

contacting Mr. E. Blaine Cliver, Chief, HABS/HAER, National Park Service, 1849 C Street NW-300 NC, Washington, DC 20240, telephone (202) 343-9606. Draft summary minutes of the meeting will be available for public inspection approximately eight weeks after the meeting, at the office of the Manager, National Center for Cultural Resources, 800 North Capitol Street, Suite 350, Washington, DC 20002.

Dated: February 6, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

for

**E. Blaine Cliver,**

Chief, HABS/HAER,

Designated Federal Official.

[FR Doc. 01-4306 Filed 2-20-01; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service, Interior

#### Notice of Intent to Repatriate Cultural Items in the Possession of the Illinois State Museum, Springfield, IL

**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 Illinois State Museum, Springfield, IL, that meet the definition of "sacred object" or "object of cultural patrimony" 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 two cultural items are a painted wood altar piece and a large cooking pot.

During the 1930's, these cultural items were purchased in the Hopi area of northern Arizona by Edith DeGroat and donated or loaned temporarily to the Huntington Beach Museum, Huntington, CA. In 1966, these cultural items were transferred by the Huntington Beach Museum, at the request of Miss DeGroat, to the Macon County Museum, Decatur, IL. In 2000, the Macon County Museum placed these cultural items in the possession

and control of the Illinois State Museum for NAGPRA repatriation.

Based on examination of the altar piece, documentary evidence from the Macon County Museum, and consultation evidence presented by the representatives of the Hopi Tribe of Arizona and the Katsinmomngwit (Katsina Chiefs), this altar piece 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.

Based on examination of the cooking pot, documentary evidence from the Macon County Museum, and consultation evidence presented by the representatives of the Hopi Tribe of Arizona and the Katsinmomngwit (Katsina Chiefs), this cooking pot has been identified as having ongoing historical, traditional, and cultural importance central to the tribe itself, and could not have been alienated, appropriated, or conveyed by any individual. It is estimated to be between 150 and 300 years old. It is blackened from use and has several cracks.

Based on the above-mentioned information, officials of the Illinois State Museum have determined that, pursuant to 43 CFR 10.2 (d)(3), this altar piece 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 Illinois State Museum also have determined that, pursuant to 43 CFR 10.2 (d)(4), this cooking pot has ongoing historical, traditional, and cultural importance central to the tribe itself, and could not have been alienated, appropriated, or conveyed by any individual. Finally, officials of the Illinois State Museum 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 Hopi Tribe of Arizona.

This notice has been sent to officials of the Hopi Tribe of Arizona. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Dr. Jonathan E. Reyman, Research Associate-Anthropology, Illinois State Museum, Research and Collections Center, 1011 East Ash Street, Springfield, IL 62703-3535, telephone (217) 785-0069, before March 23, 2001. Repatriation of these objects to the Hopi Tribe of Arizona may begin after that date if no additional claimants come forward.

Dated: February 2, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

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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 American Museum of Natural History, New York, NY

**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 American Museum of Natural History, New York, NY.

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 American Museum of Natural History professional staff in consultation with representatives of the Alabama-Coushatta Tribes of Texas; the Alabama-Quassarte Tribal Town, Oklahoma; the Caddo Indian Tribe of Oklahoma; the Catawba Indian Nation; the Cherokee Nation, Oklahoma; the Chickasaw Nation, Oklahoma; the Chitimacha Tribe of Louisiana; the Choctaw Nation of Oklahoma; the Coushatta Tribe of Louisiana; the Eastern Band of Cherokee Indians of North Carolina; the Kialegee Tribal Town, Oklahoma; the Miccosukee Tribe of Indians of Florida; the Mississippi Band of Choctaw Indians, Mississippi; the Muscogee (Creek) Nation, Oklahoma; the Poarch Band of Creek Indians of Alabama; the Seminole Nation of Oklahoma; the Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations; the Thlopthlocco Tribal Town, Oklahoma; the Tunica-Biloxi Indian Tribe of Louisiana; the Tuscarora Nation of New York; and the United

Keetoowah Band of Cherokee Indians of Oklahoma.

