

In 1928, this pipe was donated to the Oklahoma Historical Society by Mr. W.T. Gault (Goit Collection). Donor information indicates that W.P. Campbell collected this pipe in Oklahoma City in 1911 from Burnt-All-Over. Accession records list this pipe as "Cheyenne." However, a 1914 publication of the Society's *Historia* states that Mr. Goit "received these items directly from the hands of the original owners" and that the donation was actually made in 1914.

No information is known by the Oklahoma Historical Society or has been presented by the Northern Cheyenne Tribe of Montana regarding the pipe's possession by Burnt-All-Over (1837-1917). Oral tradition evidence presented by representatives of the Northern Cheyenne Tribe of Montana, including Mr. James Blackwolf, Keeper of the Sacred Medicine Hat Bundle, indicates this pipe originally came from the Sacred Medicine Hat Bundle. Representatives of the Northern Cheyenne Tribe of Montana have indicated this pipe is necessary for the practice of traditional Native American religion by present-day adherents. Representatives of the Northern Cheyenne have further stated that "This Pipe was and still is essential to the wholeness and well-being of the Sacred Hat, a sacred covenant of the Cheyenne People which has been with them since time immemorial." Finally, representatives of the Northern Cheyenne Tribe of Montana have stated that this pipe has ongoing historical, traditional, and cultural importance central to the culture itself and could not be alienated by any individual.

Based on the above-mentioned information, officials of the Oklahoma Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(3), this cultural item is 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 Oklahoma Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(4), this cultural item has ongoing historical, traditional, and cultural importance central to the culture itself, and could not have been alienated, appropriated, or conveyed by any individual. Officials of the Oklahoma Historical Society have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between this item and the Northern Cheyenne Tribe of Montana.

This notice has been sent to officials of the Cheyenne and Arapaho Tribes of Oklahoma and the Northern Cheyenne

Tribe of Montana. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Jeffrey Briley, Registrar, Oklahoma Historical Society, 2100 N. Lincoln Blvd., Oklahoma City, OK 73105; telephone: (405) 522-5247 before February 11, 1998. Repatriation of these objects to the Northern Cheyenne Tribe of Montana may begin after that date if no additional claimants come forward.

The National Park Service is not responsible for the determinations within this notice.

Dated: January 6, 1998.

**Francis P. McManamon,**

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects from Maine 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), 25 U.S.C. 3003 (d), of the completion of an inventory of human remains and associated funerary objects from Maine in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA.

A detailed assessment of the human remains was made by Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Aroostook Band of Micmac Indians, the Houlton Band of Maliseet Indians, the Passamaquoddy Indian Tribe, and the Penobscot Indian Nation.

In 1919, human remains representing one individual were donated to the Peabody Museum by Arlo and Oric Bates. No known individual was identified. No associated funerary objects are present.

Museum information indicates these human remains were collected by the donors from a shellheap on State Island, Frenchman Bay, Gouldsboro, ME. Other material culture recovered at this site

indicates it has an Etchemin occupation dating to the late precontact period (1350-1600 A.D.). Historical documents and continuities of Etchemin material culture indicate the Etchemin groups in this particular area are an ancestral culture to both the present day Penobscot Indian Nation and the Passamaquoddy Indian Tribe.

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 have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and the Penobscot Indian Nation and the Passamaquoddy Indian Tribe.

In 1878, human remains representing three individuals were recovered from a shell heap at Oak Point, Great Deer Island, ME by Manly Hardy during excavations conducted by a Peabody Museum expedition. No known individuals were identified. No associated funerary objects are present.

Based on material culture, the Oak Point site has been identified as having an Etchemin occupation dating to the late precontact period (1050-1600 A.D.). Further, historical documents and continuities of Etchemin material culture indicate that Etchemin groups are an ancestral culture in this particular region to the present day Penobscot Indian Nation.

In 1882, human remains representing one individual were donated to the Peabody Museum by James E. Knowlton. These remains are recorded in museum records as having come from Tatman's or Taplan's [Tappan's] Island on the Damariscotta River, ME and were collected by Fellows S. Knowlton. No known individual was identified. The nine associated funerary objects are ceramic sherds.

Based on the associated funerary objects, this site has been identified as having an Etchemin occupation dating to the late precontact period (1050-1600 A.D.). Further, historical documents and continuities of Etchemin material culture indicate that Etchemin groups are an ancestral culture in this particular region to the present day Penobscot Indian Nation.

In 1885, human remains representing one individual were donated to the Peabody Museum by James E. Knowlton. These remains are recorded as having come from a shell heap on

Friendship Long Island, ME and were collected by W.W. Knowlton. No known individual was identified. No associated funerary objects are present.

