

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.

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)(1), the human remains listed above are reasonably believed to be the physical remains of one individual of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology also have determined that, pursuant to 43 CFR 10.2 (d)(2), the five 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 Peabody Museum of Archaeology and Ethnology 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 human remains and associated funerary objects and 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.

This notice has been sent to officials 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. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated 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 the human remains and associated funerary objects to 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 may begin after that date if no additional claimants come forward.

Dated: February 28, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

[FR Doc. 01-6848 Filed 3-19-01; 8:45 am]

**BILLING CODE 4310-70-F**

**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, 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 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 was made by the Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Pawnee Nation of Oklahoma, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

In 1912, human remains representing 12 individuals were donated to the Peabody Museum by R. F. Gilder. No known individuals were identified. No associated funerary objects are present.

Museum records indicate that these remains were collected by R. F. Gilder and Frederick H. Sterns from the "Cannibal House" site, north of Bellevue, Sarpy County, NE, in 1912. That year, the remains were turned over to Mr. Sterns of the Peabody Museum of Archaeology and Ethnology and were accessioned into the museum. The "Cannibal House" site was an earth lodge of the Nebraska phase (A.D. 1000-1450) of the Central Plains tradition. Archeological, linguistic, biological, and oral tradition evidence indicate a shared group identity between Nebraska-phase populations and the historic Arikara and Pawnee tribes. The Pawnee and the Arikara tribes are represented, respectively, by the present-day Pawnee Nation of Oklahoma, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

In 1912, Frederick H. Sterns of the Peabody Museum of Archaeology and Ethnology donated human remains representing 14 individuals to the museum. No known individuals were identified. No associated funerary objects are present.

Museum records indicate that these remains were collected by Mr. Sterns as part of a Peabody Museum of Archaeology and Ethnology expedition and were accessioned into the museum in 1912. The remains came from site 25DO26, north of Florence, Douglas County, NE. The remains of six individuals were recovered from the excavation of an earth lodge designated "Mound L1" and the remains of eight individuals were collected during the excavation of an earth lodge designated "Mound L3." Site 25DO26 was a set of earth lodges of the Nebraska phase (A.D. 1000-1450) of the Central Plains tradition. Archeological, linguistic, biological, and oral tradition evidence indicate a shared group identity between Nebraska-phase populations and the historic Arikara and Pawnee tribes. The Pawnee and the Arikara tribes are represented, respectively, by the present-day Pawnee Nation of Oklahoma, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

In 1912, human remains representing two individuals were donated to the Peabody Museum of Archaeology and Ethnology by R. F. Gilder. No known individuals were identified. No associated funerary objects are present.

Museum records indicate that these remains were collected by R. F. Gilder from the Wallace Mound site, site 25SY67, 2 miles north of Bellevue, Sarpy County, NE, in 1912. That year, the remains were turned over to Frederick H. Sterns of the Peabody Museum of Archaeology and Ethnology and were accessioned into the museum. This "mound" was actually a concentration of burials on slightly elevated ground, rather than a formal mound. Descriptions of artifacts found with the burials indicate that Wallace Mound was a mortuary site of the Nebraska phase (A.D. 1000-1450) of the Central Plains tradition. Archeological, linguistic, biological, and oral tradition evidence indicate a shared group identity between Nebraska-phase populations and the historic Arikara and Pawnee tribes. The Pawnee and the Arikara tribes are represented, respectively, by the present-day Pawnee Nation of Oklahoma, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

In 1914, Frederick H. Sterns of the Peabody Museum of Archaeology and

Ethnology donated human remains representing 18 individuals from the Wallace Mound site to the museum. No known individuals were identified. No associated funerary objects are present.

