

unpacking of bundles or if they were also used as, or were intended also to be used as, woven rush mat bags enclosing bundles. A woven rush mat bag was one of several necessary, consecrated, and inalienable elements constituting a bundle. Consultation and historic, anthropological, and museum evidence suggest that, even if the mats were not themselves elements of a bundle, they may be considered "secondary" ritual objects. In addition to primary ritual objects, such as bundles, the Osage tribe used many types of secondary ritual objects that were sanctified through consecration and were associated with primary ritual objects. The mats reported here were specifically associated with and used in bundle ceremonies and, therefore, appear to fit the category of secondary ritual objects. Like primary ritual objects, secondary objects were symbolically kept by a clan on behalf of the tribe, were communally owned, and existed for the well being of the group.

Bundles and mats continue to play an important, ongoing role in the spiritual and religious identity of contemporary Osage people. Population decline and changing social and material conditions (including the spread of Christianity) in the late 19th and 20th centuries prompted Osage individuals to modify and reinterpret religious practices. Consultation with Osage tribal representatives clarifies that while traditional Osage spiritual and religious practices have meshed with Christian beliefs, elements from older practices, such as bundles and mats like the ones reported here, continue to be used and safeguarded by tribal members. For example, the bundle discussed here, which is documented as coming from the Tsi-zhu Wa-shta-ge clan, plays an ongoing role in the clan's identity as peacemakers, orators, and doctors.

Based on anthropological, geographical, and historical information; museum records; consultation evidence; and expert opinion, there is a cultural affiliation between the Osage Tribe, Oklahoma and the 15 cultural items. The specific cultural attribution of the cultural items in museum records indicates an affiliation to the Osage people. Furthermore, Oklahoma lies within the traditional territory of the Osage people. Consultation evidence and other research supports that stylistic characteristics of the cultural items reported here are consistent with traditional Osage forms. Present-day descendants of the Osage people are members of the Osage Tribe, Oklahoma.

Officials of the Peabody Museum of Archaeology and Ethnology have

determined that, pursuant to 25 U.S.C. 3001 (3)(D), the cultural items have ongoing historical, traditional, and cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the Peabody Museum of Archaeology and Ethnology also have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the 15 objects of cultural patrimony and the Osage Tribe, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the objects of cultural patrimony 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 January 8, 2007. Repatriation of the objects of cultural patrimony to the Osage Tribe, Oklahoma may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Osage Tribe, Oklahoma that this notice has been published.

Dated: November 9, 2006.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, 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 25 U.S.C. 3001. The cultural item was removed from Plymouth County, MA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in 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 in this notice.

A detailed assessment of the unassociated funerary object was made by the Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Wampanoag Repatriation Confederation, on behalf of the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, Assonet Band of the Wampanoag Nation (a non-federally recognized Indian group), and Mashpee Wampanoag Indian Tribe (a non-federally recognized Indian group).

In 1967, a metal pin (possibly a shroud pin) with fragments of textile and soil was discovered by the Fernandez Construction Company in the vicinity of Atkinson Drive in Bridgewater, Plymouth County, MA, and was donated later that same year to the Peabody Museum of Archaeology and Ethnology by Dr. Pierce H. Leavitt, Plymouth County Medical Examiner. Museum documentation indicates that the metal pin had been recovered with human remains from a grave. The human remains that were originally associated with this cultural item were described in a Notice of Inventory Completion in the **Federal Register** on August 14, 2003, (FR Doc 03-20754, pages 48626-48634), and have since been transferred to the culturally affiliated tribe. Therefore, this cultural item is an unassociated funerary object.

This interment most likely dates to the Historic/Contact period (post 500 B.P.). This straight pin is of European manufacture and probably dates from the 17th or 18th century. In a burial context, the recovery of copper alloy pins and pin fragments, or the presence of discrete copper staining, suggests the use of such pins to secure shrouds. Coffin nails were also found with the human remains. The use of coffins, coffin nails, shrouds, and shroud pins is consistent with colonial Christian interment customs and suggests this interment dates from the Historic period. Dr. Dena Dincauze, formerly of the Peabody Museum of Archaeology and Ethnology, commented that the graves are likely from the 18th century and that the graves appeared to be Christian Native American burials.

