from Sherman Holbert, of Garrison, MN. The drum is approximately 7 inches in diameter and 1 inch tall. A black circle has been painted in the center of the drum, and four elongated diamond shapes extend from the circle. The lizard-shaped bag is beaded on the front, and is plain leather on the back. The four appendages are closed with beads and short leather thongs.

In the 1970s, Mr. Humphrey purchased a large ceremonial drum from Sherman Holbert. The drum is approximately 34 inches in diameter and 45 inches tall. The rim is lined with black fur and the sides are covered with red and navy wool and sewn blue felt hands. The drum is decorated with beads, metal coins and thimbles. Four gold-beaded patches depict red-beaded human figures. A line bisects the surface of the drum, with one half colored a bluish-green, and the other half colored red. Although the drum is of Ojibwe manufacture, the origin is not known.

At an unknown date, Mr. Humphrey acquired a black steatite pipe with silver-colored inlay from Reuben Fairbanks, a member of the Red Lake Band of Chippewa Indians. The stem is beaded.

At an unknown date, Mr. Humphrey was given a choker by Dale Sanders, of Brainerd, MN. The origin of the choker is unknown, but it is believed to be Ojibwe. It is made of bone, metal beads, and leather separators. Four rows of metal beads and bone pieces are attached at each end with leather ties. At the center of the choker are cowry shells and a conch shell.

At an unknown date, Mr. Humphrey was given a choker by Dick Gaudette, of Deerwood, MN. It is made of bone with metal beads and leather separators. Four bear claws are attached at the center of the bottom row of bone. The origin of this object is unknown.

At an unknown date, Mr. Humphrey acquired a bag from an unknown source. The bag is woven of a natural fiber, with a green fabric trim. Colored diamonds are woven into one side. Two leather ties and cowry shells are attached at the center of the top.

Consultation with members of the Mille Lacs Band of the Minnesota Chippewa Tribe, Minnesota and the Red Lake Band of Chippewa Indians, Minnesota indicates that the cultural items described above are specific ceremonial objects used in sacred ceremonies.