

Onondaga Nation of New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Saint Regis Mohawk Tribe, New York (formerly the St. Regis Band of Mohawk Indians of New York); Tonawanda Band of Seneca Indians of New York; and Tuscarora Nation of New York.

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the four cultural items described 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of Native American individuals.

Officials of the Peabody Museum of Archaeology and Ethnology also have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Cayuga Nation of New York; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation of New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Saint Regis Mohawk Tribe, New York (formerly the St. Regis Band of Mohawk Indians of New York); Tonawanda Band of Seneca Indians of New York; and Tuscarora Nation of New York.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496-3702, before September 24, 2007. Repatriation of the unassociated funerary objects to the Cayuga Nation of New York; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation of New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Saint Regis Mohawk Tribe, New York (formerly the St. Regis Band of Mohawk Indians of New York); Tonawanda Band of Seneca Indians of New York; and Tuscarora Nation of New York may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Cayuga Nation of New York; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation of New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Saint Regis Mohawk Tribe, New York (formerly the St. Regis

Band of Mohawk Indians of New York); Tonawanda Band of Seneca Indians of New York; and Tuscarora Nation of New York that this notice has been published.

Dated: August 3, 2007

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E7-16780 Filed 8-23-07; 8:45 am]

**BILLING CODE 4312-50-S**

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: Science Museum of Minnesota, St. Paul, MN

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural items in the possession of the Science Museum of Minnesota, St. Paul, MN that meets the definition of "sacred objects" under 25 U.S.C. 3001.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the cultural items. The National Park Service is not responsible for the determinations in this notice.

In July of 1958, Mrs. Sidney A. Peterson purchased a water drum from Mrs. Ray Drift of Nett Lake, MN and a loon-head drumstick from Walter Drift from Nett Lake, MN.

In August of 1961, Mrs. Sidney A. Peterson purchased 10 objects relating to the Midewiwin religion, a Mide kit, medicine pouches, medicines, and metal containers holding hides, animal skins, cloth bags and smaller metal tins, metal graters and a rattle from Jack Chicag of Nett Lake, MN.

Museum accession, catalogue, collector notes and purchase records, as well as consultation with representatives of the Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe, Minnesota indicate that the 12 cultural objects are Chippewa and are from the Nett Lake Reservation, MN and are sacred objects. The sacred objects are derived from the Midewiwin Society, also known as the Medicine Lodge Society, and needed by Midewiwin Society members to conduct ceremonies and religious leaders of the

Minnesota Chippewa Tribe, Minnesota for the practice of traditional Native American religious ceremonies.

Officials of the Science Museum of Minnesota have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the 12 cultural items described above 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 Science Museum of Minnesota also have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the sacred objects and the Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe, Minnesota.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Tilly Laskey, Curator of Ethnology, Science Museum of Minnesota, St. Paul, MN 55102, telephone (651)-221-9432 before September 24, 2007. Repatriation of the sacred objects to the Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe, Minnesota may proceed after that date if no additional claimants come forward.

The Science Museum of Minnesota is responsible for notifying the Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe, Minnesota that this notice has been published.

Dated: August 7, 2007

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E7-16779 Filed 8-23-07; 8:45 am]

**BILLING CODE 4312-50-S**

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## DEPARTMENT OF THE INTERIOR

### Office of Surface Mining Reclamation and Enforcement

#### Excess Spoil Minimization—Stream Buffer Zones Draft Environmental Impact Statement, OSM-EIS-34

**AGENCY:** Office of Surface Mining Reclamation and Enforcement, Interior.

**ACTION:** Notice of availability of a draft environmental impact statement.

**SUMMARY:** We, the Office of Surface Mining Reclamation and Enforcement (OSM), are announcing the availability of a draft environmental impact statement (DEIS). The DEIS analyzes the potential impacts of a proposed rule concerning excess spoil, coal mine waste, and stream buffer zones. The proposed rule, which is being published for review and comment in this edition