

tribal historian and descendent of the Mountain Crow, a Northwest Plains group, stated that families traveled to and inhabited the Yellowstone Plateau during the summer. He said that before horses, dogs were included in human burials. Archeological evidence places the Crow in Wyoming by 1490. However, the short-stature of both adults is suggestive of Shoshoneans, rather than groups from the Northwest Plains.

While archeologists debate the arrival of the Shoshoneans into the area, some evidence in Idaho and Wyoming suggests Shoshoneans have been in the region for as long as 3,000 years and possibly 8,000 years. Conservative estimates place them in Wyoming around A.D. 1300 to A.D. 1400. When fur trapper Osbourne Russell came to what is now Yellowstone in the 1830s and 1840s he observed pedestrian Sheepeaters who traveled with dogs in contrast with the equestrian Blackfeet he also observed. In 1948, Chief Park Naturalist David Condon stated that "several early writings" identified the Shoshone as frequent visitors to Yellowstone Lake. The oral traditions of the Shoshone, the Salish, and the Nez Perce indicate that they rendezvoused at Fishing Bridge prior to the arrival of Euroamericans. However, there is no archeological evidence of Nez Perce burying dogs with humans. A representative from the Salish-Pend d'Oreille Culture Committee stated that not enough traditional information exists to determine if Salishan speakers buried dogs with humans.

Officials of Yellowstone National Park have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of three individuals of Native American ancestry. Officials of Yellowstone National Park also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 106 objects described above are reasonably believed to have been placed with or near the human remains at the time of death or later as part of a death rite or ceremony. Lastly, officials of Yellowstone National Park have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can reasonably be traced between the Native American human remains and associated funerary objects and the Shoshone Tribe of the Wind River Reservation, Wyoming and the Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should

contact Suzanne Lewis, superintendent, Yellowstone National Park, P.O. Box 168, Yellowstone National Park, WY 82190, telephone (307) 344-2229, before January 9, 2006. Repatriation of the human remains and associated funerary objects to the Shoshone Tribe of the Wind River Reservation, Wyoming and the Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho may proceed after that date if no additional claimants come forward.

Yellowstone National Park is responsible for notifying the Arapahoe Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Blackfeet Tribe of the Blackfeet Indian Reservation of Montana; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Coeur D'Alene Tribe of the Coeur D'Alene Reservation, Idaho; Confederated Salish & Kootenai Tribes of the Flathead Reservation, Montana; Crow Tribe of Montana; Flandreau Santee Sioux Tribe of South Dakota; Fort Belknap Indian Community of the Fort Belknap Reservation of Montana; Kiowa Indian Tribe of Oklahoma; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Nez Perce Tribe of Idaho; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho; Shoshone Tribe of the Wind River Reservation, Wyoming; and the Yankton Sioux Tribe of South Dakota that this notice has been published.

Dated: October 31, 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: Luther College Anthropology Lab, Luther College, Decorah, IA

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 Luther College Anthropology Lab, Luther College,

Decorah, IA, that meet the definition of "unassociated funerary objects" under 25 U.S.C. 3001. The cultural items were removed from Allamakee County, IA.

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.

Luther College Anthropology Lab professional staff consulted with representatives of the Iowa Tribe of Kansas and Nebraska, Iowa Tribe of Oklahoma, and Otoe-Missouria Tribe of Indians, Oklahoma.

On October 10, 1997, human remains and associated funerary objects from the Flynn Burials (13AM43, also called 13AM43A, 13AM43B, and 13AM43C) and Malone Cemetery (13AM60), Allamakee County, IA, were published in a Notice of Inventory Completion by the Iowa Office of the State Archaeologist in the **Federal Register** (FR Doc. 97-26872, pages 53023-53025). The human remains were repatriated in November of 1997. In 2004, Luther College Anthropology Lab discovered 731 cultural items in their collection, which, according to excavation records, were cultural items from the Flynn Burials and Malone Cemetery.

The 731 cultural items are projectile points, scrapers, bifaces, preforms, stone tool and fragments, utilized blades, flakes and flake fragments, ground stone arrow shaft abraders, hammer stones, limestone pipe fragment, Catlinite fragment, celt blank or preform, piece of galena, un-modified spall (NCR), complete or partial Oneota vessels and sherds, bone arrow shaft straighteners, bone awl, bone pressure flaking tool, antler bracelet fragments, turkey tendons, swan bill, dog bones, modified fragment of unidentified bone, shell spoons, unmodified shell fragment, shell gorget, glass beads, rolled copper/brass beads and bracelets, copper ear spirals, iron file, iron knives, iron ring, iron spike/awls, iron fragments, fragments of cordage, bark fragments, and carbonized beans.

In September 1958, the Flynn Burials were exposed during road widening along Allamakee County Road A26, Allamakee County, IA. A minimum of three individuals and associated funerary objects were removed by Gavin Sampson. In November 1997, the three individuals were reburied without associated funerary objects following publication of the Notice of Inventory

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.