

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 Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations within this notice.

This notice corrects the list of tribes in the Notice of Inventory Completion published April 3, 2001 (Federal Register Document 01-8170, pages 17733-17735) to whom repatriation of the human remains may begin after May 3, 2001 if no additional claimants come forward. In the last paragraph of the April 3, 2001, notice, add the following tribe to the list of tribes following "Repatriation of the human remains to . . .": **Spirit Lake Tribe, North Dakota.**

Dated: April 23, 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 Putnam Museum of History and Natural Science, Davenport, IA**

**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 Putnam Museum of History and Natural Science, Davenport, IA, that meet the definition of "sacred 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 cultural items are two gourd rattles (catalog number AE 103 A-B, accession number 1957-35). The handles are made of hand-carved wood and have been stained black. The top of each gourd has been removed so that the handle fits snugly into the neck of the gourd. The handles form the axis with

1.75 inches protruding at the top. There are small brown beads inside each of the rattles. One gourd has a dyed blackish-brown knotted rope (0.25 inches in diameter) tied to the handle.

The rattles were purchased by A. Lang Baily during the summer of 1956 at Tama, IA. The rattles were donated to the Davenport Public Museum (now the Putnam Museum of History and Natural Science) on October 22, 1957, by his wife, Kay Baily.

Cultural affiliation with the Sac and Fox Tribe of the Mississippi in Iowa is indicated by the rattles' acquisition at Tama, IA, where the Sac and Fox Tribe of the Mississippi in Iowa settlement is located. Also, according to the accession record as well as to the catalog card the objects are designated as being "Mesquaki," which is the name the Fox use for themselves.

Correspondence with the Sac and Fox Tribe of the Mississippi in Iowa indicates that the rattles are sacred according to past and current traditional practices and standards of Sac and Fox religious integrity. Furthermore, information presented in the consultation indicates that these rattles are specific ceremonial objects that are needed by the present-day adherents of traditional Sac and Fox religious practices. Correspondence with the tribe further suggests these rattles may also be objects of cultural patrimony since the objects were tribal property at the time of alienation.

Based on the above-mentioned information, officials of the Putnam Museum of History and Natural Science have determined that, pursuant to 43 CFR 10.2(d)(3), these rattles are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Putnam Museum of History and Natural Science 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 rattles and the Sac and Fox Tribe of the Mississippi in Iowa.

This notice has been sent to officials of the Sac and Fox Tribe of the Mississippi in Iowa; the Sac and Fox Nation of Missouri in Kansas and Nebraska; and the Sac and Fox Nation, Oklahoma. Representatives of any other Native American tribe that believes itself to be culturally affiliated with these sacred objects should contact Janice Hall, Chief Curator, Putnam Museum of History and Natural Science, 1717 West 12th Street, Davenport, IA 52804, telephone (563) 324-1054, before June 13, 2001. Repatriation of these

sacred objects to the Sac and Fox Tribe of the Mississippi in Iowa may begin after that date if no additional claimants come forward.

Dated: April 13, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

[FR Doc. 01-12016 Filed 5-11-01; 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 in the Possession of the San Diego Museum of Man, San Diego, CA**

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

**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 in the possession of the San Diego Museum of Man, San Diego, CA.

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 Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the human remains was made by San Diego Museum of Man professional staff in consultation with representatives of the Klamath Indian Tribe of Oregon, Confederated Tribes of the Grand Ronde Community of Oregon, Confederated Tribes of the Warm Springs Reservation of Oregon, Fort Bidwell Indian Community of the Fort Bidwell Reservation of California, and Quartz Valley Indian Community of the Quartz Valley Reservation of California.

In 1922, human remains representing one individual were recovered from beneath the lakebed of Tule Lake, Siskiyou County, CA, by George Redicial. At some time after 1922, Mr. Redicial donated these human remains to the San Diego Museum of Man, San Diego, CA. No known individual was identified. No associated funerary objects are present.

