

Camp Verde Indian Reservation, Arizona; Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: October 27, 2003.

**John Robbins,**

*Assistant Director, Cultural Resources.*

[FR Doc. 03-29770 Filed 11-28-03; 8:45 am]

BILLING CODE 4310-50-S

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: Kansas State Historical Society, Topeka, KS

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

Notice is here given in accordance with Native American Graves Protection and Repatriation Act (NAGPRA) regulations, 43 CFR10.8 (f), of the intent to repatriate five cultural items in the possession of the Kansas State Historical Society, Topeka, KS, that meet the definition of "objects of 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.

The five cultural items are a medicine outfit, a ceremonial sash, a set of feathers in a feather case, a set of wampum beads, and a medicine love charm. All of these items were purchased by the Kansas State Historical Society in 1956 from the Logan Museum of Anthropology, Beloit College, Beloit, WI.

The medicine outfit consists of a small metal can surrounded by a thong from which hang four large claws separated by brass beads. The upper portion of the can is covered with a piece of dark blue cotton cloth. The letter of transfer from the Logan Museum of Anthropology identified the item as a "Sac and Fox medicine outfit."

The ceremonial sash is a woven band 1.5 m long and 18 cm wide made of multicolored wool yarn. It has a lightning design that was identified by Sac & Fox Nation of Missouri in Kansas and Nebraska, Sac & Fox Nation of Oklahoma, and Sac & Fox Tribe of the

Mississippi in Iowa representatives as associated with upper-level or leading clans of the Sac and Fox tribes. The letter of transfer from the Logan Museum of Anthropology identified the item as a "Sac and Fox sash."

The feathers and feather case consist of a set of turkey feathers contained within two hollow sections of wood with rounded ends that slide together to form a case 45 cm long and 13 cm wide. The letter of transfer from the Logan Museum of Anthropology identified the item as a "Sac and Fox feather case."

The wampum beads consist of a set of black and white tubular glass beads strung on three looped strands of cotton cord approximately 1.0 m long tied with a thong at one end. The letter of transfer from the Logan Museum of Anthropology identified the item as "Sac and Fox wampum [sic]."

The medicine love charm consists of a strand of glass beads of mixed colors and sizes strung on a thong with a small brass thimble at one end carrying four orange- and tan-colored satin ribbons, accompanied by a small cotton bag bearing a red and black-pattern design tied with a leather thong. The letter of transfer from the Logan Museum of Anthropology identifies the item as a "Sac and Fox medicine love charm."

On several occasions beginning in 1997, representatives of the Sac & Fox Nation of Missouri in Kansas and Nebraska, the Sac & Fox Nation of Oklahoma, and the Sac & Fox Tribe of the Mississippi in Iowa visited the Kansas State Historical Society to examine the society's collections as part of the NAGPRA consultation process. During the visits, the representatives identified the cultural items described above as objects of cultural patrimony having ongoing historical, traditional, and cultural importance to the Sac and Fox tribes as a whole, and stated that they considered the items to be of such central importance that the items could not have been legitimately alienated, appropriated, or conveyed by any individual. In a letter to the Kansas State Historical Society dated October 17, 2002, the three tribes provided formal indication of their wish to jointly claim those items as objects of cultural patrimony, and for those items to be repatriated to the Sac and Fox Tribe of the Mississippi in Iowa.

Officials of the Kansas State Historical Society have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the cultural items have ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the Kansas State Historical Society 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 cultural items and the Sac & Fox Nation of Missouri in Kansas and Nebraska, the Sac & Fox Nation of Oklahoma, and the Sac & Fox Tribe of the Mississippi in Iowa.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the objects of cultural patrimony should contact Randall M. Thies, Kansas State Historical Society, 6425 SW Sixth Avenue, Topeka, KS 66615-1099, telephone (785) 272-8681, extension 267, before December 31, 2003. Repatriation of the objects of cultural patrimony to the Sac & Fox Tribe of the Mississippi in Iowa may proceed after that date if no additional claimants come forward.

The Kansas State Historical Society is responsible for notifying the Sac & Fox Nation of Missouri in Kansas and Nebraska, the Sac & Fox Nation of Oklahoma, and the Sac & Fox Tribe of the Mississippi in Iowa that this notice has been published.

Dated: September 17, 2003.

**John Robbins,**

*Assistant Director, Cultural Resources.*

[FR Doc. 03-29774 Filed 11-28-03; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Longyear Museum of Anthropology, Colgate University, Hamilton, 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 Longyear Museum of Anthropology, Colgate University, Hamilton, NY. The human remains and associated funerary objects were removed from Madison and Oneida Counties, NY.

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 and associated funerary objects. The National Park Service is not

responsible for the determinations within this notice.

A detailed assessment of the human remains was made by Longyear Museum of Anthropology professional staff in consultation with representatives of the Oneida Nation of New York.

