

sites that support this date include Madison-style projectile points, ceramic vessels with globular bodies, constricted zoned incised necks, and castellated rims, and a variety of terra cotta pipes, including pipes with trumpet-shaped bowls and bowls with representations of human faces and animals. Ceramic seriation and radiocarbon dating suggest that the sites date to A.D. 1525–1545.

In 1921, human remains representing two individuals were recovered from Athens, PA, during a Peabody Museum expedition led by Paul F. Scott. No known individuals were identified. No associated funerary objects are present.

Museum documentation indicates that the site was discovered by workmen digging a gas pipeline trench in Athens. The site is described as being located in the narrowest portion of land between the Susquehanna and Chemung Rivers. This interment most likely dates to the Late Woodland period (A.D. 1000–1600). Ceramic fragments recovered from the site, although not associated with the burial, include body sherds with a smooth finish and a collar with a zoned, linear punctate design. The fragments likely represent an Owasco Corded Collar, dating to the early Late Woodland period (A.D. 1000–1300).

In 1933, human remains representing one individual were donated to the Peabody Museum of Archaeology and Ethnology by R.P. Bigelow. Museum documentation indicates that the remains were recovered from Baldwinsville, NY, by an unknown collector in 1885. No known individual was identified. No associated funerary objects are present.

According to museum records, the human remains came from a burial ground in Baldwinsville. The remains were apparently excavated on the site of the West Shore Railway in 1885. Despite a lack of documented diagnostic artifacts, the preponderance of the evidence, based upon museum records, indicates that these remains date to the Late Woodland or Contact period (A.D. 1000–1700).

In 1937, human remains representing one individual from Elmira, NY, were donated to the Peabody Museum of Archaeology and Ethnology as part of a collection from the Department of Archaeology, Phillips Andover Academy, Andover, MA. According to museum records, these remains were recovered by F. Smith before 1937. No known individual was identified. No associated funerary objects are present.

Museum documentation indicates that these remains come from an Iroquois site in Elmira. Despite a lack of documented diagnostic artifacts, the

preponderance of the evidence, based upon museum records, indicates that these remains date to the Late Woodland or Contact period (A.D. 1000–1700).

In 1938, human remains representing one individual from Chautauqua County, NY, were donated to the Peabody Museum of Archaeology and Ethnology. According to museum records, these remains were collected between 1888 and 1916. No known individual was identified. No associated funerary objects are present.

Museum documentation describes the human remains as “Iroquois.” The attribution of such a specific cultural affiliation to the human remains indicates that the interment postdates sustained contact between indigenous groups and Europeans beginning in the 17th century. Both consultation and historic evidence support the identification of the area from which the human remains were recovered as Iroquois territory at that time.

Excavation and museum records indicate that these human remains and associated funerary objects were removed from specific burials of Native American individuals. Based on the date and the provenience of the human remains and associated funerary objects from areas considered to be aboriginal homelands and traditional burial areas of the Iroquois, a reasonable link of shared group identity may be made between these human remains and associated funerary objects and the present-day tribes who represent the Iroquois: the Cayuga Nation of New York, Oneida Nation of New York, Oneida Tribe of Wisconsin, Onondaga Nation of New York, St. Regis Band of Mohawk Indians of New York, Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, Tonawanda Band of Seneca Indians of New York, and Tuscarora Nation of New York.

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 described above represent the physical remains of 197 individuals 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 2,344 associated funerary 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 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 associated funerary objects and the Cayuga Nation of New York, Oneida Nation of New York, Oneida Tribe of Wisconsin, Onondaga Nation of New York, St. Regis Band of Mohawk Indians of New York, Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, Tonawanda Band of Seneca Indians of New York, and Tuscarora Nation of New York.

This notice has been sent to officials of the Cayuga Nation of New York, Oneida Nation of New York, Oneida Tribe of Wisconsin, Onondaga Nation of New York, St. Regis Band of Mohawk Indians of New York, Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, Tonawanda Band of Seneca Indians of New York, Tuscarora Nation of New York, and the nonfederally recognized Mohawk Nation Council of Chiefs. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these 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 November 5, 2001. Repatriation of these human remains and associated funerary objects to the Cayuga Nation of New York, Oneida Nation of New York, Oneida Tribe of Wisconsin, Onondaga Nation of New York, St. Regis Band of Mohawk Indians of New York, Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, Tonawanda Band of Seneca Indians of New York, and Tuscarora Nation of New York may begin after that date if no additional claimants come forward.

Dated: July 3, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

[FR Doc. 01–24963 Filed 10–4–01; 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, Harvard University, Cambridge, MA**

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

Notice is hereby given in accordance with the provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 42 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 and associated funerary objects was made by the Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Cayuga Nation of New York; Delaware Nation, Oklahoma; Delaware Tribe of Indians, Oklahoma; Oneida Nation of New York; Oneida Tribe of Wisconsin; Onondaga Nation of New York; St. Regis Band of Mohawk Indians of New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Stockbridge-Munsee Community of Mohican Indians of Wisconsin; Tonawanda Band of Seneca Indians of New York; Tuscarora Nation of New York; and the nonfederally recognized Mohawk Nation Council of Chiefs.

