

associated funerary objects. The Assistant Director, Cultural Resources Stewardship and Partnerships is not responsible for the determinations within this notice.

A detailed inventory and assessment of the human remains has been made by professional staff of the National Park Service in consultation with representatives of the Arapaho Tribe of the Wind River Reservation; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Blackfeet Tribe of the Blackfeet Indian Reservation of 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; Devils Lake Sioux Tribe of the Devils Lake Sioux Reservation, North Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Cheyenne Tribe; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; Standing Rock Sioux Tribe of North & South Dakota; and Yankton Sioux Tribe of South Dakota.

In November 1958, human remains representing one individual were discovered eroding out of a cut bank on park property. Evidence of a hearth was noticed adjacent to where the remains were discovered. A partial skull with five intact maxillary teeth and a fragmentary vertebra were removed by the park's chief ranger and formally accessioned into the park's museum collection on June 28, 1959. The rest of the remains were left in place.

The skull exhibits retreating zygomatics, a canine fossa, lack of keeling, and rapid occlusal attrition, all traits common in American Indian populations. Though the oval window is also visible, the remains are most likely Native American. This individual was probably between 16-22 years old at the time of death, based on the eruptions of the third molars, molar root development, dental attrition, and basilar suture closure. The orbital margin, mastoid process, nuchal area, and tooth size indicate that the individual may have been male. No known individual was identified. No associated funerary objects are present.

Human occupation of the Badlands National Park area is believed to date back approximately 11,000 years. The archeological record and oral traditions indicate that the Arikara people camped in the secluded valleys of Badlands National Park year round. Eroding out of

the stream banks today are the rocks and charcoal of their campfires. About 150 years ago, the Great Sioux Nation displaced many of the other tribes from the northern prairie.

Based on the above mentioned information, the superintendent of Badlands National Park has 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. The superintendent of Badlands National Park also has 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 Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Devils Lake Sioux Tribe of the Devils Lake Sioux Reservation, North Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Cheyenne Tribe; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; Standing Rock Sioux Tribe of North & South Dakota; and Yankton Sioux Tribe of South Dakota.

This notice has been sent to officials of the Arapaho Tribe of the Wind River Reservation; Blackfeet Tribe of the Blackfeet Indian Reservation of 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; Devils Lake Sioux Tribe of the Devils Lake Sioux Reservation, North Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Cheyenne Tribe; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; Standing Rock Sioux Tribe of North & South Dakota; and Yankton Sioux Tribe of South Dakota. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact William R. Supernaugh, Superintendent, Badlands National Park, P.O. Box 6, Route 240, Interior, SD 57750, telephone (605) 433-5280, before. Repatriation of the human remains to the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota; Cheyenne River Sioux Tribe of the Cheyenne River

Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Devils Lake Sioux Tribe of the Devils Lake Sioux Reservation, North Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Cheyenne Tribe; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; Standing Rock Sioux Tribe of North & South Dakota; and Yankton Sioux Tribe of South Dakota may begin after that date if no additional claimants come forward.

Dated: March 27, 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, Cape Cod National Seashore, South Wellfleet, MA**

**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 the inventory of human remains and associated funerary objects in the possession of the U.S. Department of the Interior, National Park Service, Cape Cod National Seashore, South Wellfleet, MA.

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 of the human remains was made by National Park Service professional staff in consultation with the Wampanoag Confederation, whose membership consists of the Federally-recognized Wampanoag Tribe of Gay Head

(Aquinnah), and the non-Federally-recognized Assonet Band of the Wampanoag Nation and the Mashpee Wampanoag Indian Tribal Council.

In 1981, human remains representing one individual were recovered during a legally authorized National Park Service archeological survey in the area of the Salt Pond, located within park boundaries in Eastham, MA. No known individual was identified. No associated funerary objects are present. A Jack's Reef corner-notched point found at the survey site, along with radiocarbon samples from nearby test pits, indicate that the human remains are dated to the Middle Woodland period (A.D. 100–1000).

