

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 Citizen Potawatomi Nation, Oklahoma; Forest County Potawatomi Community, Wisconsin; Hannahville Indian Community, Michigan; Ho-Chunk Nation of Wisconsin; Huron Potawatomi, Inc., Michigan; Kickapoo Traditional Tribe of Texas; Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas; Kickapoo Tribe of Oklahoma; Miami Tribe of Oklahoma; Peoria Tribe of Indians of Oklahoma; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Prairie Band of Potawatomi Nation, Kansas; Sac & Fox Nation of Missouri in Kansas and Nebraska; Sac & Fox Nation, Oklahoma; Sac & Fox Tribe of the Mississippi in Iowa; and Winnebago Tribe of Nebraska.

In the late 1960s, human remains representing a minimum of five individuals were removed from the Waterman site (11R122), Randolph County, IL, by Irvin M. Peithman of Southern Illinois University at Carbondale. The Peithman family donated the human remains to the Fort de Chartres State Historic Site, Illinois Historic Preservation Agency in the early 1980s. In 1988, the Illinois Historic Preservation Agency transferred the human remains to the Illinois State Museum. No known individuals were identified. No associated funerary objects are present.

The morphology of the human remains indicates that the individuals from the Waterman site are clearly Native American. The Waterman site is a historically documented Michigamea Indian village that was occupied between 1753 and 1765. The Michigamea were part of the Illinois Indians who are represented by the present-day Peoria Tribe of Indians of Oklahoma. In 1998, the Illinois State Museum repatriated the remains of 57 individuals and 13,113 associated funerary objects from the Waterman site to the Peoria Tribe of Indians of Oklahoma.

Between 1979 and 1982, human remains representing one individual were removed from the Fort de Chartres III site (11R127), Randolph County, IL, by Dr. Melburn Thurman of the Old Missouri Research Foundation. The human remains were transferred to the Illinois State Museum in 1988. No

known individual was identified. No associated funerary objects are present.

Historical evidence and site location indicate that the human remains from the Fort de Chartres III site are clearly Native American. Based on the burial location and the presence of European trade goods at adjacent burial sites, the human remains were likely interred between 1772 and 1832. The Fort de Chartres III site is located 1 mile south of the Waterman site, a historically documented Michigamea Indian village that was occupied between 1753 and 1765. The Michigamea were part of the Illinois Indians who are represented by the present-day Peoria Tribe of Indians of Oklahoma. In 1998, the Illinois State Museum repatriated the remains of 8 individuals and 9,834 associated funerary objects from the Fort de Chartres III site to the Peoria Tribe of Indians of Oklahoma.

Officials of the Illinois State Museum have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of six individuals of Native American ancestry. Officials of the Illinois 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 Native American human remains and the Peoria Tribe of Indians of Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Robert E. Warren, Associate Curator of Anthropology, Illinois State Museum, 1011 East Ash Street, Springfield, IL, telephone (217) 524–7903, before December 31, 2003. Repatriation of the human remains to the Peoria Tribe of Indians of Oklahoma may proceed after that date if no additional claimants come forward.

The Illinois State Museum is responsible for notifying the Citizen Potawatomi Nation, Oklahoma; Forest County Potawatomi Community, Wisconsin; Hannahville Indian Community, Michigan; Ho-Chunk Nation of Wisconsin; Huron Potawatomi, Inc., Michigan; Kickapoo Traditional Tribe of Texas; Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas; Kickapoo Tribe of Oklahoma; Miami Tribe of Oklahoma; Peoria Tribe of Indians of Oklahoma; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Prairie Band of Potawatomi Nation, Kansas; Sac & Fox Nation of Missouri in Kansas and Nebraska; Sac & Fox Nation, Oklahoma; Sac & Fox Tribe of the Mississippi in Iowa; and Winnebago Tribe of Nebraska that this notice has been published.

Dated: September 22, 2003.

John Robbins,

Assistant Director, Cultural Resources.

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BILLING CODE 4310–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Reclamation, Lower Colorado Region, Phoenix Area Office, Phoenix, AZ

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 U.S. Department of the Interior, Bureau of Reclamation, Lower Colorado Region, Phoenix Area Office, Phoenix, AZ. The human remains and associated funerary objects were removed from site AZ AA:6:19(ASM), in the Santa Cruz Flats, Pinal 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 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 Bureau of Reclamation, Lower Colorado Region, Phoenix Area Office professional staff in consultation with representatives of the Ak Chin Indian Community of the Ak Chin Indian Reservation, Arizona; Chemehuevi Indian Tribe of the Chemehuevi Reservation, California; Cocopah Tribe of Arizona; Colorado River Indian Tribes of the Colorado Indian Reservation, Arizona and California; Fort McDowell Yavapai Nation, Arizona; Fort Mojave Indian Tribe of Arizona, California & Nevada; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Pasqua Yaqui Tribe of Arizona; Quechan Tribe of the Fort Yuma Indian Reservation, California & Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; San Carlos Apache Tribe of the San Carlos

