

non-Federally recognized Indian group, the Grand River Bands of Ottawa Indians. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Karen O'Brien, Collections Manager, Museum of Anthropology, University of Michigan, Ann Arbor, MI 48109; telephone: (734) 764-6299, before May 1, 2000. Repatriation of the human remains and unassociated funerary objects to the Little River Band of Ottawa Indians may begin after that date if no additional claimants come forward.

Dated: March 22, 2000.

Francis P. McManamon,

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

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BILLING CODE 4310-70-F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item in the Possession of Pipestone National Monument, National Park Service, Pipestone, MN

AGENCY: National Park Service.

ACTION: Notice.

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of Pipestone National Monument, National Park Service, Pipestone, MN which meets the definition of "sacred object" under Section 2 of the Act.

The cultural item is a pipestone pipe fashioned in a generalized "T" shape with a long prow. The pipe stem is wood and fashioned in a flattened diamond shape with three notches cut into the stem, and attached to the bowl with a leather cord. Written on the shank of the pipe bowl in India ink are the words "Chief Roan Horse, Osage."

Catalog information in the possession of the National Park Service states that the item is an Osage Indian pipe and belonged to Chief Roan Horse in Oklahoma. Further information in the possession of the National Park Service indicates that the claimant, Mr. Raymond A. Lasley, Sr. is the oldest living grandchild of Chief Roan Horse (Kah-wah-ho-tsa). Mr. Lasley, Sr., recognized by the Osage Tribe as a traditional religious leader, identified this specific pipestone pipe as a sacred

object, which he needs to perform various traditional ceremonies, including naming ceremonies.

Prior to 1964, the pipe was acquired by the Pipestone Indian Shrine Association. In April of 1964, the National Park Service purchased the pipe from the Pipestone Indian Shrine Association. The circumstances surrounding the original acquisition of this pipe are not clear. Whether the Pipestone Indian Shrine Association acquired the pipe from an individual or group possessing the authority to alienate such an object is unknown. According to members of the Lasley family, this pipestone pipe can not be transferred outside their family. These individuals further indicated that this pipe should only be passed down to family members who have taken up various ceremonial duties. The lineal descendant, Mr. Lasley, Sr., has designated that his son, Mr. Raymond Lasley, Jr., is to be the next family member to whom the pipe would be passed.

The National Park Service possesses no knowledge of the pipe's original acquisition by the Pipestone Indian Shrine Association. On the basis of information supplied by the Lasley family regarding the nature of the pipe's transferability, as well as a lack of any evidence to the contrary, it is unclear whether the Pipestone Indian Shrine Association obtained a right of possession to the pipe through its initial acquisition. Accordingly, whether a right of possession to this pipe was assumed by the National Park Service when it was purchased from the Pipestone Indian Shrine Association in 1964 is uncertain. The National Park Service can not produce evidence to demonstrate that it holds a right of possession over the pipe, which could operate to overcome the claim Mr. Lasley Sr. brought to obtain this cultural item.

Based on the above-mentioned information, officials of the National Park Service have determined that pursuant to 43 CFR 10.2 (d)(3), this one cultural item is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religion by their present-day adherents. Officials of the National Park Service, pursuant to 43 CFR 10.10 (a) (2), have also determined that the National Park Service is unable to demonstrate that it holds a right of possession over this cultural item. Finally, officials of the National Park Service have determined that, pursuant 43 CFR 10.2 (b) (1), Mr. Raymond A. Lasley, Sr. can trace his ancestry directly and without

interruption by means of the traditional kinship system of the Osage Tribe and the common law system of descent to a known Native American individual who controlled this cultural item.

This notice has been sent to Mr. Raymond A. Lasley, Sr. and officials of the Osage Tribe, Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this cultural item should contact Jim LaRock, Superintendent, Pipestone National Monument, P.O. Box 727, 36 Reservation Avenue, Pipestone, MN 56164-0727; telephone: (507) 825-5464 before May 1, 2000. Repatriation of this cultural item to Mr. Raymond A. Lasley, Sr. may begin after the above date if no additional claimants come forward.

Dated: March 16, 2000.

Francis P. McManamon,

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Manager, Archeology and Ethnography
Program.*

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items from Santee, CA in the Possession of the San Diego Archaeological Center, San Diego, CA

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 Santee, CA in the possession of the San Diego Archaeological Center, San Diego, CA which meet the definition of "sacred objects" under Section 2 of the Act.

The 41 cultural items consist of pipe fragments and crystals.

