

Persons will be accommodated on a first-come, first-served basis.

Persons wishing to make a presentation to the review committee should submit a request to do so by May 1, 2001. Please submit a written abstract of your presentation and your contact information. Any member of the public may also file a written statement for consideration by the review committee by May 16, 2001. Written requests and statements should be addressed to the review committee in care of the Assistant Director, Cultural Resources Stewardship and Partnerships, 1849 C Street NW-350 NC, Washington, DC 20240.

Persons wishing further information concerning this meeting may contact Mr. John Robbins, Assistant Director, Cultural Resources Stewardship and Partnerships, 1849 C Street NW-350 NC, Washington, DC 20240, telephone (202) 343-3387, fax (202) 343-5260, e-mail john<robbins@nps.gov. Transcripts of the meeting will be available for public inspection approximately eight weeks after the meeting at the office of the Assistant Director, Cultural Resources Stewardship and Partnerships, 800 North Capitol Street NW, Suite 350, Washington, DC 20001.

The Native American Graves Protection and Repatriation Review Committee was established by Public Law 101-601 to monitor, review, and assist in implementation of the inventory and identification process and repatriation activities required under the Native American Graves Protection and Repatriation Act.

Dated: March 7, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships

[FR Doc. 01-7382 Filed 3-23-01; 8:45 am]

BILLING CODE 4310-70-F

DEPARTMENT OF THE INTERIOR

National Park Service

Pacific West Region; San Francisco Maritime National Historical Park; Notice of Meeting and Request for Public Comment

The National Park Service is seeking public comments regarding the restoration and preservation efforts and plans for the fleet of seven historical ships located at Hyde Street Pier, San Francisco Maritime National Historical Park.

In addition, public comments and questions are being sought regarding the historic leasing act project to convert the

Haslett Warehouse building into a hotel and museum/visitor center.

A public meeting will be held on April 11, from 10:00 am until 12:15 pm at the Firehouse Building F, Lower Fort Mason Center, San Francisco, California.

All written comments will be available for public review. We anticipate that we will tape record and transcribe oral comments that are submitted at the April 11th meeting, and that these comments will also be available for public review.

FOR FURTHER INFORMATION CONTACT: San Francisco Maritime National Historical Park Superintendent William G. Thomas at (415) 556-6282.

Department of Interior Agenda for the April 11, 2001 Public Meeting of the Advisory Commission for the San Francisco Maritime National Historical Park

Firehouse Building F, Lower Fort Mason Center 10:00 am–12:15 pm

10 am

Welcome—Neit Chaitin, Chairman

Opening Remarks—Neil Chaitin, Chairman

Approval of Minutes from Previous Meeting

10:15 am

William Thomas, Superintendent

10:30 am

C.A. Thayer status—Michael Bell, Project Officer

10:45 am

Haslett Visitor Center—Marc Hayman, C, Interpretation & Resource Management

11:15 am

Ships Preservation Report—Wayne Boykin, Ships Manager

11:45 am

Public Comments and Questions

12 pm

Agenda items/Date for next meeting

Michael R. Bell,

Superintendent.

[FR Doc. 01-7377 Filed 3-23-01; 8:45 am]

BILLING CODE 4310-70-P

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of Chadron State College, Chadron, NE

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 and associated funerary objects

in the possession of Chadron State College, Chadron, 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 Rick Weathermon of the University of Wyoming as consultant to Chadron State College. The staff of Chadron State College has consulted with and provided a report describing the findings of the University of Wyoming assessments of the human remains and associated funerary objects to representatives of the Apache Tribe of Oklahoma; 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; Cheyenne-Arapaho Tribes of Oklahoma; Comanche Indian Tribe, Oklahoma; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Crow Tribe of Montana; 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; Arapaho Tribe of the Wind River Reservation, Wyoming; 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 Nation 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 and South Dakota; Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota; and Yankton Sioux Tribe of South Dakota.

At unknown dates, human remains representing eight individuals were donated to Chadron State College. Circumstances involving the original acquisitions of the human remains and associated funerary objects are unknown. Based on other known collection practices, the human remains and associated funerary objects may have been collected during student field trips or as a result of inadvertent discovery by local ranchers, farmers, or amateur archeologists in the following areas: Harding, Pennington, Bennett, Perkins, Shannon, Lawrence, Jackson, Butte, Custer, Todd, Meade, and Fall River counties in South Dakota; and Dawes, Kimball, Morrill, Sheridan, Cherry, Scottsbluff, Cheyenne, Arthur, Sioux, Grant, Keith, McPherson, Banner, Box Butte, and Hooker counties in Nebraska. The remains were stored in the pathology laboratory and earth science laboratory in the Chadron State College Science and Mathematics building. No known individuals were identified. The seven associated funerary objects include a vial of fabric fragments and small glass trade beads; glass perfume bottles; brass armbands or bracelets; a necklaces made of glass beads; brass beads; bone hair pipes; and a projectile point found imbedded in an individual.

