

determined that, pursuant to 43 CFR 10.2(d)(2), the 16 associated funerary 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, officials of the National Park Service 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 associated funerary objects and the Arapahoe Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Crow Tribe of Montana; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Ponca Tribe of Indians of Oklahoma; Ponca Tribe of Nebraska; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Tribe of the Santee Reservation of Nebraska; Shoshone Tribe of the Wind River Reservation, Wyoming; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota; and Yankton Sioux Tribe of South Dakota.

This notice has been sent to officials of the Apache Tribe of Oklahoma; Arapahoe Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Blackfeet Tribe of the Blackfeet Indian Reservation of Montana; Cheyenne Arapaho Tribes of Oklahoma; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Comanche Indian Tribe, Oklahoma; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Crow Tribe of Montana; Flandreau Santee Sioux Tribe of South Dakota; Fort Sill Apache Tribe of Oklahoma; Jicarilla Apache Tribe of the Jicarilla Apache Indian Reservation, New Mexico; Kiowa Indian Tribe of Oklahoma; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Northwestern Band of Shoshoni Nation of Utah (Washakie);

Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Omaha Tribe of Nebraska; Pawnee Indian Tribe of Oklahoma; Ponca Tribe of Indians of Oklahoma; Ponca Tribe of Nebraska; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Tribe of the Santee Reservation of Nebraska; Shoshone Tribe of the Wind River Reservation, Wyoming; Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Spirit Lake Tribe, North Dakota; Standing Rock Sioux Tribe of North & South Dakota; Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota; and the Yankton Sioux Tribe of South Dakota. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects, should contact Superintendent Ruthann Knudson, Agate Fossil Beds National Monument, 301 River Road, Harrison Nebraska 69347-2734; telephone: (308) 668-2211, fax: (308) 668-2318, ruthann—knudson@nps.gov, before June 22, 2000. Repatriation of these human remains and cultural items to the Arapahoe Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Crow Tribe of Montana; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Ponca Tribe of Indians of Oklahoma; Ponca Tribe of Nebraska; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Tribe of the Santee Reservation of Nebraska; Shoshone Tribe of the Wind River Reservation, Wyoming; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota; and Yankton Sioux Tribe of South Dakota may begin after the above date if no additional claimants come forward.

Dated: April 3, 2000.

**Francis P. McManamon,**

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

[FR Doc. 00-12852 Filed 5-22-00; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion for Native American Human Remains from Hawaii in the Possession of the National Museum of Health and Medicine, Armed Forces Institute of Pathology, Washington, DC

**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 10.9, of the completion of an inventory of human remains from Hawaii in the possession of the National Museum of Health and Medicine [formerly the Army Medical Museum (AMM)], Armed Forces Institute of Pathology, Washington, DC.

A detailed assessment of the human remains was made by National Museum of Health and Medicine professional staff in consultation with representatives of Hui Malama I Na Kupuna O Hawai'i Nei, Kauai/Niihau Island Burial Council, Molokai Island Burial Council, Hawai'i Island Burial Council, and the Office of Hawaiian Affairs.

Before 1876, human remains representing one individual were collected from an unknown site in Hawaii by W.H. Jones for the Smithsonian Institution. In 1876, these human remains were transferred to the AMM from the Smithsonian Institution. No known individuals were identified. No associated funerary objects are present.

Based on accession records, this individual has been identified as Native Hawaiian.

At an unknown date, human remains representing one individual were removed from an "old battlefield" on Oahu by W.R. DeWitt, Assistant Surgeon, U.S. Army. In 1862, these human remains were sent to the AMM. No known individual was identified. No associated funerary objects are present.

Based on accession records, this individual has been identified as Native Hawaiian.

Before 1869, human remains representing one individual were taken from Kauai by person(s) unknown under unknown circumstances. In 1869, these human remains were transferred to the AMM from the Smithsonian Institution. No known individual was identified. No associated funerary objects are present.

Based on accession records, this individual has been identified as Native Hawaiian.