Based on material culture, this Friendship Long Island site has been identified as having an Etchemin occupation during the late precontact period (1050–1600 A.D.). Historical documents and continuities of Etchemin material culture in this particular region indicate the Etchemin are an ancestral culture to the present day Penobscot Indian Nation.

In 1886, human remains representing two individuals were recovered from the Whaleback Shell Mound, Damariscotta, ME by Abram T. Gamage during excavations conducted by a Peabody Museum expedition. No known individuals were identified. The six associated funerary objects consist of brass or copper beads.

Based on the associated funerary objects, these individuals have been determined to be Native American from the early contact period (post 1600 A.D.). The Whaleback Shell Mound is located within the historically documented territory of the Etchemin, a culture ancestral to the present day Penobscot Indian Nation.

In 1916, human remains representing one individual were acquired by the Peabody Museum as part of an exchange with the Warren Anatomical Museum, Harvard Medical School, Harvard University. No known individual was identified. No associated funerary objects are present.

Museum documentation lists the origin of these human remains as "Penobscot Indian, Eastern Woodlands."

In 1916, human remains representing one individual were donated to the Peabody Museum by The Boston Society of Natural History. Collection information indicates these human remains came from Maine and were collected in 1861 by Dr. J.F.W. Lane. No known individual was identified. No associated funerary objects are present.

Museum documentation describes these human remains as "Penobscot Indian \* \* \*".

In 1919, human remains representing one individual were donated to the Peabody Museum by Arlo and Eric Bates who had removed the human remains from a shell heap on Ames Point (now known as the Crocker site), North Haven, ME at an earlier date. No known individual was identified. No associated funerary objects are present.

Based on material culture, the Crocker site has been identified as having an Etchemin occupation dating to the late precontact period (1050–1700 A.D.).

Historical documents and continuities of Etchemin material culture indicate that Etchemin groups in this particular area are the ancestral culture to the present day Penobscot Indian Nation.

In 1956, human remains representing one individual were donated to the Peabody Museum by the R.S. Peabody Foundation, Andover, MA. These human remains were originally collected by Dexter W. Hodgdon, Jr. from Indian Town Island, Boothbay Harbor, ME. No known individual was identified. No associated funerary objects are present.

Based on material culture, Indian Town Island has been identified as having an Etchemin occupation from the late precontact period (1050–1600 A.D.). Historical documents and continuities of Etchemin material culture indicate the Etchemin in this particular area are the ancestral culture to the present day Penobscot Indian Nation.

In 1959, human remains representing one individual were acquired on permanent loan by the Peabody Museum from the Warren Anatomical Museum, Harvard Medical School, Harvard University. The Warren Anatomical Museum has authorized the Peabody Museum to proceed with the disposition of these human remains according to NAGPRA. No known individual was identified. No associated funerary objects are present.

Museum documentation lists the location of the recovery of these human remains as Tappan's Island, Damariscotta River, ME; and further describes these remains as "Monhegan Indian." Additional documentation notes that the recovery site is a "Formerly celebrated burial place, but not used in the past 200 years." Known material culture recovered from Tappan's Island indicates both late precontact and historic components dating to 1050–1750 A.D. representing Etchemin and Penobscot occupations. Historical documents and continuities of Etchemin material culture indicate that Etchemin groups in this particular area are an ancestral culture to the present day Penobscot Indian Nation.

In 1967, human remains representing one individual were donated to the Peabody Museum by Mr. Guy Mellgren of Hingham, MA. No known individual was identified. No associated funerary objects are present.

Museum documentation indicates Mr. Mellgren collected these human remains from the Goddard site, Naskeag Point, Brooklin, ME. Based on a human collagen radiocarbon date of 679 +/- 59 BP, this individual is from the late precontact period. This date and the

location of the Goddard site indicate this individual is most likely affiliated with the Etchemin culture. Historical documents and continuities of Etchemin material culture indicate that Etchemin groups in this particular area are an ancestral culture to the present day Penobscot Indian Nation.

Based on morphological evidence, including aspects of cranio-facial and dental morphology, all human remains listed above have been determined to be Native American.

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 13 individuals of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 15 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 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects and the Penobscot Indian Nation.

This notice has been sent to officials of the Aroostook Band of Micmac Indians, the Houlton Band of Maliseet Indians, the Passamaquoddy Indian Tribe, and the Penobscot Indian Nation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Barbara Issac, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Ave., Cambridge, MA 02138; telephone: (617) 495-2254, before February 11, 1998. Repatriation of the human remains and associated funerary objects to the culturally affiliated tribes may begin after that date if no additional claimants come forward.

The National Park Service is not responsible for the determinations within this notice.

Dated: December 29, 1997.

**Veletta Canouts,**

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