

Museum records clearly indicate that these cultural items were removed from specific burials of Native American individuals. Based on the archeological materials from the sites, museum documentation, oral histories presented by 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, the date of the cultural items, and the provenience of these cultural items from areas considered to be aboriginal homelands and traditional burial areas of the Oneida, a reasonable link of shared group identity may be made between these cultural items and the Oneida Nation of New York and the Oneida Tribe of Wisconsin.

Based upon the above-mentioned information, officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 43 CFR 10.2(d)(2)(ii), these 10 cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from specific burial sites of Native American individuals. 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 unassociated 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 unassociated funerary 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 unassociated funerary objects to 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.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item 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), 43 CFR 10.10(a)(3), of the intent to repatriate a cultural item in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, that meets the definition of "unassociated funerary object" 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 this cultural item. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the cultural item was made by the Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Cayuga Nation of New York; Delaware Tribe of Indians, Oklahoma; Delaware Nation, 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.

The one cultural item is a brass finger ring.

Around 1880, the brass finger ring was donated to the Peabody Museum of Archaeology and Ethnology by Alexander Howell. The object was excavated near Canandaigua, Ontario County, NY.

According to museum documentation, the ring was recovered from a grave near Canandaigua. No additional provenience information is available, but it is believed that the grave was that of a Native American individual. Because this ring is brass, and brass was only introduced with European trade, the ring can be dated to the Contact or Historic period (post-A.D. 1500). Historic sources and consultation information indicate that Canandaigua was part of the Seneca territory during the Contact and Historic periods. The Peabody Museum of Archaeology and Ethnology does not have possession of the human remains from this burial.

Based upon the above-mentioned information, officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 43 CFR 10.2(d)(2)(ii), this cultural item 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 and is believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. 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 this unassociated funerary object and the Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, and the Tonawanda Band of Seneca Indians of New York.

This notice has been sent to officials of the Cayuga Nation of New York; Delaware Tribe of Indians, Oklahoma; Delaware Nation, 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 this unassociated funerary object 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 this unassociated funerary object to the Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, and the Tonawanda Band of Seneca Indians 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. 01-24967 Filed 10-4-01 ; 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 Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, 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 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of the Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM, that meets the definition of "sacred object" and "object of cultural patrimony" 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 the cultural item. The National Park Service is not responsible for the determinations within this notice.

The cultural item is a Na' at' oye Jish ceremonial bundle of faunal materials, minerals, leather, and cloth.

In 1967, this cultural item was purchased by the Maxwell Museum of Anthropology, University of New Mexico from Fred Hughes of Kirtland, NM. The museum has no information regarding the circumstances of the collection of this cultural item by Mr. Hughes.

Documentation associated with the Na' at' oye Jish ceremonial bundle and information provided by representatives of the Navajo Nation, Arizona, New Mexico & Utah confirm that a relationship of shared group identity

exists between the original makers of the ceremonial bundle and the Navajo Nation, Arizona, New Mexico & Utah. Representatives of the Navajo Nation, Arizona, New Mexico & Utah also have indicated that this cultural item is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Representatives of the Navajo Nation, Arizona, New Mexico & Utah provided evidence that this cultural item has ongoing historical, traditional, and cultural importance central to the tribe itself, and is of such central importance that it may not be alienated, appropriated, or conveyed, by any individual tribal or organization member.

Based on the above-mentioned information, officials of the Maxwell Museum of Anthropology, University of New Mexico have determined that, pursuant to 43 CFR 10.2 (d)(3), this cultural item is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Maxwell Museum of Anthropology, University of New Mexico also 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 is of such central importance that it may not be alienated, appropriated, or conveyed, by any individual tribal or organization member. Lastly, officials of the Maxwell Museum of Anthropology, University of New Mexico 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 sacred object/object of cultural patrimony and the Navajo Nation, Arizona, New Mexico & Utah.

This notice has been sent to officials of the Navajo Nation, Arizona, New Mexico & Utah. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this sacred object/object of cultural patrimony should contact Dr. Michael A. Lewis, Curator of Archaeology, Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM, 87131, telephone (505) 277-1548, facsimile (505) 277-1547, before November 5, 2001. Repatriation of this sacred object/object of cultural patrimony to the Navajo Nation, Arizona, New Mexico & Utah may begin after that date if no additional claimants come forward.

Dated: July 17, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 01-24961 Filed 10-4-01; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items in the Possession of the Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA

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 cultural items in the possession of the Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA, that meet the definition of "sacred 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 determination 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 cultural items are two bird rattles, an eagle feather headdress, a cedar bark headband, a bottle of red paint, a beaded otter-skin sash, a carved wooden staff, and a drum and drumstick.

A bird rattle painted blue and red (catalog number 78) was collected by the Reverend Myron Eells for the Washington World's Fair Commission in 1893. Museum documentation provides a description by Rev. Eells of the rattle: "Black Tamahnous rattle used in religious ceremonies. Obtained from Billy Hall, a Quinaielt." The rattle was a gift to the Thomas Burke Memorial Washington State Museum from the Washington World's Fair Commission after the fair in 1893. Consultation evidence provided by representatives of the Quinault Tribe of the Quinault Indian Reservation, Washington, indicates that this bird rattle is essential to the Klookwalli religious practices of the tribe.

In 1938, the Thomas Burke Memorial Washington State Museum purchased an unpainted bird rattle identified as Quinault (catalog number 1-7) from Glenn Gwin. Consultation evidence