

Paiute Tribe of the Pyramid Lake Reservation, Nevada.

During the 1960s, human remains representing a minimum of one individual were removed from a site east of the Needles at the north end of Pyramid Lake, Washoe County, NV, by Peter Ting, Sr. In 1981, Mr. Ting donated these human remains to the Nevada State Museum. No known individual was identified. The three associated funerary objects are a rusty revolver, a bag of sand, and a bag of small mammal bones.

Based on the age, physical characteristics, and location of burial, this individual has been determined to be Native American. The revolver dates these human remains to the 1840s. The location of the burial is within the boundaries of the Pyramid Lake Reservation. Historic documents and consultation evidence, including tribal oral history, indicate that this area has been occupied by the Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada since precontact times.

In 1964, human remains representing a minimum of one individual were removed from an unknown location between the Wadsworth and Derby Dams on the Truckee River, Washoe County, NV, by Martin H. Mann. Also in 1964, Mr. Mann donated these human remains to the Nevada State Museum. No known individual was identified. The one associated funerary object is a blue glass trade bead.

Based on cranial morphology and the associated funerary object, this individual has been determined to be Native American. The trade bead dates these human remains to the 19th century, circa 1840–1900. Historic documents and consultation evidence, including tribal oral history, indicate that this area has been occupied by the Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada since pre-contact times.

In 1965, human remains representing a minimum of one individual were removed from an area known as “Paul Bunyan’s Corral” near Pyramid Lake, Washoe County, NV, by P. Wheat, Fred Keiper, and G. Grosscup. Also in 1965, Messrs. Wheat, Keiper, and Grosscup donated these remains to the Nevada State Museum. No known individual was identified. The one associated funerary object is an arrow shaft with an attached Desert Side-Notched point.

On the basis of a radiocarbon date of A.D. 1710 obtained from the arrow shaft, these human remains have been determined to be Native American. Archeological evidence, based on the continuity of basketry types found in

the area, indicates that the Northern Paiute presence in the Paul Bunyan Corral area of Pyramid Lake, NV, extends back at least 600 years. Based on the recent radiocarbon date, continuity of occupation, and tribal history of major occupations in the Paul Bunyan Corral area, these human remains have been determined to be affiliated with the Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada.

In 1974, human remains representing a minimum of one individual were removed by Donald R. Tuohy and David Clark during construction of the Marble Bluff Dam and fishway near the Truckee River delta, Washoe County, NV, on the Pyramid Lake Indian Reservation. Messrs. Tuohy and Clark donated these human remains to the Nevada State Museum in the same year. No known individual was identified. No associated funerary objects are present.

Based on a radiocarbon date of A.D. 1660 obtained from the house floor feature associated with these human remains, this individual has been determined to be Native American. Archeological evidence, based on the continuity of basketry types found in the area, indicates that the Northern Paiute presence in the Truckee River delta area extends back at least 600 years. Based on the recent radiocarbon date, continuity of occupation, and tribal history of major occupations in the Truckee River delta area, these human remains have been determined to be affiliated with the Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada.

At an unknown date, human remains representing a minimum of one individual were removed from an area on the northeastern shore of Pyramid Lake, Washoe County, NV, known as “Hell’s Kitchen,” by unknown persons and donated to the Nevada State Museum. No known individual was identified. The 34 associated funerary objects include ceramic fragments, modified wood fragments, twisted willow fragments, stone flakes, a fish head, animal bones, and a piece of historic fabric.

Based on the known context and associated funerary objects, this individual has been determined to be Native American. Based on the presence of historic fabric, this burial is estimated to date to the 19th century, circa 1840–1900. The location from which these human remains were recovered is a known traditional burial area of the Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada, and is within the exterior boundaries of the present day Pyramid Lake Reservation.

Based on the above-mentioned information, officials of the Nevada State Museum and the Bureau of Indian Affairs have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of five individuals of Native American ancestry. Officials of the Nevada State Museum and the Bureau of Indian Affairs also have determined that, pursuant to 43 CFR 10.2 (d)(2), the 39 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 Nevada State Museum and the Bureau of Indian Affairs 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 Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada.

