

Dated: November 16, 2000.

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 Essex Museum, Salem, 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 Essex Museum, Salem, 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 Peabody Essex Museum professional staff in consultation with representatives of the Cayuga Nation of New York.

Before 1868, human remains representing one individual came into the collections of the Essex Institute following their collection by Mr. C.L. Allen. In 1868, these human remains were transferred to the Peabody Academy of Sciences from the Essex Institute (both now constitute the Peabody Essex Museum). No known individual was identified.

Catalogue data at the Peabody Essex Museum lists these human remains as "Indian, from Cayuga County, New York." Based on the provenance listed in the catalogue, representatives of the Cayuga Nation of New York have identified these human remains as Cayuga. In the absence of associated cultural material, the Peabody Essex Museum has been unable to ascertain the precise age of the human remains. Based on historic sources and treaties, Cayuga County, NY lies within the historically known area in which the

Cayuga had villages. Lacking any evidence to the contrary, the Peabody Essex Museum is accepting these human remains as having Cayuga origin.

Based on the above-mentioned information, officials of the Peabody Essex Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of one individuals of Native American ancestry. Officials of the Peabody Essex Museum 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 Native American human remains and the Cayuga Nation of New York.

This notice has been sent to officials of the Cayuga Nation of New York. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact John R. Grimes, Curator of Native American Art and Culture, Peabody Essex Museum, East Indian Square, Salem, MA 01970, telephone (978) 745-9500, before December 22, 2000. Repatriation of the human remains to the Cayuga Nation of New York may begin after that date if no additional claimants come forward.

Dated: November 2, 2000.

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 was made by Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Big Valley Band of Pomo Indians of the Big Valley Rancheria, California.

In 1908, human remains representing one individual were collected by Grace A. Nicholson, and donated to the Peabody Museum of Archaeology and Ethnology by Lewis H. Farlow. This individual has been identified as Captain Posh-ka of the Kuh-lah-na-pi Tribe of Pomo Indians. The 115 associated funerary objects are 10 lots of shell beads, 10 stone beads, 30 clam shells, 5 stone chips, 9 stone knives, 5 bone fragments, 3 ceramic fragments, 29 buttons, 9 nails, 3 metal toy fragments, and 2 obsidian fragments.

Museum records indicate that the gravesite of Captain Posh-ka was located near Kelseyville, Lake County, CA. In 1906, in an effort to salvage it from road construction, the grave was excavated by William Benson, a Pomo contact of Ms. Nicholson and a nephew of Captain Posh-ka. According to Mr. Benson, Captain Posh-ka was buried in 1870, a date consistent with the types of associated funerary objects. The Peabody Museum of Archaeology and Ethnology and representatives of the Big Valley Band of Pomo Indians of the Big Valley Rancheria, California have been unable to identify lineal descendants of Captain Posh-ka, and Ms. Nicholson's notes indicate that he had no children.

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 (d)(2), the 115 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 the remains of Captain Posh-ka and associated funerary objects and the Big Valley Band of Pomo Indians of the Big