

Reservation, South Dakota; the Spirit Lake Tribe, North Dakota; the Lower Sioux Indian Community of Minnesota Mdwakanton Sioux Indians of the Lower Sioux Reservation in Minnesota; the Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; the Standing Rock Sioux Tribe of North and South Dakota; the Santee Sioux Tribe of the Santee Reservation of Nebraska; the Yankton Sioux Tribe of South Dakota; the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; the Prairie Island Indian Community of Minnesota Mdwakanton Sioux Indians of the Prairie Island Reservation, Minnesota; the Upper Sioux Indian Community of the Upper Sioux Reservation, Minnesota; the Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; the Flandreau Santee Sioux Tribe of South Dakota; the Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; and the Shakopee Mdwakanton Sioux Community of Minnesota (Prior Lake). Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact James W. Bradley, Director, Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA 01810, telephone (978) 749-4490, before June 4, 2001. Repatriation of the human remains to the Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; the Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; the Spirit Lake Tribe, North Dakota; the Lower Sioux Indian Community of Minnesota Mdwakanton Sioux Indians of the Lower Sioux Reservation in Minnesota; the Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; the Standing Rock Sioux Tribe of North and South Dakota; the Santee Sioux Tribe of the Santee Reservation of Nebraska; the Yankton Sioux Tribe of South Dakota; the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; the Prairie Island Indian Community of Minnesota Mdwakanton Sioux Indians of the Prairie Island Reservation, Minnesota; the Upper Sioux Indian Community of the Upper Sioux Reservation, Minnesota; the Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; the Flandreau Santee Sioux Tribe of South Dakota; the Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; and the Shakopee

Mdwakanton Sioux Community of Minnesota (Prior Lake) may begin after that date if no additional claimants come forward.

Dated: April 18, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items in the Possession of the Tioga County Historical Society, Owego, NY

AGENCY: National Park Service, Interior.

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 in the possession of the Tioga County Historical Society, Owego, NY, that meet the definition of "unassociated funerary objects" under Section 2 of the Act.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these cultural items. The National Park Service is not responsible for the determinations within this notice.

The eight cultural items are an iron tomahawk, a celt, copper points, arrowshaft fragments, carbonized material, and a deer bone ornament. The iron tomahawk, copper points, arrowshaft fragment, and carbonized material have not been located.

In 1953, the iron tomahawk, celt, copper points, arrowshaft fragment and carbonized material were donated by James S. Truman to the Tioga County Historical Society. Donor information indicates that the iron tomahawk was removed from an "Indian grave in Cayuga County, NY"; the celt was removed from "an Indian mound in Cayuga County, NY"; and the copper points, arrowshaft fragment, and carbonized material were removed "from a Cayuga County, NY Indian grave." Donor information indicates that the deer bone ornament was removed from "a grave in Cayuga County, NY" and was donated at an unknown date to the Tioga County Historical Society by Frank Truman.

Based on geographic location, archeological evidence, and object types, these cultural items have been affiliated with the Cayuga Nation of New York. Historical evidence indicates that the Cayuga Nation of New York were the aboriginal occupants of the areas in which the cultural items were found. Oral history of the Cayuga indicates that the area in which the cultural items were found is within their traditional territory.

Officials of the Tioga County Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), these eight 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 a specific burial site of an Native American individual. Officials of the Tioga County Historical Society also have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between these items and the Cayuga Nation of New York.

This notice has been sent to officials of the Cayuga Nation of New York; St. Regis Band of Mohawk Indians; Seneca Nation of New York; Oneida Nation of New York; Onondaga Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Oneida Tribe of Wisconsin; Tonawanda Band of Seneca Indian of New York; and Tuscarora Nation of New York. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Dana Leo, Curator, Tioga County Historical Society, 110 Front Street, Owego, NY 13827, telephone (607) 687-2460, before June 4, 2001. Repatriation of these objects to the Cayuga Nation of New York may begin after that date if no additional claimants come forward.

Dated: April 11, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

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