In 1906, human remains representing 41 individuals were recovered from Heath Farm, in Rodman, NY, during a Peabody Museum expedition led by M.R. Harrington and I. Hayden. No known individuals were identified. The six associated funerary objects are unfinished celts, bone awls, yellow ochre, and animal bones.

Museum documentation indicates that the Heath Farm site is on the western border of the township of Rodman, approximately 1.5 miles west of the village of Rodman, along the northern bank of the North Sandy Creek. Interments from this site most likely date to the Late Woodland period (A.D. 1000-1600). Artifacts recovered from the site, but not associated with the burials, support this date. These objects include Levanna- and Madison-style projectile points, ceramic vessels with globular bodies, constricted, zoned incised necks, and castellated rims, and a variety of terra cotta pipes, including pipes with trumpet-shaped bowls and

bowls with representations of human faces and animals.

In 1906, human remains representing 14 individuals were recovered from Durfee Farm, in Ellisburg, NY, during a Peabody Museum expedition led by M.R. Harrington and I. Hayden. No known individuals were identified. No associated funerary objects are present.

Museum documentation indicates that the Durfee Farm site is in the township of Ellisburg, 3 miles north-northwest of the village of Pierrepont Manor, between Taylor Brook and Spring Brook, in the vicinity of a scattered group of farmhouses that were known locally as the "Taylor settlement." The site lies on a low, flat-topped hill historically known as the "Old Fort lot," once belonging to the old Durfee farm. Interments from this site most likely date to the Late Woodland period (A.D. 1000-1600). Artifacts recovered from the site, but not associated with the burials, support this date. These objects include Levanna- and Madison-style projectile points, ceramic vessels with globular bodies, constricted, zoned incised necks, and castellated rims, and a variety of terra cotta pipes, including pipes with trumpet-shaped bowls and bowls with representations of human faces and animals.

In 1906, human remains representing three individuals were recovered from the Perch River Bay site, in Brownville, NY, during a Peabody Museum expedition led by M.R. Harrington and I. Hayden. No known individuals were identified. No associated funerary objects are present.

Museum documentation indicates that the Perch River Bay site is located along the shore of Lake Ontario, at the head of Perch River Bay (now known as Black River Bay), in the township of Brownville, southwest of the village of Limerick, on what was then the farm of Julius Maynard. Interments from this site most likely date to the Late Woodland period (A.D. 1000-1600). Artifacts recovered from the site, but not associated with the burials, support this date. These objects include Levanna- and Madison-style projectile points, ceramic vessels with globular bodies, constricted, zoned incised necks, and castellated rims, and a variety of terra cotta pipes, including pipes with trumpet-shaped bowls and bowls with representations of human faces and animals.

Excavation and museum records clearly indicate that these human remains and associated funerary objects were removed from specific burials of Native American individuals. Based on the archeological materials from the

sites, museum documentation, and oral histories presented by the Oneida Nation of New York and Oneida Tribe of Wisconsin, and the provenience of human remains and associated funerary objects from areas considered to be aboriginal homelands and traditional burial areas of the Oneida Nation of New York and Oneida Tribe of Wisconsin, a reasonable link of shared group identity may be made to the Oneida Nation of New York and Oneida Tribe of Wisconsin.

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 58 individuals 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 six associated funerary objects described above are reasonably believed to have been placed with or near individual human remains at the times of death or later as part of the death rite or ceremony. Lastly, officials at 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 Native American human remains and associated funerary objects and the Oneida Nation of New York and the Oneida Tribe of Wisconsin.

This notice has been sent to officials of the Cayuga Nation of New York; Delaware Nation, Oklahoma; Delaware Tribe of Indians, Oklahoma; Oneida Nation of New York; Oneida Tribe of Wisconsin; Onondaga Nation of New York; St. Regis Band of Mohawk Indians of New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Stockbridge-Munsee Community of Mohican Indians of Wisconsin; Tonawanda Band of Seneca Indians of New York; Tuscarora Nation of New York; and the nonfederally recognized Mohawk Nation Council of Chiefs. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these 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 November 5, 2001. Repatriation of these human remains and associated funerary objects to the Oneida Nation of New York and the Oneida Tribe of Wisconsin may begin after that date if no additional claimants come forward.

Dated: July 3, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources  
Stewardship and Partnerships.*

[FR Doc. 01-24964 Filed 10-4-01; 8:45 am]

BILLING CODE 4310-70-F

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items 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 10.10(a)(3), 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 "unassociated funerary objects" under Section 2 of the Act.

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

The 624 cultural items are ceramic sherds and vessels; projectile points, flaked chert tools and debitage; gunflint; notched stone; shell objects; a bone awl and disc; drilled bear and beaver teeth; shell, glass, copper, and stone beads; a copper tinkler; a brass ring; metal ornaments; an iron axe; pendants; antler doll; red ochre; paint stones; and stone, wooden, and ceramic pipes.