Based on skeletal morphology, condition of the remains, and the lakebed recovery location, these human remains have been determined to be Native American from the pre-contact period. The Tule Lake area is located within the ancestral lands of the Modoc people, represented by the Klamath Indian Tribe of Oregon and the Modoc Tribe of Oklahoma. The Modoc Tribe of Oklahoma has authorized the Klamath Indian Tribe of Oregon to represent the Modoc Tribe of Oklahoma regarding all NAGPRA issues and repatriations.

Based on the above-mentioned information, officials of the San Diego Museum of Man have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the San Diego Museum of Man 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 Native American human remains and the Klamath Indian Tribe of Oregon. This notice has been sent to officials of the Klamath Indian Tribe of Oregon, Confederated Tribes of the Grand Ronde Community of Oregon, Confederated Tribes of the Warm Springs Reservation of Oregon, Fort Bidwell Indian Community of the Fort Bidwell Reservation of California, and Quartz Valley Indian Community of the Quartz Valley Reservation of California. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Jennifer Luksic, NAGPRA Coordinator, San Diego Museum of Man, 1350 El Prado, San Diego, CA 92101, telephone (619) 239-2001, before June 13, 2001. Repatriation of the human remains to the Klamath Indian Tribe of Oregon may begin after that date if no additional claimants come forward.

Dated: April 25, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources  
Stewardship and Partnerships.*

[FR Doc. 01-12021 Filed 5-11-01; 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 in the Possession of the University of Denver Department of Anthropology and Museum of Anthropology, Denver, CO**

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

#### **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 in the possession of the University of Denver Department of Anthropology and Museum of Anthropology, Denver, CO.

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 Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the human remains was made by the University of Denver Department of Anthropology and Museum of Anthropology professional staff in consultation with representatives of the Arapahoe Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne-Arapaho Tribes of Oklahoma; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Pawnee Nation of Oklahoma; Prairie Island Indian Community of Minnesota Mdewakanton Sioux Indians of the Prairie Island Reservation, Minnesota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Tribe of the Santee Reservation of Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota (Prior Lake); Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; Spirit Lake Tribe, North Dakota (formerly known as the Devils Lake Sioux Tribe); Standing Rock Sioux Tribe of North and South Dakota; Upper Sioux Indian Community of the Upper Sioux Reservation, Minnesota; and Yankton Sioux Tribe of South Dakota.

In 1933, human remains representing three individuals were recovered from an unknown location in Nebraska by an unknown person. The remains were given to Dr. E.B. Renaud, founder of the

University of Denver Department of Anthropology, who brought them to the museum. No known individuals were identified. No associated funerary objects are present.

The physical anthropological characteristics of these remains indicate that they are Native American. The museum's records of Dr. Renaud's research and collecting in Nebraska show that he collected remains only in western Nebraska, making it likely that these remains are from that portion of the state.

In 1933, human remains representing two individuals were recovered from an unknown site in Bridgeport, Morrill County, NE, by Paul Henderson. The remains were given to Dr. E.B. Renaud, of the University of Denver Department of Anthropology, who brought them to the museum. No known individuals were identified. No associated funerary objects are present.

The physical anthropological characteristics of these remains indicate that they are Native American.

In 1933, human remains representing one individual were recovered from Benkelman, Dundy County, NE, by Dr. E.B. Renaud, of the University of Denver Department of Anthropology. No known individual was identified. No associated funerary objects are present.

The physical anthropological characteristics of these remains indicate that they are Native American.

Collections documentation is nonexistent concerning possible dates, cultural affiliation(s), or the circumstances under which these Native American human remains were found. The "Indian Land Areas Judicially Established 1978 Map" indicates the legal claim to land based upon traditional use for the Southern Cheyenne, Southern Arapaho, Northern Cheyenne, Northern Arapaho, Sioux, and Pawnee. The "Early Indian Tribes, Culture Areas, and Linguistic Stocks Map" establishes the presence of the Arapaho, Sioux, and Pawnee at the time of contact with Europeans.

Representatives of the Pawnee Nation presented oral testimony connecting the Pawnee geographically to western Nebraska. Representatives of seven Sioux tribes presented oral testimony during consultation that placed the Sioux in Nebraska, which was the site of many conflicts. The seven Sioux tribes are the Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud