

## DEPARTMENT OF THE INTERIOR

## National Park Service

**CORRECTION—Notice of Intent To Repatriate Cultural Items from Kawaihae, Kohala, Island of Hawaii, HI, in the Possession of the Bernice Pauahi Bishop Museum, Honolulu, HI**

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 Bernice Pauahi Bishop Museum, Honolulu, HI, that meet the definition of "unassociated funerary objects" under Section 2 of the Act.

**This notice corrects a typographic error in paragraph 15 of the notice of Intent to Repatriate published April 5, 2000. Paragraph 15 of the April 5, 2000, notice is corrected by substituting the following paragraph:**

The 20 cultural items include samples of cordage, mat, and bark cloth. In 1985, these cultural items from a lava tube complex in Kawaihae, Kohala, HI were donated to the Bernice Pauahi Bishop Museum by Catherine Summers, who compiled these samples from museum collections.

**This notice also corrects the list of culturally affiliated groups cited in the Notice of Intent to Repatriate published April 5, 2000. The list of culturally affiliated groups is corrected by adding the following groups: the Kekumano 'Ohana, the Keohokalole 'Ohana, the Hawaiian Genealogy Society, Na Papa Kanaka O Pu'ukohola Heiau, the Native Hawaiian Advisory Council, the Pu'uhonua O Waimanalo, the Royal Hawaiian Academy of Traditional Arts, the Nation of Hawai'i, and the Van Horn Diamond 'Ohana. Paragraph 17 of the April 5, 2000, notice is corrected by substituting the following paragraph:**

Based on the above mentioned information, officials of the Bernice Pauahi Bishop Museum have determined that, pursuant to 43 CFR 10.2(d)(2)(ii), these 168 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 museum also have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between

these items and the Hawai'i Island Burial Council, Hui Malama I Na Kupuna O Hawai'i Nei, the Department of Hawaiian Homelands, and the Office of Hawaiian Affairs, the Kekumano 'Ohana, the Keohokalole 'Ohana, the Hawaiian Genealogy Society, Na Papa Kanaka O Pu'ukohola Heiau, the Native Hawaiian Advisory Council, the Pu'uhonua O Waimanalo, the Royal Hawaiian Academy of Traditional Arts, the Nation of Hawai'i, and the Van Horn Diamond 'Ohana.

**Finally, this notice corrects the list of organizations to which this notice is sent by deleting Henry A. Auwae and Melvin Kalahiki, Jr., adding the groups listed above, providing new contact information, and providing a new response date. The last paragraph of the April 5, 2000, notice is corrected by substituting the following paragraph:**

This notice has been sent to officials of the Hawai'i Island Burial Council, Hui Malama I Na Kupuna O Hawai'i Nei, the Department of Hawaiian Homelands, the Office of Hawaiian Affairs, the Kekumano 'Ohana, the Keohokalole 'Ohana, the Hawaiian Genealogy Society, Na Papa Kanaka O Pu'ukohola Heiau, the Native Hawaiian Advisory Council, the Pu'uhonua O Waimanalo, the Royal Hawaiian Academy of Traditional Arts, the Nation of Hawai'i, and the Van Horn Diamond 'Ohana.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and objects should contact Guy Kaulukukui, Assistant NAGPRA Program Manager, Bernice Pauahi Bishop Museum, 1525 Bernice Street, Honolulu, HI 96817, telephone (808) 847-8274, before April 9, 2001. Repatriation of these objects to the Hawai'i Island Burial Council, Hui Malama I Na Kupuna O Hawai'i Nei, the Department of Hawaiian Homelands, the Office of Hawaiian Affairs, the Kekumano 'Ohana, the Keohokalole 'Ohana, the Hawaiian Genealogy Society, Na Papa Kanaka O Pu'ukohola Heiau, the Native Hawaiian Advisory Council, the Pu'uhonua O Waimanalo, the Royal Hawaiian Academy of Traditional Arts, the Nation of Hawai'i, and the Van Horn Diamond 'Ohana may begin after that date if no additional claimants come forward.

Dated: February 23, 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 U.S. Department of the Interior, National Park Service, Effigy Mounds National Monument, Harpers Ferry, IA.**

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 U.S. Department of the Interior, National Park Service, Effigy Mounds National Monument, Harpers Ferry, IA. 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 National Park Service unit that has control or possession of these Native American human remains and associated funerary objects. The Assistant Director, Cultural Resources Stewardship and Partnerships, is not responsible for the determinations within this notice.

A detailed assessment and inventory of the human remains and associated funerary objects was made by National Park Service professional staff in consultation with representatives of the Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Otoe-Missouria Tribe of Indians, Oklahoma; Ho-Chunk Nation of Wisconsin; Sac and Fox Tribe of the Mississippi in Iowa; Sac and Fox Nation of Missouri in Kansas and Nebraska; Sac and Fox Nation, Oklahoma; Winnebago Tribe of Nebraska; and the Upper Sioux Indian Community of the Upper Sioux Reservation, Minnesota. A NAGPRA delegate from the Minnesota Indian Affairs Council, a non-Federally recognized Indian group, was present at the consultation meeting sponsored by Effigy Mounds National Monument and was a representative on behalf of the Shakopee Mdewakanton Sioux Community of Minnesota (Prior Lake); Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux Reservation in Minnesota; and Prairie Island Indian Community of Minnesota Mdewakanton Sioux Indians of the Prairie Island Reservation, Minnesota.

In 1952, human remains representing 12 individuals were recovered during

legally authorized National Park Service sponsored excavations at Mound #57, a site located within Effigy Mounds National Monument boundaries. These 12 sets of human remains are comprised of 8 adults and 4 children. No known individuals were identified. The three associated funerary objects include one copper breastplate, one sandstone drill pivot, and one piece of obsidian. On August 3, 2000, these sets of human remains and associated funerary objects were returned to Effigy Mounds National Monument after having been in the possession of an individual (now deceased) since the 1950s. Based on archeological context, these 12 individuals were identified as Native American.

In 1952, human remains representing one individual were recovered during legally authorized National Park Service-sponsored excavations at Mound #27, a site located within Effigy Mounds National Monument boundaries. This set of human remains is comprised of 12 teeth from a child who was approximately 8 or 9 years old. No known individual was identified. No associated funerary objects are present. On August 3, 2000, this set of human remains was returned to Effigy Mounds National Monument after having been in the possession of an individual (now deceased) since the 1950s. Based on archeological context, this set of human remains was identified as Native American.

In 1957, human remains representing one individual were recovered from a mound on private lands near Effigy Mounds National Monument. This set of human remains is comprised of 94 bone fragments from a bundle burial. These human remains were given to Effigy Mounds National Monument in 1962, and were transferred to the National Park Service's Midwest Archeological Center in 1973. No known individual was identified. No associated funerary objects are present. Based on archeological context, these human remains were identified as Native American.

In 1998, human remains representing one individual were received by and taken into the possession of Effigy Mounds National Monument. These human remains are comprised of a cranium and mandible, which were mailed to the monument by an anonymous individual who claimed to have purchased the skull for an art class and was told it came from the mounds in the area of Effigy Mounds National Monument. No known individual was identified. No associated funerary objects are present. Based on physical attributes of the skull, the Office of the

State Archaeologist in Iowa identified these remains as Native American.

On the basis of archeological context, material culture, and geographic location, the mounds at Effigy Mounds National Monument have been identified as belonging to the Late Woodland Period culture (1700–750 B.P.). The Oneota culture (800–300 B.P.), which replaced the Effigy Mounds culture, occupied the area surrounding Effigy Mounds National Monument and is identified as being clearly ancestral to the Iowa Tribe of Kansas and Nebraska, Iowa Tribe of Oklahoma, Otoe-Missouria Tribe of Oklahoma, Ho-Chunk Nation of Wisconsin, and Winnebago Tribe of Nebraska. Linguistic, oral tradition, temporal and geographic evidence reasonably indicates that the following Sioux Indian tribes possess ancestral ties to the Effigy Mounds National Monument region and the human remains and associated funerary objects described above: Upper Sioux Indian Community of the Upper Sioux Reservation, Shakopee Mdewakanton Sioux Community of Minnesota (Prior Lake), Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux Reservation in Minnesota, and Prairie Island Indian Community of Minnesota Mdewakanton Sioux Indians of the Prairie Island Reservation.

The Treaty of September 21, 1832 (Stat. L. VII, 374) between the Sauk and Fox and the United States, a cession required of the Sauk and Fox as indemnity for the expenses of the Black Hawk War, demonstrates that the Sac and Fox Tribe of the Mississippi in Iowa, Sac and Fox Nation of Missouri in Kansas and Nebraska, and Sac and Fox Nation of Oklahoma are the aboriginal occupants of the lands encompassing the present-day Effigy Mounds National Monument. Based upon an examination of the historical and geographical information, the Effigy Mounds National Monument superintendent determined that the Sac and Fox Tribe of the Mississippi in Iowa, Sac and Fox Nation of Missouri in Kansas and Nebraska, and Sac and Fox Nation of Oklahoma share a historic and continuing affiliation with Effigy Mounds National Monument lands, but do not possess a cultural affiliation with the human remains and associated funerary objects described above.

Based on the above-mentioned information, the Effigy Mounds National Monument superintendent has determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 15 individuals of Native American

ancestry. The Effigy Mounds National Monument superintendent also has determined that, pursuant to 43 CFR 10.2 (d)(2), the three objects listed above 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. Lastly, the Effigy Mounds National Monument superintendent determined that, pursuant to 43 CFR 10.2 (e), there is the relationship of shared group identity that can be reasonably traced between these Native American human remains and associated funerary objects and the Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Otoe-Missouria Tribe of Indians, Oklahoma; Ho-Chunk Nation of Wisconsin; Winnebago Tribe of Nebraska; Upper Sioux Indian Community of the Upper Sioux Reservation, Minnesota; Shakopee Mdewakanton Sioux Community of Minnesota (Prior Lake); Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux Reservation in Minnesota; and Prairie Island Indian Community of Minnesota Mdewakanton Sioux Indians of the Prairie Island Reservation, Minnesota.

This notice has been sent to officials of the Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Otoe-Missouria Tribe of Indians, Oklahoma; Ho-Chunk Nation of Wisconsin; Sac and Fox Tribe of the Mississippi in Iowa; Sac and Fox Nation of Missouri in Kansas and Nebraska; Sac and Fox Nation, Oklahoma; Winnebago Tribe of Nebraska; Upper Sioux Indian Community of the Upper Sioux Reservation, Minnesota; Shakopee Mdewakanton Sioux Community of Minnesota; Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux Reservation in Minnesota; and Prairie Island Indian Community of Minnesota Mdewakanton Sioux Indians of the Prairie Island Reservation, Minnesota. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Phyllis Ewing, Superintendent, Effigy Mounds National Monument, 151 Highway 76, Harpers Ferry, IA 52146–7519, telephone (319) 873–3491, before April 9, 2001. Repatriation of the human remains and associated funerary objects to the Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Otoe-Missouria Tribe of Indians, Oklahoma; Ho-Chunk Nation of Wisconsin; Winnebago Tribe of Nebraska; Upper Sioux Indian

Community of the Upper Sioux Reservation, Minnesota; Shakopee Mdewakanton Sioux Community of Minnesota (Prior Lake); Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux Reservation in Minnesota; or Prairie Island Indian Community of Minnesota Mdewakanton Sioux Indians of the Prairie Island Reservation, Minnesota will begin after that date if no additional claimants come forward.

Dated: February 14, 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 U.S. Department of Energy, Richland Operations Office, Richland, WA**

**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 U.S. Department of Energy, Richland Operations Office, Richland, WA.

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 U.S. Department of Energy, Richland Operations Office professional staff and contract specialists in archeology, ethnography, and human osteology, in consultation with representatives of the Confederated Tribes and Bands of the Yakama Indian Nation of the Yakama Reservation, Washington; the Confederated Tribes of the Colville Reservation, Washington; the Confederated Tribes of the Umatilla Reservation, Oregon; the Nez Perce

Tribe of Idaho; and the Wanapum Band, a non-Federally recognized Indian group.

