

Institution. No known individuals were identified. No associated funerary objects are present.

Neither the records of the Peabody Museum of Archaeology and Ethnology nor the Smithsonian Institution indicate the date of transfer of these individuals to the Peabody Museum of Archaeology and Ethnology. Primary accession and catalogue documents associated with these individuals at the Smithsonian record the individuals to be "Yanktonnais Sioux." Cuthead Band of Upper Yanktonai Sioux oral traditions and historical documents indicate that Fort Stevenson was located within the Cuthead Band's traditional territory during the nineteenth century. The specific cultural affiliation attributed to the individuals by the collectors and the known policy during the nineteenth century of the Smithsonian to request the remains of recently deceased Native individuals to be collected by U.S. Army personnel and Indian agents and sent to the Smithsonian Institution further support affiliation with the Cuthead Band of Yanktonai Sioux. The Cuthead Band of Yanktonai Sioux are represented by the Cheyenne River Sioux Tribe, Devil's Lake Sioux Tribe, Assiniboine and Sioux Tribes of the Fort Peck Reservation, and the Standing Rock Sioux Tribe.

Based on the above mentioned information, officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of three individuals of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and the Cheyenne River Sioux Tribe, Devil's Lake Sioux Tribe, Assiniboine and Sioux Tribes of the Fort Peck Reservation, and the Standing Rock Sioux Tribe.

This notice has been sent to officials of the Cheyenne River Sioux Tribe, Devil's Lake Sioux Tribe, Assiniboine and Sioux Tribes of the Fort Peck Reservation, and the Standing Rock Sioux Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Barbara Isaac, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Ave., Cambridge, MA 02138; telephone: (617) 495-2254, before [thirty days after publication in the Federal Register].

Repatriation of the human remains and associated funerary objects to the culturally affiliated tribes may begin after that date if no additional claimants come forward.

Dated: August 28, 1997.

**Francis P. McManamon,**

*Departmental Consulting Archeologist,  
Manager, Archeology and Ethnography  
Program.*

[FR Doc. 97-23367 Filed 9-2-97; 8:45 am]

**BILLING CODE 4310-70-F**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items from New York in the Possession of the Springfield Science Museum, Springfield, MA

**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 cultural items from New York in the possession of the Springfield Science Museum which meet the definition of "cultural patrimony" under Section 2 of the Act.

The cultural items are a Seneca false face mask and a Seneca corn husk mask. The false face mask is black wood with brown horsehair and tin eyeplates with a split leather harness to secure the mask at the back. The corn husk mask has white cotton shoelace attachment cords.

Before 1975, these masks were given to Mr. John Hesen of Longmeadow, MA by the maker, Mr. Francis Kettle of the Cattaraugus Indian Reservation, NY. In 1983, Mrs. Betty S. Hesen donated these masks to the Springfield Science Museum.

Consultation evidence indicates one item is a medicine or false face mask. Such masks represent the power of particular medicine beings. The other mask, known as a Husk Face, or Bushy Head, is also used in ceremonies. Representatives of the Haudenosaunee Standing Committee on Burial Rules and Regulations affirm that these masks are needed by the traditional religious leaders of the Seneca Nation of Indians and the Tonawanda Band of Seneca for the practice of traditional ceremonies by present-day adherents. Representatives of the Haudenosaunee Standing Committee on Burial Rules and Regulations have also stated that false face masks are owned collectively by the members of the False Face Society and that corn husk masks are owned by the Husk Face Society; and therefore, no

individual had the right to sell or otherwise alienate the masks.

Officials of the Springfield Science Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(D), these two cultural items have ongoing historical, traditional, and cultural importance central to the culture itself, and could not have been alienated, appropriated, or conveyed by any individual. Officials of the Springfield Science Museum have also determined that, pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity which can be reasonably traced between these items and the Seneca Nation of Indians and the Tonawanda Band of Seneca.

This notice has been sent to officials of the Haudenosaunee Standing Committee on Burial Rules and Regulations, the Seneca Nation of Indians, the Tonawanda Band of Seneca, and the Seneca-Cayuga Tribe of Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact John Pretola, Curator of Anthropology, Springfield Science Museums, 236 State Street, Springfield, MA 01103; before [thirty days following publication in the Federal Register].

Repatriation of these objects to the Haudenosaunee Standing Committee on Burial Rules and Regulations on behalf of the Seneca Nation of Indians and the Tonawanda Band of Seneca may begin after that date if no additional claimants come forward.

Dated: August 28, 1997.

**Francis P. McManamon,**

*Departmental Consulting Archeologist,  
Manager, Archeology and Ethnography  
Program.*

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## OVERSEAS PRIVATE INVESTMENT CORPORATION

### September 16, 1997 Board of Directors Meeting

**TIME AND DATE:** Tuesday, September 16, 1997, 1:00 PM (OPEN Portion) 1:30 PM (CLOSED Portion).

**PLACE:** Offices of the Corporation, Twelfth Floor Board Room, 1100 New York Avenue, NW., Washington, DC.

**STATUS:** Meeting OPEN to the Public from 1:00 PM to 1:30 PM; Closed portion will commence at 1:30 PM (approx.)

### MATTERS TO BE CONSIDERED:

1. President's Report
2. Approval of June 10, 1997 Minutes (Open Portion)