

Completion on October 10, 1997. The 551 unassociated funerary objects are 357 copper/brass beads, 16 copper/brass bracelets, 2 copper/brass ear spirals, 1 metal spike/awl, 2 metal knives, 7 metal fragments, 1 nearly complete ceramic vessel, 5 ceramic sherds, 1 projectile point, 8 scrapers, 2 bifaces, 10 blades, 2 preforms, 1 unidentified chipped stone tool, 66 flakes and flake fragments, 1 hammer stone, 1 unmodified flint spall, 8 glass beads, 2 clam shell spoons, 1 unmodified clam shell, 1 bison rib shaft straightener, 25 turkey tendons, 1 swan bill, 16 antler bracelets, 1 modified bone, 4 fragments of cordage, and 9 fragments of bark.

In 1965 and 1966, excavations at the Malone Cemetery were conducted by Dr. Sampson after rooting pigs exposed human remains. Dr. Sampson's notes indicate that four, and possibly as many as seven individuals, were identified during the course of excavations. In November 1997, the human remains were reburied without associated funerary objects following publication of the Notice of Inventory Completion on October 10, 1997. The 180 unassociated funerary objects are 7 projectile points, 2 scrapers, 3 bifaces, 4 chipped stone tool fragments, 18 flakes, 2 ground stone shaft abraders, 1 hammer stone, 1 limestone pipe fragment, 1 catlinite fragment, 1 celt blank, 1 ground stone scraper/grainer, 1 piece of galena, 4 partial/reconstructed ceramic vessels, 4 ceramic sherds, 1 bone straightener, 1 bone awl, 1 bone flaking tool, 3 dog bones, 4 shell spoons, 1 shell gorget fragment, 4 glass beads, 4 rolled copper/brass beads, 2 copper/brass ear spirals, 1 metal file, 1 metal knife, 1 metal spike/awl, 1 metal ring, 5 bark fragments, and 100 carbonized beans.

Interments at the two sites date to the latter part of the Orr phase (circa A.D. 1640–1700). Archeological evidence, including the presence of European trade goods and prevalence of Oneota pottery to the exclusion of other types, indicate that the Oneota peoples occupied the two sites. The Oneota are Chiwere-Siouan speaking peoples. Oral tradition, coupled with historical documentation, suggest that the ancestral Oneota people are represented by the present-day Iowa Tribe of Nebraska and Kansas, Iowa Tribe of Oklahoma, and the Otoe-Missouria Tribe, Oklahoma.

Officials of the Luther College Anthropology Lab have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 731 cultural items 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 and are believed, by a

preponderance of the evidence, to have been removed from specific burial sites of Native American individuals. Officials of the Luther College Anthropology Lab 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 unassociated funerary objects and the Iowa Tribe of Kansas and Nebraska, Iowa Tribe of Oklahoma, and Otoe-Missouria Tribe of Indians, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Chad Landsman, Laboratory and Collections Manager, Luther College Anthropology Lab, Luther College, 700 College Drive, Decorah, IA 52101, telephone (563) 387–2156, before January 9, 2006. Repatriation of the unassociated funerary objects to the Iowa Tribe of Kansas and Nebraska may proceed after that date if no additional claimants come forward.

The Luther College Anthropology Lab is responsible for notifying the Iowa Tribe of Kansas and Nebraska, Iowa Tribe of Oklahoma, and Otoe-Missouria Tribe of Indians, Oklahoma that this notice has been published.

Dated: November 5, 2005.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: New York State Museum, Albany, 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. 3005, of the intent to repatriate cultural items in the possession of the New York State Museum, Albany, NY, 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 in 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 in this notice.

At an unknown date, Harriet Maxwell Converse of New York City, NY, acquired six carved wooden masks known as False Face masks or Kakhonsas. According to museum records, Mrs. Converse was a frequent visitor to the Six Nations Reserve, Ontario, Canada, and the six Kakhonsas may have been collected there. In 1898, Mrs. Converse donated the Kakhonsas to the New York State Museum. Museum records identify the Kakhonsas as Canadian Mohawk. Mask number E–47 is black with long gray hair and round brass eyes, and is approximately 12 inches long and 6 1/2 inches wide. Mask number E–4336 is greenish-brown and is 11 1/4 inches long and 7 inches wide. Mask number E–36921 is black with long black hair and round tin eyes and is 9 1/2 inches long and 6 inches wide. Mask number E–37618 is reddish brown with tin eyes and is 11 inches high and 6 inches wide. Mask number E–37024 is red with black features and tin eyes, and is 11 3/4 inches high and 7 inches wide. Mask number E–37029 is red and black with a crooked nose and is 11 3/4 inches long and 6 3/4 inches wide.

