

ADDRESSES: This document is available for review at Glen Canyon NRA Headquarters, 691 Scenic View Drive, Page, AZ 86040, between the hours of 7 a.m. and 4 p.m. MST.

FOR FURTHER INFORMATION CONTACT: Glen Canyon NRA, P.O. Box 1507, Page, AZ 86040, or by going to <http://parkplanning.nps.gov/glca>.

SUPPLEMENTARY INFORMATION: Currently, there is limited cellular service in the Wahweap Resort area, which receives over 1,000,000 visitors per year. The cellular antennas are to be installed on the roof of the Rainbow Room Restaurant. The Rainbow Room Restaurant is a non-historic structure in the Lake Powell Resort developed area. The proposed site includes six 51 inch by 13 inch by 3 inch rectangular panel antennas mounted on the roof of the Rainbow Room Restaurant and nearby ground mounted associated radio equipment shielded by a cedar privacy fence matching existing fencing. The antennas will protrude approximately 50 inches above the existing roof line. The antenna panels will be painted to match the Lake Powell Resort color scheme. Neither the antennas nor the associated equipment will have any adverse effects on the area's scenery or visual resources.

The staff at Glen Canyon National Recreation Area has completed a review and analysis pursuant to the National Environmental Policy Act (NEPA), the National Historic Preservation Act, the Telecommunications Act of 1996, and National Park Service requirements, policy and regulations. The NPS has categorically excluded this proposal from further analysis under NEPA, and has determined that there will not be any adverse effects or impairment to the park's natural and cultural resources. Copies of the NPS analysis and NEPA documents are available at Glen Canyon NRA, 691 Scenic View Drive, Page, AZ 86040, or can be requested by writing to Glen Canyon NRA, Attention Stan Burman, PO Box 1507, Page, AZ 86040, or by going to <http://parkplanning.nps.gov/glca>.

Nancie E. Ames,

Deputy Superintendent.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA; Correction

AGENCY: National Park Service, Interior.

ACTION: Notice; correction.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003 (5), 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. The human remains and associated funerary objects were removed from Barnstable and Plymouth Counties, MA.

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 Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the associated funerary objects was made by the Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Wampanoag Repatriation Confederation, on behalf of the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, Assonet Band of the Wampanoag Nation (a non-federally recognized Indian group), and Mashpee Wampanoag Indian Tribe (a non-federally recognized Indian group).

This notice corrects the number of associated funerary objects reported in a Notice of Inventory Completion published in the **Federal Register** on August 14, 2003, (FR Doc 03-20754, pages 48626-48634). In 2006, the Peabody Museum of Archaeology and Ethnology identified one error in a collector's name, identified one error in a collection date, and identified additional associated funerary objects from four sites in southeastern MA. The Peabody Museum of Archaeology and Ethnology also changed the method used to quantify reported cultural items. In light of these findings, the original Notice of Inventory Completion is amended to decrease the calculated number from 127 to 113 associated funerary objects. Changes to the original inventories come as a result of the

Peabody Museum of Archaeology and Ethnology's continuing inventory work. Although the method used to quantify objects has changed, the previously reported cultural items in this collection remain the same.

In the **Federal Register** of August 14, 2003, on page 48628, paragraph number 7 is corrected by substituting the following paragraph:

In 1887, human remains representing one individual were removed from Sandwich, Barnstable County, MA, by Lombard C. Jones. Dr. Jones donated the human remains to the Peabody Museum of Archaeology and Ethnology in 1908. No known individual was identified. The one associated funerary object is a nail with a wood fragment.

In the **Federal Register** of August 14, 2003, on page 48631, paragraph number 7 is corrected by substituting the following paragraph:

In 1867, human remains representing one individual from Nantasket Beach in Hull, Plymouth County, MA, were donated to the Peabody Museum of Archaeology and Ethnology by Jeffries Wyman. The human remains were collected by Mr. Wyman at an unknown date. No known individual was identified. The 17 associated funerary objects are 16 shell-tempered pottery sherds and 1 lot of ceramic body sherds.

In the **Federal Register** of August 14, 2003, at page 48631, paragraph number 9 is corrected by substituting the following paragraph:

In 1881, human remains representing six individuals were removed from the Patuxet Hotel site in Kingston, Plymouth County, MA, by L. H. Keith and were donated to the Peabody Museum of Archaeology and Ethnology by Mr. Keith in the same year. No known individuals were identified. The 18 associated funerary objects are 1 container of human hair and cloth, 1 container of cloth fragments, 1 container of iron nails, 1 container of wood fragments, 1 container of iron knife fragments, 1 metal spoon, 1 lot of textile and wood fragments with soil matrix, 2 kaolin clay pipes, 3 pieces of lead, 1 stone button mold, 3 lead buttons, and 2 flint flakes.