Oral tradition and historical documentation indicate that Bridgewater, MA, is within the aboriginal and historic homeland of the Wampanoag Nation. The present-day Indian tribe and groups that are most closely affiliated with the Wampanoag Nation are the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts,

Assonet Band of the Wampanoag Nation (a non-federally recognized Indian group), and Mashpee Wampanoag Indian Tribe (a non-federally recognized Indian group).

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the one cultural item described 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 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 have also determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary object and the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, and that there is a cultural relationship between the unassociated funerary object and the Assonet Band of the Wampanoag Nation (a non-federally recognized Indian group) and Mashpee Wampanoag Indian Tribe (a non-federally recognized Indian group).

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the 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 January 8, 2007. Repatriation of the unassociated funerary object to the Wampanoag Repatriation Confederation, on behalf of the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, Assonet Band of the Wampanoag Nation (a non-federally recognized Indian group), and Mashpee Wampanoag Indian Tribe (a non-federally recognized Indian group) may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Wampanoag Repatriation Confederation, Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, Assonet Band of the Wampanoag Nation (a non-federally recognized Indian group), and Mashpee Wampanoag Indian Tribe (a non-federally recognized Indian group) that this notice has been published.

Dated: November 9, 2006.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA; Correction

AGENCY: National Park Service, Interior.
ACTION: Notice; correction.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003 (5), 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 25 U.S.C. 3001. The cultural items were removed from Bristol and Plymouth Counties, MA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the cultural items. The National Park Service is not responsible for the determinations in this notice.

This notice corrects the number of unassociated funerary objects reported in a Notice of Intent to Repatriate published in the **Federal Register** on December 1, 2003, (FR Doc 03-29769, pages 67212-67213). In 2006, the Peabody Museum of Archaeology and Ethnology identified one additional unassociated funerary object from a site in southeastern MA. This notice changes the number of unassociated funerary objects from three to four and supercedes the previously published Notice of Intent to Repatriate.

A detailed assessment of the cultural items was made by the Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Wampanoag Repatriation Confederation, on behalf of the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, Assonet Band of the Wampanoag Nation (a non-federally recognized Indian group), and Mashpee Wampanoag Indian Tribe (a non-federally recognized Indian group).

The four cultural items are two brass tubes, one perforated copper point, and one string of shell beads.

The two brass tubes were collected by J.V.C. Smith in 1831 from Fall River, Bristol County, MA, and were donated to the Peabody Museum of Archaeology and Ethnology, by F. Kneeland in 1886. Museum documentation indicates that the brass tubes were recovered from a grave. The Peabody Museum of Archaeology and Ethnology is not in possession of the human remains from this burial.

The interment most likely dates to the Historic/Contact period (post-A.D. 1500). According to the Peabody Museum Annual Report of 1887, the human remains from this grave site were wrapped in several layers of braided or woven bark-cloth with an outer layer of cedar bark. Woven mats and bark were commonly used in Wampanoag burials during the Late Woodland period and later (post-A.D. 1000). Sheet brass and brass objects were European trade items and therefore indicate a postcontact temporal context.

At an unknown date, a string of shell beads was recovered from a grave site in Bridgewater, Plymouth County, MA. The string of shell beads was donated to the Peabody Museum of Archaeology and Ethnology in 1899 by H.W. Hatch. The Peabody Museum of Archaeology and Ethnology is not in possession of the human remains from this burial.

The interment most likely dates to the Historic/Contact period (post-A.D. 1500). According to museum documentation, the shell beads were found with "porcelain beads," which are not in the possession of the Peabody Museum of Archaeology and Ethnology. True porcelain beads do not appear in historic contexts until the 19th century, although beads made from money cowry shell (*C. moneta*) were called "porcelain," and were imported and traded by Europeans as trade items by the 17th century, which would support a postcontact date. Even if these beads are of white glass rather than shell, glass beads were introduced by Europeans as trade items in the 17th century and would also support a postcontact date.

In 1845, one perforated copper point was collected by Mr. Howard in Fairhaven, Bristol County, MA. The same year, Mr. Howard gave the point to Mary L. Rotch. Miss. Rotch donated the copper point to the Peabody Museum of Archaeology and Ethnology in 1913. Museum documentation indicates that the copper point was recovered from a grave. The Peabody Museum of Archaeology and Ethnology is not in possession of the human remains from this burial.

This interment most likely dates to the Historic/Contact period (post 500 B.P.). Copper was a European import