In 1968, human remains representing one individual were recovered from site 45-BN-128, Benton County, WA, by Dr. David Rice, Washington State University, Pullman, WA, during an archeological survey. No known individual was identified. The seven associated funerary objects are fragments of dentalium shells, one of which exhibits intricately etched designs.

Site 45-BN-128 is a burial site located on an island about 4 miles downriver from Tacht, a major Native American village. Tacht, located near the East White Bluffs townsite, was occupied until 1943 by members of the Wanapum Band, as well as members of other tribes whose descendants now reside on the Yakama, Umatilla, Colville and Nez Perce reservations. Artifacts observed at the burial site included chipped stone tools, a bone needle, glass trade beads, and shell beads.

Based on skeletal morphology, the archeological context, the condition of the human remains, and the associated funerary objects, these human remains have been identified as Native American dating prior to European contact. Historic documents, ethnographic sources, and oral history indicate that the Wanapum Band, also known as the Priest Rapids Indians, occupied this section of the Columbia River since precontact times. The treaties of 1855 and other historic documents, ethnographic sources, and oral history identify site 45-BN-128 as located on the ceded lands boundary between the Confederated Tribes of the Umatilla Reservation, Oregon, and the Confederated Tribes and Bands of the Yakama Indian Nation of the Yakama Reservation, Washington, in an area routinely visited by bands associated with both groups. Bands associated with the Nez Perce Tribe of Idaho and the Confederated Tribes of the Colville Reservation, Washington, are also known to have used the area routinely.

In 1974-75, human remains representing one individual were recovered from Taks'sah' (45-BN-157), Benton County, WA, during legally-authorized archeological excavations conducted by the Mid-Columbia Archaeological Society under the direction of Dr. David Rice, University of Idaho, Moscow, ID. The remains were transferred to the U.S. Department of Energy, Richland Operations Office in 1994. No known individual was identified. The eight associated funerary objects are stone flakes.

Taks'sah', also known as Jaeger's Island, was a principle Wanapum sedentary village that was occupied until 1943. Based on skeletal morphology, the archeological context, the condition of the human remains, and the associated funerary objects, these human remains have been identified as Native American dating prior to European contact. Historic documents, ethnographic sources, and oral history indicate that the Wanapum Band occupied this section of the Columbia River since precontact times. The treaties of 1855 and other historic documents, ethnographic sources, and oral history identify site 45-BN-157 as located within the ceded lands of the Confederated Tribes and Bands of the Yakama Indian Nation of the Yakama Reservation, Washington, in an area routinely visited by bands associated with this tribe. Bands associated with the Confederated Tribes of the Umatilla Reservation, Oregon; the Confederated Tribes of the Colville Reservation, Washington; and the Nez Perce Tribe of Idaho are also known to have used the area routinely.

In 1987, human remains representing one individual were recovered from site 45-BN-163, Benton County, WA, during archeological surface collection by Hanford Cultural Resources Laboratory staff. No known individual was identified. No associated funerary objects are present.

Site 45-BN-163 is a housepit containing materials typically associated with the late precontact settlement of the area, including fire-cracked rock, cobble tools, notched pebble sinkers, corner-notched projectile points, flakes, and shell. These remains were recovered in an area traditionally associated with the Wanapum Band and within the ceded lands of the Confederated Tribes of the Umatilla Reservation, Oregon. Bands associated with the Confederated Tribes and Bands of the Yakama Indian Nation of the Yakama Reservation, Washington; the Nez Perce Tribe of Idaho; and the Confederated Tribes of the Colville Reservation, Washington, are also known to have used this area routinely.

Based on the above-mentioned information, officials of the U.S. Department of Energy, Richland Operations Office 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 U.S. Department of Energy, Richland Operations Office also have determined that, pursuant to 43 CFR 10.2 (d)(2), the 15 objects listed above are reasonably