

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 cultural item and the Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota. This notice has been sent to officials of the Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota. 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 19, 2001. Repatriation of this unassociated funerary object to the Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota may begin after that date if no additional claimants come forward.

Dated: February 23, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

[FR Doc. 01-6841 Filed 3-19-01; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate Cultural Items in the Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA**

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

**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 Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, that meet 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 these cultural items. The National Park Service is not responsible for the determinations within this notice.

The 59 cultural items are brass beads. Prior to 1895, these cultural items were collected from a grave near Yantic, MT, by Rev. J.W. Millar. In 1909, these

cultural items were donated to the Peabody Museum of Archaeology and Ethnology by Lewis H. Farlow.

Museum records indicate that these cultural items were "from a 'dug out' house grave" and are attributed to the Cree. The specific cultural attribution indicates that the collector was aware of the cultural affiliation of the burial and suggests that it dated to historic times. Based on the specific cultural attribution in museum records, the 19th century date of the burial, and geographical location within the historic territory of the Cree, these cultural items are considered to be affiliated with the Chippewa-Cree Indians of the Rocky Boy's Reservation, Montana; and the Turtle Mountain Band of Chippewa Indians of North Dakota.

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), these cultural items 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 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 these cultural items and the Chippewa-Cree Indians of the Rocky Boy's Reservation, Montana; and the Turtle Mountain Band of Chippewa Indians of North Dakota. This notice has been sent to officials of the Chippewa-Cree Indians of the Rocky Boy's Reservation, Montana; and the Turtle Mountain Band of Chippewa Indians of North Dakota. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these unassociated funerary objects should contact Barbara Isaac, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 495-2254, before April 19, 2001. Repatriation of these unassociated funerary objects to the Chippewa-Cree Indians of the Rocky Boy's Reservation, Montana; and the Turtle Mountain Band of Chippewa Indians of North Dakota may begin after that date if no additional claimants come forward.

Dated: February 23, 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 Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, 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 an inventory of human remains and associated funerary objects in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, 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 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 associated funerary object was made by Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Bay Mills Indian Community of the Sault Ste. Marie Band of Chippewa Indians, Bay Mills Reservation, Michigan; the Grand Traverse Band of Ottawa and Chippewa Indians of Michigan; the Little Traverse Bay Bands of Odawa Indians of Michigan; the Red Lake Band of Chippewa Indians of the Red Lake Reservation, Minnesota; and the Sault Ste. Marie Tribe of Chippewa Indians of Michigan.

In 1869, a wooden grave marker engraved with the image of an inverted crane, was donated to the Peabody Museum of Archaeology and Ethnology by Henry Gillman. No human remains are present.

Museum records indicate this grave marker was located near the Straits of Mackinac, MI. In traditional Ojibwe practice, these grave markers are manufactured exclusively for burial

sites and funerary practice. The form of this grave marker is consistent with other known grave markers of the Crane clan and traditional Ojibwe practice.

Based on the specific cultural attribution in museum records, the early 19<sup>th</sup> century date of burial, and geographic location, this associated funerary object has been culturally affiliated with the Bay Mills Indian Community of the Sault Ste. Marie Band of Chippewa Indians, Bay Mills Reservation, Michigan; and the Sault Ste. Marie Tribe of Chippewa Indians of Michigan.

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), the one object listed above 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. 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 associated funerary object and the Bay Mills Indian Community of the Sault Ste. Marie Band of Chippewa Indians, Bay Mills Reservation, Michigan; and the Sault Ste. Marie Tribe of Chippewa Indians of Michigan. This notice has been sent to officials of the Bay Mills Indian Community of the Sault Ste. Marie Band of Chippewa Indians, Bay Mills Reservation, Michigan; the Grand Traverse Band of Ottawa and Chippewa Indians of Michigan; the Little Traverse Bay Bands of Odawa Indians of Michigan; the Red Lake Band of Chippewa Indians of the Red Lake Reservation, Minnesota; and the Sault Ste. Marie Tribe of Chippewa Indians of Michigan. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this associated 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 19, 2001. Repatriation of the associated funerary object to the Bay Mills Indian Community of the Sault Ste. Marie Band of Chippewa Indians, Bay Mills Reservation, Michigan; and the Sault Ste. Marie Tribe of Chippewa Indians of Michigan may begin after that date if no additional claimants come forward.

Dated: February 21, 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 Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, 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 an inventory of human remains and associated funerary objects in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, 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 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 and associated funerary objects was made by the Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, California; Cuyapaipe Community of Diegueno Mission Indians of the Cuyapaipe Reservation, California; Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, California; Jamul Indian Village of California; La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California; Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, California; Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, California; San Pasqual Band of Diegueno Mission Indians of California; Santa Ysabel Band of Diegueno Mission Indians of the

Santa Ysabel Reservation, California; Sycuan Band of Diegueno Mission Indians of California; and the Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California.

In 1917, human remains representing one individual were donated to the Peabody Museum of Archaeology and Ethnology by Mrs. Samuel K. Lothrop. Museum records indicate that these remains were collected in 1916 by Rachel Lothrop from an unknown site in La Jolla, CA. The manner of interment indicates that the individual was Native American. No known individual was identified. The five associated funerary objects are an iron horse and four sherds of indigenous pottery.

The site is described as consisting of small midden deposits no more than 4 feet in depth. The human remains are recorded as having been found in the "west trench, 3 feet below the surface." The objects found in association with the remains include a small iron horse, apparently part of a toy, and fragments of indigenous pottery, and indicate an historic date for the burial. A piece of Mexican Polychrome pottery, which dates from the late 16th to the late 19th century, was found on the surface of the site and provides additional evidence of an historic date. Native American pottery and other artifacts from the site are consistent with late prehistoric and early historic Ipai Diegueno material culture.

Geographical, archeological, and consultation evidence indicate that the individual is Native American and that there is a shared group identity between the human remains and associated funerary objects from this La Jolla site and the historic Ipai-speaking peoples. The Ipai Diegueno are represented by the present-day Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, California; Cuyapaipe Community of Diegueno Mission Indians of the Cuyapaipe Reservation, California; Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, California; Jamul Indian Village of California; La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California; Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, California; Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, California; San Pasqual Band of Diegueno Mission Indians of California; Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation, California;