

abandoned and the survivors were absorbed by the pueblos of Nambe, Pojoaque, San Ildefonso, San Juan, Santa Clara, and Tesuque.

Based on the above mentioned information, officials of the Museum of Indian Arts and Culture/Laboratory of Anthropology have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 38 individuals of Native American ancestry. Officials of the Museum of Indian Arts and Culture/Laboratory of Anthropology have also determined that, pursuant to 43 CFR 10.2 (d)(2), the five objects listed 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 Museum of Indian Arts and Culture/Laboratory of Anthropology have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects and the Pueblo of Nambe, the Pueblo of Pojoaque, the Pueblo of San Ildefonso, the Pueblo of San Juan, the Pueblo of Santa Clara, and the Pueblo of Tesuque.

This notice has been sent to officials of the Pueblo of Nambe, the Pueblo of Pojoaque, the Pueblo of San Ildefonso, the Pueblo of San Juan, the Pueblo of Santa Clara, and the Pueblo of Tesuque. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Patricia House, Director, Museum of Indian Arts and Culture/Laboratory of Anthropology, P.O. Box 2087, Santa Fe, NM 87504; telephone: (505) 827-6344, before December 28, 1998. Repatriation of the human remains and associated funerary objects to the Pueblo of Nambe, the Pueblo of Pojoaque, the Pueblo of San Ildefonso, the Pueblo of San Juan, the Pueblo of Santa Clara, and the Pueblo of Tesuque may begin after that date if no additional claimants come forward.

Dated: November 17, 1998.

Veletta Canouts,

Acting Departmental Consulting Archeologist,

Deputy Manager, Archeology and Ethnography Program.

[FR Doc. 98-31486 Filed 11-25-98; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item in the Possession of the Olmsted County Historical Society, Rochester, MN

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of the Olmsted County Historical Society, Rochester, MN which meets the definition of "sacred object" under Section 2 of the Act.

The cultural item is a Iroquois Medicine Rattle constructed of a cow's horn with a wooden handle.

In 1966, this item was donated to the Olmsted County Historical Society by the Mayo Clinic, Rochester, MN. The Mayo Clinic had received this item from Dr. S.A. Barrett of the Milwaukee Public Museum. At an earlier unknown date, this item was acquired in western New York State.

Museum records indicate this rattle is a Medicine Rattle. Consultation with representatives of the Cayuga Nation of New York indicate this item is needed by traditional Native American religious leaders for practice of traditional Native American religion by present-day adherents.

Based on the above-mentioned information, officials of the Olmsted County Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(3), this 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 Olmsted County Historical Society have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between this item and the Cayuga Nation of New York.

This notice has been sent to officials of the Cayuga Nation of New York, the Tuscarora Nation of New York, the Seneca Nation of New York, the Seneca-Cayuga Tribe of Oklahoma, the St. Regis Band of Mohawk Indians of New York, the Onondaga Nation of New York, the Oneida Nation of New York, and the Oneida Tribe of Wisconsin. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Margot Ballard, Curator, Olmsted County Historical Society,

1195 Cty. Rd. 22 SW, Rochester, MN 55902; telephone (507) 282-9447 before December 28, 1998. Repatriation of these objects to the Cayuga Nation of New York may begin after that date if no additional claimants come forward.

Dated: November 18, 1998.

Veletta Canouts,

Acting Departmental Consulting Archeologist,

Deputy Manager, Archeology and Ethnography Program.

[FR Doc. 98-31487 Filed 11-24-98; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects from Bernalillo, Cibola, and Socorro Counties, NM in the Control of the Cibola National Forest, United States Forest Service, Albuquerque, NM

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.9, of the completion of an inventory of human remains and associated funerary objects from Bernalillo, Cibola, and Socorro Counties, NM in the control of the Cibola National Forest, United States Forest Service, Albuquerque, NM.

A detailed assessment of the human remains was made by Maxwell Museum (University of New Mexico), the Museum of New Mexico, Northern Arizona University, and U.S. Forest Service professional staff in consultation with representatives of the Pueblo of Acoma, the Hopi Tribe, the Pueblo of Isleta, the Pueblo of Sandia, and the Pueblo of Zuni.

Between 1977 and 1979, human remains representing 28 individuals were recovered from sites NA 21566, NA 23177, and NA 23178 during legally authorized excavations conducted by J. Richard Ambler of Northern Arizona University. No known individuals were identified. The 11 associated funerary objects include ceramic vessels, sherds, and chipped stone.

Based on material culture, architecture, and site organization, sites NA 21566, NA 23177, and NA 23178 have been identified as small Anasazi pueblos occupied between 800-1150 A.D. Continuities of ethnographic materials, technology, and architecture indicate affiliation of Anasazi sites in