In 1879, 50 cultural items were donated to the Peabody Museum of Archaeology and Ethnology by Mr. Cowing and F. Larkin. The objects came from an unnamed mound in Cattaraugus County, NY, that was excavated in 1819. The objects are ceramic sherds, projectile points, bifaces, and an iron axe.

Museum records indicate that these objects were recovered from the site of a large mound, 20 feet high and 100 feet in diameter. The mound was located near the Allegheny River in western New York, "40 rods above Indian Council Head." The site most likely dates to the Late Woodland and Contact periods (A.D. 1000-1700). The presence of iron and iron implements of probable

European manufacture suggests a postcontact date (post-A.D. 1500). Other artifacts recovered from this site, including chert projectile points, support a Late Woodland and postcontact date. The Peabody Museum of Archaeology and Ethnology does not have possession of the human remains from this site.

In 1886, 100 cultural items were recovered from Union Spring, NY, and donated to the Peabody Museum of Archaeology and Ethnology by W.W. Adams. The objects are perforated shell beads and tubular shell beads.

Museum records indicate that these objects most likely came from the St. Joseph site in Union Springs. The site most likely dates to the Late Woodland period (A.D. 1000-1600) or later. Other artifacts recovered from the site, but not associated with burials, are stylistically indicative of the Late Woodland period. These objects include stone mortars and ceramics of typical Iroquoian designs. Copper staining on the human remains from the site suggests the use of a shroud pin and therefore an interment date during the Contact or Historic period (post-A.D. 1500). The Peabody Museum of Archaeology and Ethnology does not have possession of the human remains from this burial. The Peabody Museum of Archaeology and Ethnology has possession of human remains from other burials at this site, which are reported in a Notice of Inventory Completion.

In 1889, 102 cultural items were recovered in Avon, NY, by F.W. Putnam, who donated the objects to the Peabody Museum of Archaeology and Ethnology the same year. The objects are a hematite fragment, a piece of graphite, groundstone, a bone disc, ceramic sherds, complete and partial ceramic vessels, and red ochre.

The museum's documentary records indicate that these objects came from a series of excavations led by F.W. Putnam at burial sites in Avon. The exact locations of these excavations are not documented, although two specific sites, the Brush Creek and Fort Hill sites, are described in the field notebook. The sites are thought to be in the vicinity of the Bosley Mill site along Route 15, near Trip Hammer Road, in the southeastern section of Avon. These objects likely came from the Fort Hill site, located on Anson Miller's farm. More precise provenience information is not available. Artifacts recovered with the burials date from the 17th and 18th centuries, and museum information indicates that the objects from these sites most likely date to the Historic period (post-A.D. 1700). The Peabody Museum of Archaeology and Ethnology

does not have possession of the human remains from these burials. The Peabody Museum of Archaeology and Ethnology has possession of human remains from other burials at this site, which are reported in a Notice of Inventory Completion.

In 1889, one cultural item consisting of a gunflint was recovered from Avon, NY, and donated to the Peabody Museum of Archaeology and Ethnology by William Nesbit.

Museum records indicate that this object came from a grave in Avon. No additional provenience information is available. This object most likely dates to the Contact period or later (post-A.D. 1500). Firearms first appeared on Native American sites in the eastern United States during the first quarter of the 17th century, and with increasing frequency subsequent to their introduction. The Peabody Museum of Archaeology and Ethnology does not have possession of the human remains from this burial.

In 1903, 208 cultural items were recovered from the Silverheels site in Brant, NY, during a Peabody Museum expedition led by M.R. Harrington and A.C. Parker. The objects include ceramic sherds and vessels; cherts points and flakes; glass, copper, and catlinite beads; an animal skin fragment; shell objects; an antler doll; raccoon bacula; red ochre; and paint stones.

Museum records indicate that these objects were recovered from the Silverheels site in the town of Brant, 1.5 miles east of the village of Irving, on the Cattaraugus Indian Reservation, approximately 2.5 miles upstream of Lake Erie on the Cattaraugus Creek. These objects most likely date to the early Contact period (A.D. 1500-1700). Artifacts recovered from this site including Levanna- and Madison-style projectile points; ceramic vessels with globular bodies, constricted, zoned, incised necks, and castellated rims; and a variety of terra cotta pipes support a date from the early Contact period. Multivariate attribute and statistical analysis of ceramic artifacts from the site indicate that the site represents a single occupation during the early 17th century. The Peabody Museum of Archaeology and Ethnology does not have possession of the human remains from these burials. The Peabody Museum of Archaeology and Ethnology has possession of human remains from other burials at this site, which are reported in a Notice of Inventory Completion.

In 1922, 43 cultural items were donated to the Peabody Museum of Archaeology and Ethnology by J.H. Woods. These objects were collected at an unknown date and consist of a