

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 48 individuals of Native American ancestry.

- Pursuant to 25 U.S.C. 3001(3)(A), the 2,563 objects described in this notice 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.

- Pursuant to 25 U.S.C. 3001(2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and associated funerary objects and any present-day Indian Tribe.

- According to final judgments of the Indian Claims Commission or the Court of Federal Claims, the land from which the Native American human remains and associated funerary objects were removed is the aboriginal land of the Jicarilla Apache Nation, New Mexico.

- Treaties in 1851 and 1865 indicate that the land from which the Native American human remains and associated funerary objects were removed is the aboriginal land of the Arapaho Tribe of the Wind River Reservation, Wyoming; Cheyenne and Arapaho Tribes, Oklahoma (previously listed as the Cheyenne-Arapaho Tribes of Oklahoma); Comanche Nation, Oklahoma; and the Kiowa Indian Tribe of Oklahoma.

- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remains and associated funerary objects may be to the Arapaho Tribe of the Wind River Reservation, Wyoming; Cheyenne and Arapaho Tribes, Oklahoma (previously listed as the Cheyenne-Arapaho Tribes of Oklahoma); Comanche Nation, Oklahoma; Jicarilla Apache Nation, New Mexico; and the Kiowa Indian Tribe of Oklahoma.

#### Additional Requestors and Disposition

Representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to U.S. Army Corps of Engineers, Albuquerque District, ATTN: George MacDonnell, 4101 Jefferson Plaza NE, Albuquerque, NM 87109, telephone (505) 342-3281, email [George.H.Macdonell@usace.army.mil](mailto:George.H.Macdonell@usace.army.mil), by December 14, 2018. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to the Arapaho Tribe of the Wind River Reservation, Wyoming;

Cheyenne and Arapaho Tribes, Oklahoma (previously listed as the Cheyenne-Arapaho Tribes of Oklahoma); Comanche Nation, Oklahoma; Jicarilla Apache Nation, New Mexico; and the Kiowa Indian Tribe of Oklahoma may proceed.

The U.S. Army Corps of Engineers, Albuquerque District is responsible for notifying The Consulted Tribes that this notice has been published.

Dated: October 22, 2018.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NAGPRA-NPS0026863;  
PPWOCRADNO-PCU00RP14.R50000]**

#### Notice of Intent To Repatriate Cultural Items: Minnesota Historical Society, St. Paul, MN

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

**ACTION:** Notice.

**SUMMARY:** The Minnesota Historical Society, in consultation with the appropriate Indian Tribes or Native Hawaiian organizations, has determined that the cultural item listed in this notice meets the definition of unassociated funerary object. Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim this cultural item should submit a written request to the Minnesota Historical Society. If no additional claimants come forward, transfer of control of the cultural items to the lineal descendants, Indian Tribes, or Native Hawaiian organizations stated in this notice may proceed.

**DATES:** Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to the Minnesota Historical Society at the address in this notice by December 14, 2018.

**ADDRESSES:** Ben Gessner, Minnesota Historical Society, 345 W. Kellogg Blvd., St. Paul, MN 55102, telephone (651) 259-3281, email [benjamin.gessner@mnhs.org](mailto:benjamin.gessner@mnhs.org).

**SUPPLEMENTARY INFORMATION:** 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 a cultural item under the control of the Minnesota Historical Society, St. Paul, MN, that meets the definition of unassociated funerary object 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 Native American cultural items. The National Park Service is not responsible for the determinations in this notice.

#### History and Description of the Cultural Item(s)

In or around 1869, one cultural item was removed from a burial mound during construction of a street in Red Wing, MN. The associated human remains were not exhumed. The item was donated to the Minnesota Historical Society in September, 1944, by Ms. Grace E. Polk. The one unassociated funerary object is a Jefferson Peace and Friendship Medal (MNHS #8407).

A preponderance of evidence surrounding the removal of MNHS #8407—the Red Wing provenience, the association in a burial mound with skeletal remains, and the size of the medal—supports the conclusion that this medal was presented to Mdewakanton Dakota Chief Tatankamani (Walking Buffalo, also known as hereditary chief Red Wing) (d. 1829) by the United States Government in the first decade of the 19th century. Tatankamani's village was located on the eastern shores of Lake Pepin, near modern day Red Wing, MN, which bears his name. Tatankamani's descendants were removed from the area during the Treaty period, and later were forcibly removed from the state of Minnesota following the U.S.-Dakota War of 1862. Many of them were relocated to the Santee Reservation in Nebraska, although contemporary descendants can be found in many of the Dakota communities and reservations. A summary was submitted for review and consultation to representatives of Tatankamani lineal descendants, and the Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Sioux Indian Community in the State of Minnesota; Oglala Sioux Tribe (previously listed as the Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota); Prairie Island Indian Community in the State of Minnesota; Santee Sioux Nation, Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota;

Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; and the Upper Sioux Community, Minnesota (hereafter known as “The Affiliated Tribes”).

