

Dated: February 22, 2001.

John Robbins,

*Assistant Director, Cultural Resources
Stewardship and Partnerships.*

[FR Doc. 01-5943 Filed 3-8-01; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion of Native American Human Remains and Associated Funerary Objects in the control of the Robert S. Peabody Museum of Archaeology, Andover, 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 inventory of human remains and associated funerary objects in the control of the Robert S. Peabody Museum of Archaeology, Andover, 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 Robert S. Peabody Museum of Archaeology professional staff in consultation with representatives of the Narragansett Indian Tribe of Rhode Island, the Mashantucket Pequot Tribe of Connecticut, and the Mohegan Indian Tribe of Connecticut.

In 1921, human remains representing one individual were recovered from the Niantic Shellheap Site in East Lyme, CT, by Warren King Moorehead under the auspices of the Robert S. Peabody Museum of Archaeology. No known individual was identified. No associated funerary objects are present.

Stylistic attributes of ceramics excavated from the site indicate that the Niantic Shellheap Site was occupied in the Late Woodland-Early Contact period, circa A.D. 1550-1700. Based on cultural continuities, it is likely that the historic Niantic people in the Connecticut area developed out of Late Woodland culture. The population of Niantic people diminished after European contact due to disease and war, and the remaining tribal members

joined neighboring tribes in A.D. 1850. Oral tradition and historic documentation indicate that the Niantic people joined the Mohegan Tribe and Narragansett Tribe at that time.

Based on the above-mentioned information, officials of the Robert S. Peabody Museum of Archaeology 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 Robert S. Peabody Museum of Archaeology 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 Native American human remains and the Narragansett Indian Tribe of Rhode Island and the Mohegan Indian Tribe of Connecticut.

This notice has been sent to officials of the Narragansett Indian Tribe of Rhode Island, the Mashantucket Pequot Tribe of Connecticut, and the Mohegan Indian Tribe of Connecticut. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact James W. Bradley, Director, Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA 01810, telephone (978) 749-4490, before April 9, 2001. Repatriation of the human remains to the Narragansett Indian Tribe of Rhode Island and the Mohegan Indian Tribe of Connecticut may begin after that date if no additional claimants come forward.

Dated: February 9, 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 an Associated Funerary Object in the Possession of the U.S. Department of the Interior, National Park Service, Salinas Pueblo Missions National Monument, Mountainair, NM

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 the inventory of an associated funerary object in the possession of the U.S. Department of the

Interior, National Park Service, Salinas Pueblo Missions National Monument, Mountainair, NM. 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 National Park Service unit that has control or possession of this Native American associated funerary object. The Assistant Director, Cultural Resources Stewardship and Partnerships, is not responsible for the determinations within this notice.

A detailed assessment and inventory of the associated funerary object has been made by professional staff of the National Park Service, in consultation with representatives of the Pueblo of Acoma, New Mexico; Hopi Tribe of Arizona; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Kiowa Tribe of Oklahoma; Mescalero Apache Tribe, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Wichita Tribe of Oklahoma; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico. Representatives of the Piro-Manso-Tiwa, a non-Federally recognized Indian group, were also present at one of the consultation meetings.

According to a notice of inventory completion published in the Federal Register on August 29, 2000 (FR Doc. 00-21974) by the Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico, human remains representing 14 individuals were recovered in 1941 from site LA 83 (Pueblo Pardo Ruin or Grey Town), Socorro County, NM. No known individuals were identified. The one associated funerary object was a single lot of corn kernels. The Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico repatriated these Native American human remains and the associated funerary object to Ysleta del Sur Pueblo of Texas following the required 30 day notice period.

On August 16, 1941, a second associated funerary object, a glaze bowl originally recovered with the above-described 14 individuals, was transferred to the possession of Salinas Pueblo Missions National Monument. The site (LA 83) from which these human remains and associated funerary objects were recovered is located in Socorro County and, based on material culture and architectural features, has been dated to the Pueblo III and Pueblo IV period (A.D. 1300-1630).