Museum records indicate that these remains were collected by Mr. Sterns as part of a Peabody Museum of Archaeology and Ethnology expedition and were accessioned into the museum in 1914. These remains were from the Wallace Mound site, Site 25SY67, 2 miles north of Bellevue, Sarpy County, NE. This "mound" was actually a concentration of burials on slightly elevated ground, rather than a formal mound. Descriptions of artifacts found with the burials indicate that Wallace Mound was a mortuary site of the Nebraska phase (A.D. 1000-1450) of the Central Plains tradition. Archeological, linguistic, biological, and oral tradition evidence indicate a shared group identity between Nebraska-phase populations and the historic Arikara and Pawnee tribes. The Pawnee and the Arikara tribes are represented, respectively, by the present-day Pawnee Nation of Oklahoma, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

In 1912, Frederick H. Sterns of the Peabody Museum of Archaeology and Ethnology donated human remains representing one individual to the museum. No known individual was identified. No associated funerary objects are present.

Museum records indicate that these remains were collected by Mr. Sterns as part of a Peabody Museum of Archaeology and Ethnology expedition and were accessioned into the museum in 1912. These remains came from the "Site C1," northern Florence, Douglas County, NE. Site C1 was an earth lodge of the Nebraska phase (A.D. 1000-1450) of the Central Plains tradition. Archeological, linguistic, biological, and oral tradition evidence indicate a shared group identity between Nebraska-phase populations and the historic Arikara and Pawnee tribes. The Pawnee and the Arikara tribes are represented, respectively, by the present-day Pawnee Nation of Oklahoma, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

In 1913, Frederick H. Sterns of the Peabody Museum of Archaeology and Ethnology donated human remains representing one individual to the museum. No known individual was identified. No associated funerary objects are present.

Museum records indicate that these remains were collected by Mr. Sterns as part of a Peabody Museum of Archaeology and Ethnology expedition

and were accessioned into the museum in 1913. These remains came from a site designated "A. McVey," 5 miles northeast of Union, Cass County, NE. The "A. McVey" site was an earth lodge of the Nebraska phase (A.D. 1000-1450) of the Central Plains tradition. Archeological, linguistic, biological, and oral tradition evidence indicate a shared group identity between Nebraska-phase populations and the historic Arikara and Pawnee tribes. The Pawnee and the Arikara tribes are represented, respectively, by the present-day Pawnee Nation of Oklahoma, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

In 1915, Frederick H. Sterns of the Peabody Museum of Archaeology and Ethnology donated human remains representing one individual to the museum. No known individual was identified. No associated funerary objects are present.

Museum records indicate that these remains were collected by Mr. Sterns in 1914 as part of a Peabody Museum of Archaeology and Ethnology expedition and were accessioned into the museum in 1915. These remains came from a site designated "Schwenk A" (25SY114), in Sarpy County, NE. The "Schwenk A" site was an earth lodge of the Nebraska phase (A.D. 1000-1450) of the Central Plains tradition. Archeological, linguistic, biological, and oral tradition evidence indicate a shared group identity between Nebraska-phase populations and the historic Arikara and Pawnee tribes. The Pawnee and the Arikara tribes are represented, respectively, by the present-day Pawnee Nation of Oklahoma, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

In 1915, Frederick H. Sterns of the Peabody Museum of Archaeology and Ethnology donated human remains representing three individuals to the museum. No known individuals were identified. No associated funerary objects are present.

Museum records indicate that these remains were collected by Mr. Sterns in 1915 as part of a Peabody Museum of Archaeology and Ethnology expedition and were accessioned into the museum in 1915. These remains came from a site designated "Sorenson (B)" in Douglas County, NE. The "Sorenson (B)" site was an earth lodge of the Nebraska phase (A.D. 1000-1450) of the Central Plains tradition. Archeological, linguistic, biological, and oral tradition evidence indicate a shared group identity between Nebraska-phase populations and the historic Arikara and Pawnee tribes. The Pawnee and the Arikara tribes are represented,

respectively, by the present-day Pawnee Nation of Oklahoma, and the Three Affiliated Tribes of the Fort Berthold Reservation, 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)(1), the human remains listed above are reasonably believed to be the physical remains of 52 individuals of Native American ancestry. 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 human remains and the Pawnee Nation of Oklahoma, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

This notice has been sent to officials of the Pawnee Nation of Oklahoma, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains 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 human remains to the Pawnee Nation of Oklahoma, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota may begin after that date if no additional claimants come forward.