In the **Federal Register** of August 14, 2003, on page 48632, paragraph number 7 is corrected by substituting the following paragraph:

In 1933, human remains representing one individual were removed from the Herring Weir area of Mattapoisett, Plymouth County, MA, and were donated to the Peabody Museum of Archaeology and Ethnology by Raymond H. Baxter. The human remains were discovered by men working in the area in 1932. No known

individual was identified. The 11 associated funerary objects are 1 fragmented copper kettle, 2 copper sheet fragments, 5 fragments of iron implements, 1 container of red clay, 1 container of skin and bark, and 1 large fragment of a woven bag.

In the **Federal Register** of August 14, 2003, on page 48633, paragraph numbers 9 and 10 are corrected by substituting the following paragraphs:

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 238 individuals of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 113 objects 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. Lastly, officials of the Peabody Museum of Archaeology and Ethnology 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 Native American human remains and associated funerary objects and the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, and there is a cultural relationship between the human remains and associated funerary objects and the Assonet Band of the Wampanoag Nation (a non-federally recognized Indian group) and Mashpee Wampanoag Indian Tribe (a non-federally recognized Indian group).

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496–3702, before January 8, 2007. Repatriation of the associated funerary objects to the Wampanoag Repatriation Confederation, on behalf of the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, Assonet Band of the Wampanoag Nation (a non-federally recognized Indian group), and Mashpee Wampanoag Indian Tribe (a non-federally recognized Indian group) may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Wampanoag Repatriation Confederation, Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts,

Assonet Band of the Wampanoag Nation (a non-federally recognized Indian group), and Mashpee Wampanoag Indian Tribe (a non-federally recognized Indian group) that this notice has been published.

Dated: November 9, 2006.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E6–20750 Filed 12–6–06; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

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 Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, that meet the definition of “objects of cultural patrimony” 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.

The 15 cultural items are 2 woven rush mats used in bundle ceremonies and a war bundle or portable shrine, which consists of 1 eagle claw, 1 scalp, 1 thong wrapping, 1 buffalo hair bag, 2 buckskin bags, 1 matting bag, 1 inner buckskin wrapper for a sacred bird, 1 band of buckskin, 1 sacred bird, 1 pipe, 1 bladder pouch, and 1 lot of tobacco.

An assessment of the 15 cultural items was made by Peabody Museum of Archaeology and Ethnology staff in consultation with representatives of the Osage Tribe, Oklahoma.

In 1909, M.R. Harrington sold two woven rush mats used in bundle ceremonies to the Peabody Museum of Archaeology and Ethnology. According to museum documentation, Mr. Harrington acquired the cultural items in 1908 or 1909 from a Mrs. Red Corn in Oklahoma. The mats are described in museum documentation as Osage

In 1916, Vern N. Thornburgh sold a war bundle, also known as a portable shrine, to the Peabody Museum of Archaeology and Ethnology. The bundle consists of 13 cultural items which are 1 eagle claw, 1 scalp, 1 thong wrapping, 1 buffalo hair bag, 2 buckskin bags, 1 matting bag, 1 inner buckskin wrapper for a sacred bird, 1 band of buckskin, 1 sacred bird, 1 pipe, 1 bladder pouch, and 1 lot of tobacco. According to museum documentation, Mr. Thornburgh purchased the cultural items in 1915 or earlier from an Osage man named Mi–da–in–ga, who most likely belonged to the Tsi–zhu Wa–shta–ge clan of the Tsi–zhu moiety of the Osage tribe. Museum information indicates that Mr. Thornburgh obtained the cultural items in Oklahoma. The bundle is described in museum documentation as an Osage object.

Historical, anthropological, and consultation evidence indicates that bundles and their accouterments, including mats, were specialized objects associated with bundle ceremonies. Objects used in bundle ceremonies, including primary ritual objects (bundles) and secondary ritual objects (which might include mats) were ceremonially made and consecrated and were symbolically kept by a clan on behalf of the tribe.

In correspondence to Charles C. Willoughby, Peabody Museum of Archaeology and Ethnology director, the collector, Mr. Thornburgh, repeatedly pointed out that bundles were not owned by any individual member of the tribe, but by the tribe itself. The correspondence states that “these war bundles . . . are not controlled by an individual that you might deal with but by the leading men of the tribe”; “this bundle was not owned by an individual but by the tribe, or rather controlled by the tribe, but was kept by an individual as a keeper for the tribe, and goes to make up the organization of the tribe, consisting of various clans”; and “this bundle . . . belongs to the Hln ah sha tsa – Red Eagle clan – other names are Yellow hand – Wah–shin pe ashi people, or Clan of people.” A preponderance of the evidence thus indicates that the named individual, Mi–da–in–ga, was not the owner of the war bundle, nor was he in a position to sell it to Mr. Thornburgh. Consultation with tribal representatives of the Osage Tribe, Oklahoma supports the notion that both bundles and bundle mats were the responsibility of, and in the physical control of, an individual caretaker but were communally owned and existed for the well being of the group.

It is currently unclear if the two woven rush mats were used only for the