Based on the above mentioned information, officials of the National Museum of Health and Medicine, Armed Forces Institute of Pathology 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 National Museum of Health and Medicine, Armed Forces Institute of Pathology 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 Native American human remains and Hui Malama I Na Kupuna O Hawai'i Nei, Kauai/Niihau Island Burial Council, Molokai Island Burial Council, Hawai'i Island Burial Council, and the Office of Hawaiian Affairs

This notice has been sent to officials of Hui Malama I Na Kupuna O Hawai'i Nei, Kauai/Niihau Island Burial Council, Molokai Island Burial Council, Hawai'i Island Burial Council, and the Office of Hawaiian Affairs.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Dr. Lenore Barbian, Collection Manager, National Museum of Health and Medicine, Armed Forces Institute of Pathology, Walter Reed Army Medical Center, Bldg. 54, Washington, DC 20036; telephone: (202) 782-2203; email: barbian@afip.osd.mil, before June 22, 2000. Repatriation of the human remains to Hui Malama I Na Kupuna O Hawai'i Nei may begin after that date if no additional claimants come forward.

The National Park Service is not responsible for the determinations within this notice.

Dated: May 8, 2000.

**Francis P. McManamon,**

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

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion for Native American Human Remains from Mankato, MN in the Possession of the Public Museum of Grand Rapids, Grand Rapids, MI**

**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 10.9, of the completion of an inventory of human remains from Mankato, MN in the possession of the Public Museum of Grand Rapids, Grand Rapids, MI.

A detailed assessment of the human remains was made by Public Museum of Grand Rapids professional staff in consultation with representatives of the Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux Reservation in Minnesota; the Spirit Lake Tribe, North Dakota; the Shakopee Mdewakanton Sioux Community of Minnesota; and the Prairie Island Indian Community of Minnesota Mdewakanton Sioux Indians of the Prairie Island Reservation, Minnesota.

Around 1915, human remains representing one individual were obtained from G.S. Knapp of Chicago, IL by the Public Museum of Grand Rapids by an unknown method. This individual has been identified as Marpiya Okinajin, a Dakota man executed in 1862 following the United States—Dakota War. No associated funerary objects are present.

The identification of these human remains as those of Marpiya Okinajin is based on a note found with the remains indicating it is a piece of skin from "Chief Cut Nose", an alleged leader of the "New Ulm Massacre". Historic documents confirm that Marpiya Okinajin was among the 38 men executed by the U.S. government on December 26, 1862 at Mankato, MN. "Cut Nose" was used as the translation of Marpiya Okinajin by Americans at the time. Further information indicates that following his execution, this piece of Marpiya Okinajin's skin was removed from his body by a "Dr. Sheardown." There is no information to indicate these human remains are not those of Marpiya Okinajin. No verified lineal descendants have come forward, and a claim of cultural affiliation has been submitted by representatives of the Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux Reservation in Minnesota.

Based on the above mentioned information, officials of the Public Museum of Grand Rapids 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 Public Museum of Grand Rapids 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 Native American human remains

and the Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux Reservation in Minnesota; the Spirit Lake Tribe, North Dakota; the Shakopee Mdewakanton Sioux Community of Minnesota; and the Prairie Island Indian Community of Minnesota Mdewakanton Sioux Indians of the Prairie Island Reservation, Minnesota.

This notice has been sent to officials of the Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux Reservation in Minnesota; the Spirit Lake Tribe, North Dakota; the Shakopee Mdewakanton Sioux Community of Minnesota; and the 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 or lineal descendants of Marpiya Okinajin should contact Timothy J. Chester, Director, Public Museum of Grand Rapids, 272 Pearl NW, Grand Rapids, MI 49504; telephone: (616) 456-3511, before June 22, 2000. Repatriation of the human remains to the Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux Reservation in Minnesota may begin after that date if no additional claimants come forward.

Dated: May 8, 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 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 in the possession of the San Diego Archaeological Center, San Diego, CA which meet the definition of "unassociated funerary object" under Section 2 of the Act.

The 11 cultural items are projectile points and four bags of loose beads.