

The Brooklyn Museum of Art is responsible for notifying the Yurok Tribe of the Yurok Reservation, California that this notice has been published.

Dated: August 4, 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: Carnegie Museum of Natural History, Pittsburgh, PA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.8 (f), of the intent to repatriate a cultural item in the possession of the Carnegie Museum of Natural History, PA, that meets the definitions of sacred object and 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 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.

In the late 19th or early 20th century, John A. Beck purchased a gray slate pipe bowl of a type often referred to as a "Micmac" pipe. The pipe bowl contained a small amount of burned substance when it was acquired. Information provided to Mr. Beck indicated that the pipe came from Harbor Springs, MI. In 1925, the Beck collection was loaned to the Carnegie Museum of Natural History. In 1968, Mr. Beck's heirs donated the majority of the collection, including the pipe bowl, to the Carnegie Museum of Natural History.

The presence of the burned substance in the bowl indicates that the pipe was probably in use during the late 19th or early 20th century. Harbor Springs, MI, is located within the area occupied by the ancestors of the Little Traverse Bay Bands of Odawa Indians, Michigan during the late 19th or early 20th century. Representatives of the Little Traverse Bay Bands of Odawa Indians, Michigan have identified the pipe as a

specific ceremonial object that is needed by traditional Native American religious leaders for the practice of traditional Native American religions by present-day adherents. Representatives of the Little Traverse Bay Bands of Odawa Indians, Michigan also have identified the pipe as a Manido (spirit) or grandfather that was, and is, a part of the community and as such could not have been alienated by any tribal member.

Officials of the Carnegie Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the cultural item is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Carnegie Museum of Natural History also 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. Lastly, officials of the Carnegie 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 sacred object/object of cultural patrimony and the Little Traverse Bay Bands of Odawa Indians, Michigan.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with this sacred object/object of cultural patrimony should contact Dr. David R. Watters, Carnegie Museum of Natural History, 5800 Baum Boulevard, Pittsburgh, PA 15206-3706, telephone (412) 665-2605, before November 7, 2003. Repatriation of the sacred object/object of cultural patrimony to the Little Traverse Bay Bands of Odawa Indians, Michigan may proceed after that date if no additional claimants come forward.

The Carnegie Museum of Natural History is responsible for notifying the Little Traverse Bay Bands of Odawa Indians, Michigan that this notice has been published.

Dated: August 20, 2003.

John Robbins,

Assistant Director, Cultural Resources.

[FR Doc. 03-25537 Filed 10-7-03; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Denver Art Museum, Denver, CO

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 Denver Art Museum, Denver, CO. The human remains were removed from an unidentified location near Prescott, Yavapai 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 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 Denver Art Museum professional staff in consultation with representatives of the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico and 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; Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

Prior to 1943, human remains representing one individual were removed by an unknown individual from an unidentified location near Prescott, Yavapai County, AZ. The human remains consist of 29 teeth from a single individual between 25 and 45 years old. No known individual was identified. The teeth, along with a large number of small shell beads, had been made into a necklace. On March 18, 1943, the necklace was loaned to the Denver Art Museum by Sarah Coolidge Vance. The necklace was accessioned as a gift on January 21, 1946. A catalog card identified the necklace as "prehistoric" and "[f]rom ruins near Prescott, Ariz[ona]." There is no indication that the necklace was recovered from a grave site. The shells

attached to necklace do not meet the definition of associated funerary objects at 25 U.S.C. 3001 (3)(A).

The necklace was examined by Bridget Ambler, an archeologist at the Colorado Historical Society. Ms. Ambler identified the teeth as more likely than not being from a Native American individual, probably of Puebloan ancestry. Comparison of the necklace to documentation of Puebloan ruins in the area of Prescott, AZ, led Ms. Ambler to conclude that it is likely to be associated with the Prescott culture and to date to the Pueblo II period (A.D. 1100 to 1200). Ms. Ambler also concluded that a member of the Prescott culture owned and perhaps assembled the necklace.

Yavapai oral tradition indicates a possible cultural affiliation with the prehistoric Prescott culture. Some scholars believe that the Prescott culture was ancestral to modern-day Yuman speaking Yavapai, Havasupai, and other groups, but this belief is not accepted by most archeologists. Hopi oral tradition also indicates a possible cultural affiliation with the Prescott culture.

The placement of human teeth on a necklace is not a commonly observed funerary practice in the ancient Southwest. It may be reasonable to presume that the use of teeth on the necklace occurred in the context of warfare and that the teeth originated from a member of a Puebloan group that engaged in conflict with the Prescott culture. Pueblo of Laguna representative Paul Pino indicated that the Lagunas would never allow a necklace to be made out of human teeth. Mr. Pino agreed that the necklace could well have been produced by a member of the Prescott culture as a trophy to hold teeth taken from a slain enemy from a neighboring Puebloan community. Pueblo oral traditions and archeological evidence indicate that ancient Puebloan societies have a relationship of shared group identity with 21 modern Pueblo communities.

Officials of the Denver Art Museum 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 Denver Art 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 Native American human remains and the Hopi Tribe of Arizona; 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; Ysleta del Sur Pueblo of Texas; 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 should contact Nancy J. Blomberg, Curator of Native Arts, Denver Art Museum, 100 West 14th Avenue Parkway, Denver, CO 80204, telephone (720) 913–0160, before November 7, 2003. Repatriation of the human remains to the Hopi Tribe of Arizona; 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 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; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Denver Art Museum is responsible for notifying the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico and 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; Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: August 11, 2003.

John Robbins,

Assistant Director, Cultural Resources.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Illinois State Museum, Springfield, IL

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 Illinois State Museum, Springfield, IL.

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 Illinois State Museum professional staff in consultation with representatives of the Cherokee Nation, Oklahoma; Eastern Band of Cherokee Indians of North Carolina; and United Keetoowah Band of Cherokee Indians in Oklahoma.

Prior to 1962, human remains representing one individual were removed from an unknown location by an unidentified person or persons. The remains were later donated to the Quincy Museum of Natural History and Art, Quincy, IL. In 1991, the Quincy Museum of Natural History and Art transferred possession and control of the human remains to the Illinois State Museum. The transfer inventory identifies the remains as "Cherokee Indian skull." No known individual was identified. No associated funerary objects are present.

Review of the cranial morphology indicates that the individual is likely to be Native American. The Cherokee Indians are represented by three present-day Indian tribes, the Cherokee Nation, Oklahoma; Eastern Band of Cherokee Indians of North Carolina; and United Keetoowah Band of Cherokee Indians in Oklahoma.

Officials of the Illinois State Museum have determined that, pursuant to 25