Reservation, Arizona; Tohono O'odham Nation of Arizona (including the San Xavier District of the Tohono O'odham Nation of Arizona); Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1987, human remains representing a minimum of six individuals were removed from site AZ AA:6:19(ASM) during legally authorized data recovery efforts undertaken by Northland Research, Inc., for the Bureau of Reclamation. The site is located in the Santa Cruz Flats, just north of the Silver Bell Mountains in Pinal County, AZ. No known individuals were identified. The 21 associated funerary objects are 1 ground stone fragment, 3 bags of chipped stone flakes, 3 bags of unworked faunal bone, 1 bag of unworked shell, 2 bags of worked shell (consisting of 811 shell beads plus fragments), 3 radiocarbon samples, 2 flotation samples (in 5 bags), and 6 pollen samples.

On the basis of archeological context, architectural, chronometric, and artifactual evidence, the site dates to the Late Archaic period (1500 B.C.- A.D. 1).

Evidence provided by anthropological, archeological, biological, geographical, historical, kinship, linguistics, and oral tradition sources was considered in determining the cultural affiliation of the human remains and associated funerary objects. Bureau of Reclamation, Lower Colorado Region, Phoenix Area Office officials have determined that, pursuant to 43 CFR 10.2 (e), the preponderance of the evidence suggests that a relationship of shared group identity can be traced between the historic O'odham groups, represented by the present-day Indian tribes of the Ak Chin Indian Community of the 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 (including the San Xavier District of the Tohono O'odham Nation of Arizona), and the prehistoric Late Archaic groups that occupied the Santa Cruz River valley and surrounding areas.

There is a growing amount of archeological data that suggests a local continuum between Late Archaic populations and the Hohokam, a later prehistoric group with recognized affiliation to the O'odham. The cultural

continuum is demonstrated by an increase in sedentism; establishment of pithouse settlements; adoption of agriculture; development of ceramic, ground stone, and shell manufacturing technology; and increased participation in nonlocal trade.

The O'odham were well established along the rivers and in the deserts when the Spanish first arrived in northern Sonora and southern Arizona. Oral traditions tell of early groups that were present before the adoption of agriculture, and refer to the introduction of several cultivated crops. O'odham traditions are also deeply embedded in the geography of southern Arizona, with events taking place at specific landmarks within traditional O'odham lands. The O'odham consider the Hohokam and their predecessors to be O'odham ancestors. Although the O'odham belong to the same linguistic group (Piman) as communities in what is now northern Mexico, shared vocabulary and syntax with Yuman language groups along the Colorado River suggests a long-term history of interaction in what is now southern Arizona that stretches back into prehistoric times.

Evidence suggests that the Hopi and Zuni are also culturally affiliated with the Hohokam and their predecessors. Their ancestors had trade relationships and other likely interactions with the Hohokam, similar to those found between groups in the early historic period. Hopi and Zuni oral traditions indicate that segments of the prehistoric Hohokam population migrated to the areas occupied by the Hopi and Zuni and were assimilated into the resident populations. A cultural continuum between Late Archaic groups in the Santa Cruz Valley and the later Hohokam suggests that the Hopi and Zuni are also affiliated with the Late Archaic populations.

Officials of the Bureau of Reclamation, Lower Colorado Region, Phoenix Area Office have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of at least six individuals of Native American ancestry. Officials of the Bureau of Reclamation, Lower Colorado Region, Phoenix Area Office also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 21 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 Bureau of Reclamation, Lower Colorado Region, Phoenix Area Office 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 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 (including the San Xavier District of the 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 these human remains and associated funerary objects should contact Jon Czaplicki or Bruce Ellis, Bureau of Reclamation, Phoenix Area Office, P.O. Box 81169, Phoenix, AZ 85069-1169, telephone (602) 216-3862, before December 31, 2003. Repatriation of the human remains and associated funerary objects to the Ak Chin Indian Community of the 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 (including the San Xavier District of the 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 Bureau of Reclamation, Lower Colorado Region, Phoenix Area Office is responsible for notifying the Ak Chin Indian Community of the Ak Chin Indian Reservation, Arizona; Chemehuevi Indian Tribe of the Chemehuevi Reservation, California; Cocopah Tribe of Arizona; Colorado River Indian Tribes of the Colorado Indian Reservation, Arizona and California; Fort McDowell Yavapai Nation, Arizona; Fort Mojave Indian Tribe of Arizona, California & Nevada; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Pasqua Yaqui Tribe of Arizona; Quechan Tribe of the Fort Yuma Indian Reservation, California & Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tohono O'odham Nation of Arizona (including the San Xavier District of the Tohono O'odham Nation of Arizona); Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the

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 CFR 10.8 (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]

BILLING CODE 4310-50-S

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