At an unknown date, human remains representing a minimum of one individual were removed from the Buyea site (Ond-13), Smithfield, Madison County, NY, by Herbert Bigford, Sr. In 1959, the Longyear Museum of Anthropology purchased the human remains. No known individual was identified. No associated funerary objects are present.

Occupation of the Buyea site is dated to approximately A.D. 1450.

At an unknown date, human remains representing a minimum of one individual were removed from the Diable site (Msv-2), Stockbridge, Madison County, NY, by Herbert Bigford, Sr. In 1959, the Longyear Museum of Anthropology purchased the human remains. No known individual was identified. No associated funerary objects are present.

Occupation of the Diable site is dated to approximately A.D. 1550-1570.

At an unknown date, human remains representing a minimum of one individual were removed from the Diable site (Msv-2), Stockbridge, Madison County, NY, by Walter Bennett. In 1965, Mr. Bennett donated the human remains to the Longyear Museum of Anthropology. No known individual was identified. No associated funerary objects are present.

At an unknown date, human remains representing a minimum of one individual were removed from the Marshall site (Msv-7), Stockbridge, Madison County, NY, by Herbert Bigford, Sr. In 1959, the Longyear Museum of Anthropology purchased the human remains. No known individual was identified. No associated funerary objects are present.

Occupation of the Marshall site is dated to approximately A.D. 1630-1650.

At an unknown date, human remains representing a minimum of one individual were removed from the Quarry site (Msv-4), Stockbridge, Madison County, NY, by Herbert Bigford, Sr. In 1959, the Longyear Museum of Anthropology purchased the human remains. No known individual was identified. The eight associated funerary objects are one lot of perforated canine teeth, one paint pouch, one lot of wampum beads, iron scissors, one iron knife, one iron axe, one lot of pottery sherds, and one clam shell.

Occupation of the Quarry site is dated to approximately A.D. 1640-1650.

At an unknown date, human remains representing a minimum of one individual were removed from the Thurston site (Msv-1), Stockbridge, Madison County, NY, by Theodore Whitney. In 1980, Mr. Whitney donated the human remains to the Longyear Museum of Anthropology. No known individual was identified. No associated funerary objects are present.

Occupation of the Thurston site is dated to approximately A.D. 1625-1637.

At an unknown date, human remains representing a minimum of one individual were removed from the Lanz-Hogan site (Ond-2), Vernon, Oneida County, NY, by Herbert Bigford, Sr. In 1959, the Longyear Museum of Anthropology purchased the human remains. No known individual was identified. No associated funerary objects are present.

Occupation of the Lanz-Hogan site is dated to approximately A.D. 1720-1750.

The sites from which the human remains and associated funerary objects were removed are located in the aboriginal territory of the Oneida Iroquois, and the dates of occupation correspond to a time when the Oneida Iroquois are known, from historical sources, to have occupied the region. Consultation with representatives of the Oneida Nation of New York confirmed cultural affiliation of the human remains and associated funerary objects with the Oneida Iroquois, who are ancestral to the Oneida Nation of New York.

Officials of the Longyear Museum of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of seven individuals of Native American ancestry. Officials of the Longyear Museum of Anthropology also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the eight 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 Longyear Museum of Anthropology 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 Oneida Indian Nation of New York.

The human remains and associated funerary objects were repatriated to NAGPRA representatives of the Oneida Nation of New York on June 26, 1995, and January 9, 2002. Representatives of any other Indian tribe that wishes to comment on this repatriation should

contact Dr. Jordan Kerber, Curator of Collections, Longyear Museum of Anthropology, Department of Sociology and Anthropology, Colgate University, Hamilton, NY 13346, telephone (315) 228-7559.

The Longyear Museum of Anthropology is responsible for notifying the Oneida Nation of New York and the Oneida Tribe of Indians of Wisconsin that this notice has been published.

Dated: October 1, 2003.

**John Robbins,**

*Assistant Director, Cultural Resources.*

[FR Doc. 03-29772 Filed 11-28-03; 8:45 am]

**BILLING CODE 4310-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Minnesota Indian Affairs Council, Bemidji, MN, and U.S. Department of Agriculture, Forest Service, Chippewa National Forest, Cass Lake, MN**

**AGENCY:** National Park Service.

**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 Minnesota Indian Affairs Council, Bemidji, MN, and in the control of the U.S. Department of Agriculture, Forest Service, Chippewa National Forest, Cass Lake, MN.

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 Minnesota Indian Affairs Council professional staff in consultation with representatives of the Leech Lake Band of the Minnesota Chippewa Tribe, Minnesota.

In 1988, human remains representing one individual were sent anonymously to the University of Minnesota. A note in the box indicated that the human remains were collected from the area of "Winnie Dam." The Winnibigoshish Lake Dam, also known as Winnie Dam, is located in the Chippewa National Forest in Itasca County, MN. No known