This notice has been sent to officials of the Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. Alanah Woody, Nevada Division of Museums and History NAGPRA Coordinator, 600 North Carson Street, Carson City, NV 89701, telephone (775) 687–4810, extension 229, before November 5, 2001. Repatriation of the human remains and associated funerary objects to the Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada may begin after that date if no additional claimants come forward.

Dated: May 18, 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 Native American Human Remains and Associated Funerary Objects in the Possession of the New York State Museum, Albany, NY**

**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 New York State Museum, Albany, NY.

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 New York State Museum professional staff in consultation with representatives of the Stockbridge Munsee Band of Mohican Indians.

In 1969, human remains representing a minimum of one individual were removed from the Coffin site (NYSM Site Number 1304), Easton Township, Washington County, NY, located on the eastern floodplain of the Hudson River. Excavations were conducted by New York State Museum staff. Although the site was a habitation site, a single burial was encountered in a storage pit. No known individual was identified. No associated funerary objects are present.

Field records and descriptions of the site indicate that all excavated features originated in the Oak Hill Phase Late Woodland occupation of the site, dated to circa A.D. 1300–1400. The Oak Hill phase is part of a developmental continuum attributed to Algonkian speakers. The site is within the historically-known aboriginal homeland of the Mohicans.

Between 1954 and 1974, human remains representing a minimum of 39 individuals were recovered from the Menands Bridge site (NYSM Site Number 1361), located on the alluvial flats west of the Hudson River, Menands, Colonie Township, Albany County, NY. Salvage excavations were conducted by New York State Museum staff and local avocational archaeologists R. Arthur Johnson and C. S. Sundler. No known individuals were identified. The three associated funerary objects are two rounded pebbles and a soil sample from one burial.

Field records, diagnostic artifacts, a radiocarbon date, and descriptions of the site indicate that most of the burials were interred during the Late Woodland period, circa A.D. 1275–1400. Based on the archaeological evidence and the geographic location of the Menands Bridge site within the historically known aboriginal homeland of the

Mohican, human remains and associated funerary objects from the Menands Bridge site are most likely to be culturally affiliated with the Stockbridge Munsee Band of Mohican Indians.

Based on the above-mentioned information, officials of the New York State Museum have determined that, pursuant to 43 CFR 10.2(d)(1), the human remains listed above represent the physical remains of 40 individuals of Native American ancestry. Officials of the New York State Museum have also determined that, pursuant to 43 CFR 10.2(d)(2), the three 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 New York State 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 associated funerary objects and the Stockbridge Munsee Band of Mohican Indians.

This notice has been sent to officials of the Stockbridge Munsee Band of Mohican Indians. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Lisa M. Anderson, NAGPRA Coordinator, New York State Museum, 3122 CEC, Albany, NY 12230, telephone (518) 474–5813, before November 5, 2001. Repatriation of the human remains and associated funerary objects to the Stockbridge Munsee Band of Mohican Indians may begin after that date if no additional claimants come forward.

Dated: June 14, 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 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 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 the Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California.

In 1875, human remains representing 110 individuals were donated to the Peabody Museum of Archaeology and Ethnology by the Smithsonian Institution. The human remains were accessioned into the Peabody Museum of Archaeology and Ethnology the same year. No known individuals were identified. No associated funerary objects are present.

Museum records indicate that these remains were collected by Paul Schumacher in 1875 as part of a joint expedition of the Peabody Museum of Archaeology and Ethnology and the Smithsonian Institution. The remains were collected from unknown sites on San Miguel Island and Santa Cruz Island, CA.

Archeological investigations have identified a cultural continuity for the Chumash Indians that traces their presence on the northern Channel Islands back 7,000 to 9,000 years. Geographical, archeological, and oral history evidence indicate a shared group identity between these human remains from San Miguel Island and Santa Cruz Island, CA, and the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California, the present-day tribe most closely associated with the prehistoric and historic Chumash Indians.

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 are reasonably believed to be the physical remains of 110 individuals of Native American ancestry. Officials of the Peabody