Dated: March 2, 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 an inventory of human remains 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 was made by the Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Cahto Indian Tribe of the Laytonville Rancheria, California; Coyote Valley Band of Pomo Indians of California; Guidiville Rancheria of California; Hopland Band of Pomo Indians of the Hopland Rancheria, California; Manchester Band of Pomo Indians of the Manchester-Point Arena Rancheria, California; Pinoleville Rancheria of Pomo Indians of California; Potter Valley Rancheria of Pomo Indians of California; Redwood Valley Rancheria of Pomo Indians of California; Sherwood Valley Rancheria of Pomo Indians of California; and the Round Valley Indian Tribes of the Round Valley Reservation, California.

In 1916, human remains representing one individual were transferred to the Peabody Museum of Archaeology and Ethnology by the Boston Society of Natural History, which later became the Boston Museum of Science. No known individual was identified. No associated funerary objects are present.

The Boston Museum of Science has no records of the remains or of their acquisition. Accession records of the Peabody Museum of Archaeology and Ethnology indicate that the remains are from Mendocino County, CA, although the specific locale or site within Mendocino County is not recorded. Peabody Museum of Archaeology and Ethnology accession records also note that this individual had been "executed for murder." Such specific information about the cause of death indicates that the death took place only a short time before the information was first recorded. Therefore, it is likely that these remains date to the historic period of the region, that is, to the second half of the 19th century. Osteological analysis by the Peabody Museum of Archaeology and Ethnology supports the identification of this individual as a Native American.

The remains originated in a region historically occupied by the Northern Pomo, Central Pomo, Yuki, Coast Yuki,

Huchnom, Nomlaki, and Cahto tribes of Indians. Given the paucity of records, it is not possible to make a cultural affiliation of this individual to a specific tribe, but based on the totality of the circumstances surrounding the acquisition of these human remains, evidence of historical territories, and oral history, officials of the Peabody Museum of Archaeology and Ethnology have determined that there is a cultural affiliation with the following present-day tribes that jointly claim a presence in this region during the 19th century: Cahto Indian Tribe of the Laytonville Rancheria, California; Coyote Valley Band of Pomo Indians of California; Guidiville Rancheria of California; Hopland Band of Pomo Indians of the Hopland Rancheria, California; Manchester Band of Pomo Indians of the Manchester-Point Arena Rancheria, California; Pinoleville Rancheria of Pomo Indians of California; Potter Valley Rancheria of Pomo Indians of California; Redwood Valley Rancheria of Pomo Indians of California; Sherwood Valley Rancheria of Pomo Indians of California; and the Round Valley Indian Tribes of the Round Valley Reservation, California.

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)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. 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 human remains and the Cahto Indian Tribe of the Laytonville Rancheria, California; Coyote Valley Band of Pomo Indians of California; Guidiville Rancheria of California; Hopland Band of Pomo Indians of the Hopland Rancheria, California; Manchester Band of Pomo Indians of the Manchester-Point Arena Rancheria, California; Pinoleville Rancheria of Pomo Indians of California; Potter Valley Rancheria of Pomo Indians of California; Redwood Valley Rancheria of Pomo Indians of California; Sherwood Valley Rancheria of Pomo Indians of California; and the Round Valley Indian Tribes of the Round Valley Reservation, California.

This notice has been sent to officials of the Cahto Indian Tribe of the Laytonville Rancheria, California; Coyote Valley Band of Pomo Indians of California; Guidiville Rancheria of California; Hopland Band of Pomo Indians of the Hopland Rancheria,