The Jumano culture is considered by anthropologists to be a blend of both

Anasazi and Mogollon, shifting through time from Mogollon to Rio Grande Anasazi characteristics. Oral tradition evidence acquired from consultation meetings between National Park Service professional staff and the above-mentioned Indian tribes, as well as the archeological and ethnographic evidence, indicates that there is a cultural affiliation between the human remains and associated funerary objects removed from LA 83 and the Pueblo of Acoma, New Mexico; Hopi Tribe of Arizona; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico. In addition, the Piro-Manso-Tiwa, a non-Federally recognized Indian group, are believed to be culturally affiliated with the human remains and associated funerary objects from LA 83.

Based on the above-mentioned information, the Salinas Pueblo Missions National Monument superintendent determined that, pursuant to 43 CFR 10.2 (d)(2), the 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. The Salinas Pueblo Missions National Monument superintendent also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between this Native American associated funerary object and the Pueblo of Acoma, New Mexico; Hopi Tribe of Arizona; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico. In addition, the Salinas Pueblo Missions National Monument superintendent determined that a cultural affiliation exists between this associated funerary object and the Piro-Manso-Tiwa, a non-Federally recognized Indian group.

This notice has been sent to officials of the Pueblo of Acoma, New Mexico; Caddo Tribe of Oklahoma; Hopi Tribe of Arizona; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Kiowa Tribe of Oklahoma; Mescalero Apache Tribe, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; White Mountain Apache Tribe of Arizona; the Wichita Tribe of Oklahoma; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni

Reservation, New Mexico; as well as to the Piro-Manso-Tiwa Indian group. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this associated funerary object should contact Glenn M. Fulfer, Superintendent, Salinas Pueblo Missions National Monument, P.O. Box 517, Mountainair, NM 87036, telephone (505) 847-2585, Extension 25, before April 9, 2001. Repatriation of the associated funerary object will begin after that date if no additional claimants come forward.

Dated: February 14, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 01-5946 Filed 3-8-01; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item in the Possession of the University of Michigan Museum of Anthropology, Ann Arbor, MI

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of the University of Michigan Museum of Anthropology, Ann Arbor, MI, that meets the definition of "object of cultural patrimony" under section 2 of the Act.

The one cultural item is a headdress made of wood, string, cotton cloth, and pigments. The gray cotton hood has 2 small eye holes and is attached to 12 slats of wood radiating out from the top, forming a wide "V" shape. Attached between the "V" is a full circle made of a reed covered three-quarters in wooden feathers, and within the circle is a suspended four-point cross. Both sides of the wood are painted.

Prior to 1950, this headdress was collected from person(s) and locations unknown. In 1966, this headdress was donated to the University of Michigan Museum of Anthropology through a bequest of the estate of Mrs. Louise Shepard Corbrusier. Following consultation with representatives of the Tonto Apache Tribe of Arizona, the White Mountain Apache Tribe of the Fort Apache Reservation, and the San Carlos Apache Tribe of the San Carlos Reservation, this headdress has been identified as a cultural item playing an

integral role in the Apache ceremonies involving the *Dilzini Gaan*. The headdress is an element of the *Na'ii'ees*, the Western Apache girls' puberty rite or Changing Woman ceremony. After further consultation with the Tonto Apache Tribe of Arizona; the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; and the San Carlos Apache Tribe of the San Carlos Reservation, Arizona, the University of Michigan agrees that the most appropriate recipient is the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona.

Officials of the University of Michigan Museum of Anthropology have determined that, pursuant to 43 CFR 10.2 (d)(4), this cultural item has ongoing historical, traditional, and cultural importance central to the tribe itself, and could not have been alienated, appropriated, or conveyed by any individual.

Officials of the University of Michigan Museum of Anthropology 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 White Mountain Apache Tribe of the Fort Apache Reservation, Arizona. This notice has been sent to officials of the Tonto Apache Tribe of Arizona; the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; and the San Carlos Apache Tribe of the San Carlos Reservation, Arizona. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this cultural item should contact Karen O'Brien, Collections Manager, University of Michigan Museum of Anthropology, 1109 Geddes Avenue, Ann Arbor, MI 48109, telephone (734) 764-6299, before April 9, 2001. Repatriation of this cultural item to the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona may begin after that date if no additional claimants come forward.

Dated: February 15, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

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