In an unknown year, human remains representing a minimum of one individual were collected by an unknown collector. Museum records indicate that the remains were found in the vicinity of Shreveport, possibly "Caddo Parish?" or "Bossier Parish?," LA. The American Museum of Natural History acquired these human remains as either a purchase or a gift from C.C. Jones, Jr., in 1877. The museum does not have information on how Mr. Jones, Jr., acquired these human remains. No known individual was identified. No associated funerary objects are present.

This individual has been identified as a Native American, based on geographic, biological, and consultation evidence. Geographic, archeological, and biological evidence further suggests that these human remains are likely culturally affiliated with the Caddo Indian Tribe of Oklahoma. This individual exhibits a type of artificial cranial deformation (typically frontal and fronto-occipital) that is seen in many documented pre-contact Caddoan sites and is associated with the pre-contact development of Caddoan culture around A.D. 800. It is generally accepted that Caddoan peoples introduced artificial cranial deformation to Louisiana. Representatives of the Caddo Indian Tribe of Oklahoma, in consultation with American Museum of Natural History staff, included Caddo and Bossier Parishes in their aboriginal territory.

Based on the above-mentioned information, officials of the American Museum of Natural History have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of a minimum of one individual of Native American ancestry. Officials of the American Museum of Natural History 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 Caddo Indian Tribe of Oklahoma.

This notice has been sent to officials of the Alabama-Coushatta Tribes of Texas; the Alabama-Quassarte Tribal Town, Oklahoma; the Caddo Indian Tribe of Oklahoma; the Catawba Indian Nation; the Cherokee Nation, Oklahoma; the Chickasaw Nation, Oklahoma; the Chitimacha Tribe of Louisiana; the Choctaw Nation of Oklahoma; the Coushatta Tribe of Louisiana; the Eastern Band of Cherokee Indians of North Carolina; the Kialegee Tribal Town, Oklahoma; the Miccosukee Tribe of Indians of Florida; the Mississippi

Band of Choctaw Indians, Mississippi; the Muscogee (Creek) Nation, Oklahoma; the Poarch Band of Creek Indians of Alabama; the Seminole Nation of Oklahoma; the Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations; the Thlopthlocco Tribal Town, Oklahoma; the Tunica-Biloxi Indian Tribe of Louisiana; the Tuscarora Nation of New York; and the United Keetoowah Band of Cherokee Indians of Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Martha Graham, Director of Cultural Resources, American Museum of Natural History, Central Park West at 79th Street, New York, NY 10024-5192, telephone (212) 769-5846, before March 23, 2001. Repatriation of the human remains to the Caddo Indian Tribe of Oklahoma may begin after that date if no additional claimants come forward.

Dated: January 29, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources, Stewardship, and Partnerships.*

[FR Doc. 01-4301 Filed 2-20-01; 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 Hastings Museum of Natural and Cultural History, Hastings, NE**

**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 Hastings Museum of Natural and Cultural History, Hastings, NE.

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 Hastings Museum of Natural and Cultural History professional staff in consultation with representatives of the Klamath Indian Tribe of Oregon.

At an unknown date, human remains representing one individual were recovered from the Lava Beds, OR, and donated to the Hastings Museum by W. Dunn between 1926 and 1931. No known individual was identified. No associated funerary objects are present.

Museum records identify this individual as a Modoc person. Historic documentation and consultation evidence indicate that the Modoc traditionally occupied the area of southern Oregon and northern California that includes lava beds.

At an unknown date, human remains representing one individual were recovered from an unknown location in California by person(s) unknown. In 1936, the Hastings Museum purchased these remains from Vernon Lemley. No known individual was identified. No associated funerary object are present.

Museum records identify this individual as a Modoc person. Historic documentation and consultation evidence indicate that the Modoc traditionally occupied the area of southern Oregon and northern California that includes lava beds.

Based on the above-mentioned information, officials of the Hastings Museum of Natural and Cultural History have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of two individuals of Native American ancestry. Officials of the Hastings Museum of Natural and Cultural History 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. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Teresa J. Kreutzer, Curator, Hastings Museum of Natural and Cultural History, P.O. Box 1286, Hastings, NE 68902, telephone (402) 461-2399, before March 23, 2001. Repatriation of the human remains to the Klamath Indian Tribe of Oregon may begin after that date if no additional claimants come forward.