#### Determinations Made by the Minnesota Historical Society

Officials of the Minnesota Historical Society have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the one cultural item described above is reasonably believed to have been placed with or near the individual human remains of Tatankamani at the time of his death or later as part of the death rite or ceremony, and is believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual, *i.e.* the burial site of Tatankamani.

- Pursuant to 43 CFR 10.14(b), Josie Redwing and Melody Redwing are direct lineal descendants of Tatankamani, based on genealogical evidence on file with the Minnesota Historical Society.

#### Additional Requestors and Disposition

Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim this cultural item should submit a written request with information in support of the claim to Ben Gessner, Minnesota Historical Society, 345 W. Kellogg Blvd., St. Paul, MN 55102, telephone (651) 259-3281, email [benjamin.gessner@mnhs.org](mailto:benjamin.gessner@mnhs.org), by December 14, 2018. After that date, if no additional claimants have come forward, pursuant to 25 U.S.C. 3005(a), transfer of control of the unassociated funerary object to the lineal descendants of Tatankamani represented by Josie Redwing and Melody Redwing may proceed.

The Minnesota Historical Society is responsible for notifying Josie Redwing, Melody Redwing, and The Affiliated Tribes that this notice has been published.

Dated: October 22, 2018.

#### Melanie O'Brien,

Manager, National NAGPRA Program.

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0026864; PPWOCRADNO-PCU00RP14.R50000]

#### Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Land Management, Idaho State Office, Boise, ID

AGENCY: National Park Service, Interior.

ACTION: Notice.

**SUMMARY:** The Bureau of Land Management, Idaho State Office (BLM) has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian Tribes or Native Hawaiian organizations, and has determined that there is a cultural affiliation between the human remains and associated funerary objects and present-day Indian Tribes or Native Hawaiian organizations. Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request to the Bureau of Land Management, Idaho State Office. If no additional requestors come forward, transfer of control of the human remains to the lineal descendants, Indian Tribes, or Native Hawaiian organizations stated in this notice may proceed.

**DATES:** Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to the Bureau of Land Management, Idaho State Office at the address in this notice by December 14, 2018.

**ADDRESSES:** F. Kirk Halford, BLM Idaho State NAGPRA Coordinator, Idaho Bureau of Land Management, 1387 South Vinnell Way, Boise, ID 83709, telephone (208) 373-4043, email [fhalford@blm.gov](mailto:fhalford@blm.gov).

**SUPPLEMENTARY INFORMATION:** 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 under the control of the U.S. Department of the Interior, Bureau of Land Management, Idaho State Office, Boise, ID and housed at the Idaho Museum of Natural History, Earl H. Swanson Archaeological Repository,

Idaho State University, Pocatello, ID (IMNH). The human remains and associated funerary objects were removed from Hanging Valley Cave (10JE5), Jerome County, ID, on land administered by the BLM.

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.

#### Consultation

A detailed assessment of the human remains was made by the BLM and IMNH professional staff in consultation with representatives of the Shoshone-Bannock Tribes of the Fort Hall Reservation and the Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada.

#### History and Description of the Remains

At an unknown date, human remains representing, at minimum, one individual were removed from a crevice in Hanging Valley Cave (10JE5) in Jerome County, ID, by Gene Titmus of Twin Falls, ID. In 1962, Mr. Titmus turned over the human remains to IMNH. Forensics analysis of the two parietal cranial bones conducted by IMNH concluded the human remains were from one middle aged individual based on “obliteration of the sagittal sutures.” Burning on the human remains suggests they were cremated. No known individuals were identified. The seven associated funerary objects are six Rose Spring/Eastgate corner notched projectile points and one basal fragment.

Based on projectile point typology and chronologies for southern Idaho, the site can be dated to the Late Period, with a date range from A.D. 300 to 1850. As evidenced by the geographic location (Jerome County, ID), chronology of the site, archeological, ethnographic, oral history and historic evidence, the human remains and associated funerary objects are determined to be culturally affiliated to the Uto Aztecan speaking Bannock, Northern Shoshone and Northern Paiute tribes who inhabited the region during the period of use and today. The burial site is within the territory of the Northwestern Band of Shoshone Nation, the Shoshone-Bannock Tribes of the Fort Hall Reservation, Idaho, and the Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada. In consultation with the tribes, and as supported in