On July 13, 1983, human remains representing one individual were collected by visitors to the park from an eroding dune area on Griffin Island in Wellfleet, MA. No known individual was identified. No associated funerary objects are present. On the basis of the state of preservation of the remains as well as material from other archeological survey sites in the immediate area, these remains are dated to the Middle to Late Woodland period (A.D. 500.0–1600). Archeological evidence indicates a continuity of occupation during the Middle and Late Woodland to the Historic period. Historical documentation indicates that the Nauset people occupied the outer Cape Cod area in the early 1600s. Some descendants of the Nausets are believed to have been absorbed by the Wampanoag people in the 1700s.

Based on the above-mentioned information, the Cape Cod National Seashore superintendent has 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. The Cape Cod National Seashore superintendent also has determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between these Native American human remains and the Wampanoag Confederation, whose membership consists of the Federally-recognized Wampanoag Tribe of Gay Head (Aquinnah), and the non-Federally-recognized Assonet Band of the Wampanoag Nation and the Mashpee Wampanoag Indian Tribal Council.

This notice has been sent to officials of the Wampanoag Tribe of Gay Head (Aquinnah), Assonet Band of the Wampanoag Nation, and Mashpee Wampanoag Indian Tribal Council. Representatives of any other Indian tribe that believes itself to be culturally

affiliated with these human remains should contact Maria Burks, Superintendent, Cape Cod National Seashore, 99 Marconi Site Road, South Wellfleet, MA 02667, telephone (508) 349-3785, before May 21, 2001. Repatriation of the human remains to the Wampanoag Confederation, whose membership consists of the Federally-recognized Wampanoag Tribe of Gay Head (Aquinnah), and the non-Federally-recognized Assonet Band of the Wampanoag Nation and the Mashpee Wampanoag Indian Tribal Council, may begin after that date if no additional claimants come forward.

Dated: March 22, 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 Nevada State Museum, Carson City, NV**

**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 Nevada State Museum, Carson City, NV.

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 Nevada State Museum professional staff in consultation with Leland Bliss, chairman of the Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada.

In the early 1900s, human remains representing one individual were removed from the vicinity of Lovelock, NV, by John T. Reid. These remains were donated to the Nevada Historical Society after Mr. Reid's death by his

brother, Paul Reid, in 1941. The Nevada Historical Society is an agency within the Nevada State Division of Museums and History. No known individual was identified. The seven associated funerary objects are a rifle barrel, a metal pipe, cloth, shoes, a mammal bone, and wood fragments.

Osteological evidence indicates that these human remains represent a Native American. The dental patterns are characteristic of post-1840s diet. The presence of a rifle and Euro-American clothing also date the remains to the post-1840s. The location where the human remains were found is within the known historic territory of the Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada. Both tribal oral history and historical evidence document that this group has occupied the Lovelock area since before the 1840s.

In the early 1900s, human remains representing one individual were removed from the vicinity of Lovelock, NV, by John T. Reid. These remains were donated to the Nevada Historical Society after Mr. Reid's death by his brother, Paul Reid, in 1941. No known individual was identified. No associated funerary objects are present.

Morphological evidence indicates that this individual is a Native American. The teeth exhibit caries, a condition common in post-contact Native American remains, which are rare in prehistoric individuals from western Nevada. The location where the human remains were found is within the known historic territory of the Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada. Both tribal oral history and historical evidence document that this group have occupied the Lovelock area since before the 1840s.

In the early 1900s, human remains representing one individual were removed from the vicinity of Lovelock, NV, by John T. Reid. These remains were donated to the Nevada Historical Society after Mr. Reid's death by his brother, Paul Reid, in 1941. No known individual was identified. No associated funerary objects are present.

Osteological evidence indicates that these human remains are Native American. A piece of glass found in the vicinity of the remains tentatively dates the remains to a post-1840s time period. The location where the human remains were found is within the known historic territory of the Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada. Both tribal oral history and historical evidence document that this group has occupied the Lovelock area since before the 1840s.