In 1973, these cultural items were recovered from site CA SDi 5699, known as "Santee Greens" during excavations conducted by Archaeological Consulting Technology, Inc. (ACT) for Time for Living, Inc., a residential development in the City of Santee, San Diego County, CA. ACT stored this collection until 1998, when the collection was donated to the San Diego Archaeological Center for curation.

Geographical location and site evidence indicate that site CA SDi 5699 was a Kumeyaay village site with two Late Archaic occupations (c. 760-1030 A.D.). Archaeological literature confirms

that this site is within the geographic range of Kumeyaay people during this period. During consultation with the Kumeyaay Cultural Repatriation Committee, authorized representatives of the Campo Band of Diegueno Mission Indians of the Campo Reservation, the Capitan Grande Band of Diegueno Mission Indians of California, the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, the Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, the Cuyapaipe Community of Degueno Mission Indians of the Cuyapaipe Reservation, the Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, the La Posta Band of Diegueno Mission Indians of the La Posta Reservation, the Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, the Jamul Indian Village, the Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, the San Pasqual Band of Diegueno Mission Indians of California, the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, and the Sycuan Band of Diegueno Mission Indians of California, these cultural items were identified as Kumeyaay sacred objects which are necessary to Kumeyaay traditional religious leaders for the practice of Native American religion by present-day adherents.

Based on the above-mentioned information, officials of the San Diego Archaeological Center have determined that, pursuant to 43 CFR 10.2 (d)(3), these 41 cultural items 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 San Diego Archaeological Center have also 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 Campo Band of Diegueno Mission Indians of the Campo Reservation, the Capitan Grande Band of Diegueno Mission Indians of California, the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, the Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, the Cuyapaipe Community of Degueno Mission Indians of the Cuyapaipe Reservation, the Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, the La Posta Band of Diegueno Mission Indians of the La Posta Reservation, the Manzanita

Band of Diegueno Mission Indians of the Manzanita Reservation, the Jamul Indian Village, the Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, the San Pasqual Band of Diegueno Mission Indians of California, the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, and the Sycuan Band of Diegueno Mission Indians of California.

This notice has been sent to officials of the Kumeyaay Cultural Repatriation Committee, the Campo Band of Diegueno Mission Indians of the Campo Reservation, the Capitan Grande Band of Diegueno Mission Indians of California, the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, the Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, the Cuyapaipe Community of Degueno Mission Indians of the Cuyapaipe Reservation, the Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, the La Posta Band of Diegueno Mission Indians of the La Posta Reservation, the Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, the Jamul Indian Village, the Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, the San Pasqual Band of Diegueno Mission Indians of California, the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, and the Sycuan Band of Diegueno Mission Indians of California. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Yvonne Lever, San Diego Archaeological Center, 334 Eleventh Ave., San Diego, CA 92101; telephone: (619) 239-1868 before May 1, 2000. Repatriation of these objects to the Campo Band of Diegueno Mission Indians of the Campo Reservation, the Capitan Grande Band of Diegueno Mission Indians of California, the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, the Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, the Cuyapaipe Community of Degueno Mission Indians of the Cuyapaipe Reservation, the Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, the La Posta Band of Diegueno Mission Indians of the La Posta Reservation, the Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, the Jamul Indian Village, the Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, the San Pasqual

Band of Diegueno Mission Indians of California, the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, and the Sycuan Band of Diegueno Mission Indians of California may begin after that date if no additional claimants come forward.

Dated: March 15, 2000.

Francis P. McManamon,

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Manager, Archeology and Ethnography
Program.*

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item from the Kachemak Bay Region, AK in the Possession of the University of Alaska Museum, Fairbanks, AK

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 a cultural item from the Prince William Sound and Kachemak Bay Regions, AK in the possession of the University of Alaska Museum, Fairbanks, AK which meets the definition of "unassociated funerary object" under Section 2 of the Act.

The one cultural item consists of worked bone.

In 1931, this cultural item was recovered near a burial on Cottonwood Creek, AK during excavations conducted by Frederica de Laguna of the University of Pennsylvania Museum. In 1953, this cultural item was sent to the University of Alaska Museum from the University of Pennsylvania Museum as part of an exchange collection. The human remains recovered with this cultural item have previously been repatriated from the University of Pennsylvania.

Based on material culture, the Cotton Wood Creek site has been identified as Kachemak Bay period (c. 1500 A.D.) Chugach occupations.

Based on the above mentioned information, officials of the University of Alaska Museum have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), this one cultural item is 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.