Mohawk traditional religious leaders identify the Kakhonsas as needed for the practice of traditional Native American religions by present-day adherents. Oral evidence presented during consultation by representatives of the St. Regis Band of Mohawk Indians of New York and Mohawk Nation Council of Chiefs representatives, and museum documentation indicate that the Kakhonsas are culturally affiliated with the Mohawk.

The Mohawk people traditionally occupied the middle Mohawk Valley and northeastern upstate New York. As early as the 17th century, some Mohawk began moving north into settlements on the St. Lawrence River, including St. Regis, NY. By the end of the American Revolution in 1784, most Mohawk had settled in Canada, including the Six Nations Reserve in Ontario.

In the United States, the Mohawk people are represented by the Mohawk Nation Council of Chiefs and the federally recognized St. Regis Band of Mohawk Indians of New York. The St. Regis Band of Mohawk Indians of New York is part of the Mohawk Nation. The six masks were probably collected at the Six Nations Reserve in Ontario, Canada. The Mohawks on the Six Nations Reserve in Ontario, represented by the Six Nations Confederacy Council, supports the Mohawk traditional religious leaders' claim for these cultural items. Furthermore, the St.

Regis Band of Mohawk Indians of New York have informed the New York State Museum that the tribe and the Mohawk Nation Council of Chiefs are acting in conjunction with the Mohawk community of Canada in this matter.

Officials of the New York State Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the six cultural items described above are specific ceremonial items needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the New York State 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 sacred objects and the St. Regis Band of Mohawk Indians of New York and the Mohawk Nation Council of Chiefs.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Lisa Anderson, NAGPRA Coordinator, New York State Museum, 3122 Cultural Education Center, Albany, NY 12230, telephone (518) 486-2020 before January 9, 2006. Repatriation of the sacred objects to the St. Regis Band of Mohawk Indians of New York may proceed after that date if no additional claimants come forward.

New York State Museum is responsible for notifying the Six Nations Reserve, Ontario, Canada and St. Regis Band of Mohawk Indians of New York that this notice has been published.

Dated: October 11, 2005

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 05-23871 Filed 12-8-05; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: San Diego Museum of Man, San Diego, CA

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 San Diego Museum of Man, San Diego, CA. The human remains were removed from Blalock Island, Benton County, WA.

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 San Diego Museum of Man professional staff in consultation with representatives of the Confederated Tribes of the Umatilla Reservation, Oregon.

On an unknown date, human remains representing a minimum of one individual were removed from Blalock Island by an unknown person. Subsequently, the human remains were donated to Stanford University by W.H. Spaulding of Portland, OR. In 1981, the San Diego Museum of Man acquired the human remains from the Stanford University Anatomy Department. No known individual was identified. No associated funerary objects are present.

Blalock island, which is within the traditional lands of the Cayuse, Umatilla, and Walla Walla tribes, and the ceded lands of the Confederated Tribes of the Umatilla Reservation, Oregon was an important Native American fishing, camping, and burial site. The island is currently inundated by the waters of the John Day Dam Reservoir.

Officials of the San Diego Museum of Man 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 San Diego Museum of Man 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 human remains and the Confederated Tribes of the Umatilla Reservation, Oregon.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Javier Guerrero, NAGPRA Coordinator, San Diego Museum of Man, 1350 El Prado, San Diego, CA 92101, telephone (619) 239-2001, before January 9, 2006. Repatriation of the human remains to the Confederated Tribes of the Umatilla Reservation, Oregon may proceed after that date if no additional claimants come forward.

The San Diego Museum of Man is responsible for notifying the Confederated Tribes of the Umatilla Reservation, Oregon that this notice has been published.

Dated: October 11, 2005.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 05-23862 Filed 12-8-05; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: University of Alaska Museum, Fairbanks, AK

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 object in the possession of the University of Alaska Museum, Fairbanks, AK. The human remains and associated funerary object were removed from the base of College Hill in Fairbanks, AK, and the vicinity of Nenana, AK.

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 the University of Alaska Museum professional staff in consultation with representatives of the Nenana Native Association.

In the 1920s, human remains representing a minimum of one individual were removed from the base of College Hill in Fairbanks, AK, by the McCombe brothers during the excavation for the foundation of a cabin. No known individual was identified. The one associated funerary object is a dentalium bead.

In 1939, human remains representing a minimum of two individuals were removed from an unspecified location in the vicinity of Nenana, AK, by Dr. Froelich Rainey. No known individuals were identified. No associated funerary objects are present.

In 1954, human remains representing a minimum of one individual were removed from an unspecified location in the vicinity of Nenana, AK, by the U.S. Marshall's office in Fairbanks, AK. No known individuals were identified. No associated funerary objects are present.