Based on osteological and historical information, the individuals have been determined to be Native American. Analysis of funerary objects associated with two of the individuals indicates that they were interred after A.D. 1889. Based on analysis of a chert arrow point found embedded in a third individual, the date of interment was between the late prehistoric period and A.D. 1870. The five other individuals were interred between the archaic period and the prehistoric period. Based on historical records and archeological evidence, the Apache, Comanche, Kiowa, Cheyenne, Arapaho, Sioux, Crow, Shoshone, Ute, Pawnee, Omaha, Ponca, and Otoe have occupied, traveled through, or hunted in the region proximate to Chadron State College, Agate Fossil Beds National Monument and the Pine Ridge Reservation. Historic treaties, land-claim cases, and other legal materials indicate that the Cheyenne, Arapaho, Sioux, Crow, Omaha, Ponca, and Pawnee have legal connections to the area. The Kiowa, Apache, Cheyenne, Arapaho, Sioux, Crow, Pawnee, and Ponca have contemporary cultural connections to the area. A conference was convened on December 4, 2000, by Chadron State College for the purpose of discussing the cultural affiliation and repatriation of the human remains and

associated funerary objects in the possession of the college. At this conference representatives from the Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota provided oral history evidence of shared group identity and cultural affiliation to the human remains. The Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota represents the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Santee Sioux Tribe of the Santee Reservation of Nebraska; and Yankton Sioux Tribes of South Dakota in repatriation of all human remains and cultural items in the possession and control of museums and Federal agencies, as authorized in an inter-tribal Memorandum of Agreement.

Based on the above-mentioned information, officials of the Chadron State College have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of eight individuals of Native American ancestry. Officials of the Chadron State College have also determined that, pursuant to 43 CFR 10.2 (d)(2), the seven 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 Chadron State College 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 Apache Tribe of Oklahoma; 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; Cheyenne-Arapaho Tribes of Oklahoma; Comanche Indian Tribe, Oklahoma; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Crow Tribe of Montana; 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; Arapaho Tribe of the Wind River Reservation, Wyoming; 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 Nation 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 and South Dakota; 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; 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; Cheyenne-Arapaho Tribes of Oklahoma; Comanche Indian Tribe, Oklahoma; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Crow Tribe of Montana; 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; Arapaho Tribe of the Wind River Reservation, Wyoming; 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 Nation 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 and South Dakota; Three Affiliated Tribes of the Fort Berthold Reservation, North 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 and

associated funerary objects should contact Dr. Monty G. Fickel, Dean, School of Mathematics and Science, Chadron State College, 1000 Main Street, Chadron, NE 69337, telephone (308) 432-6293, before April 25, 2001. Repatriation of the human remains and associated funerary objects to the Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota may begin after that date if no additional claimants come forward.

Dated: March 13, 2001.

John Robbins,

*Assistant Director, Cultural Resources
Stewardship and Partnerships*

[FR Doc. 01-7380 Filed 3-23-01; 8:45 am]

BILLING CODE 4310-70-F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent To Repatriate a Cultural Item in the Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

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 in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, that meets the definition of "unassociated funerary object" 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 this cultural item. The National Park Service is not responsible for the determinations within this notice.

The one cultural item is a doll in a wooden coffin.

In or before 1903, this cultural item was collected in California by Grace Nicholson with funding from Lewis H. Farlow. The cultural item was donated to the Peabody Museum of Archaeology and Ethnology by Mr. Farlow in 1903.

Peabody Museum of Archaeology and Ethnology records indicate that this cultural item was removed from a "Klamath Indian" grave along the Klamath River, CA. Klamath Indian peoples are represented by the present-day Klamath Indian Tribe of Oregon. Based on the specific cultural attribution in museum records, the

probable 19th-century date of the burial, geographical location of origin within the historical territory of the Klamath Indian Tribe of Oregon, this cultural item is considered to be affiliated with the Klamath Indian Tribe of Oregon.

Based on the above-mentioned information, officials of the Peabody Museum of Archaeology and Ethnology, Harvard University have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), this 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. Officials of the Peabody Museum of Archaeology and Ethnology, Harvard University 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 this unassociated funerary object 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 this unassociated funerary object should contact Barbara Isaac, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 495-2254, before April 25, 2001. Repatriation of this unassociated funerary object to the Klamath Indian Tribe of Oregon may begin after that date if no additional claimants come forward.

Dated: March 12, 2001.

John Robbins,

*Assistant Director, Cultural Resources
Stewardship and Partnerships*

[FR Doc. 01-7381 Filed 3-23-01; 8:45 am]

BILLING CODE 4310-70-F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent To Repatriate a Cultural Item in the Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

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 in the possession of the Peabody Museum

of Archaeology and Ethnology, Harvard University, Cambridge, MA, that meets the definition of "unassociated funerary object" 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 this cultural item. The National Park Service is not responsible for the determinations within this notice.

The one cultural item is an iron earring.

Between 1880-1890, this cultural item was recovered from a grave about 8 miles from Throckmorton, Throckmorton County, TX, by relatives of Watson Grant Cutter. In 1967, Mr. Cutter gifted this cultural item to the Peabody Museum of Archaeology and Ethnology.

Museum records indicate that this cultural item was recovered from a Comanche grave located 8 miles from Throckmorton, Throckmorton County, TX. Based on the specific cultural affiliation described by the collector as well as the description of the burial context, this burial was most likely a Comanche burial from the historic period. Consultation with representatives of the Comanche Indian Tribe, Oklahoma identifies Throckmorton County, TX, as part of Comanche traditional territory during the historic period.

Based on the above-mentioned information, officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), this 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 is believed, by a preponderance of the evidence, to have been removed from a specific burial site of an Native American individual. Officials of the Peabody Museum of Archaeology and Ethnology 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 this unassociated funerary object and the Comanche Indian Tribe, Oklahoma. This notice has been sent to officials of the Comanche Indian Tribe, Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this unassociated funerary object should contact Barbara Isaac, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617)