

495-2254, before April 25, 2001. Repatriation of this unassociated funerary object to the Comanche Indian Tribe, Oklahoma may begin after that date if no additional claimants come forward.

Dated: March 12, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 01-7383 Filed 3-23-01; 8:45 am]

BILLING CODE 4310-70-F

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.

ACTION: Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 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.

The one cultural item is a stone bear effigy.

In 1902, this cultural item was washed out from a grave on the Klamath Reservation and collected by an unknown Klamath Indian, who gave the cultural item to Mr. L. Warren. In 1903, Mr. Warren gifted this cultural item to the Peabody Museum of Archaeology and Ethnology.

According to museum records, this cultural item was recovered from a grave on the Klamath Reservation, Oregon. Based on the location of the burial and the cultural information provided in museum documentation, this burial was most likely a Klamath burial from the historic period. Historic sources, oral traditions, and consultation information support this cultural item's being from the burial of a Klamath individual from traditional Klamath territory in Oregon.

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)(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 an 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 Klamath Indian Tribe of Oregon.

This notice has been sent to officials of the Klamath Indian Tribe of Oregon. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this unassociated funerary object should contact Barbara Isaac, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 495-2254, before April 25, 2001. Repatriation of this unassociated funerary object to the Klamath Indian Tribe of Oregon may begin after that date if no additional claimants come forward.

Dated: March 12, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 01-7384 Filed 3-23-01; 8:45 am]

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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 Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

AGENCY: National Park Service.

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 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 Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin; the Bay Mills Indian Community of the Sault Ste. Marie Band of Chippewa Indians, Bay Mills Reservation, Michigan; the Boise Fort Band of the Minnesota Chippewa Tribe, Minnesota; the Citizen Potawatomi Nation, Oklahoma; the Fond du Lac Band of the Minnesota Chippewa Tribe, Minnesota; the Forest County Potawatomi Community of Wisconsin Potawatomi Indians, Wisconsin; the Grand Portage Band of the Minnesota Chippewa Tribe, Minnesota; the Grand Traverse Band of Ottawa and Chippewa Indians of Michigan; the Hannahville Indian Community of Wisconsin Potawatomi Indians of Michigan; Huron Potawatomi, Inc., Michigan; the Keweenaw Bay Indian Community of L'Anse and Ontonagon Band of Chippewa Indians of the L'Anse Reservation, Michigan; the Lac Courte Oreilles Band of Lake Superior Chippewa Indians of the Lac Courte Oreilles Reservation of Wisconsin; the Lac Vieux Desert Band of Lake Superior Chippewa Indians of Michigan; the Leech Lake Band of the Minnesota Chippewa Tribe, Minnesota; the Little River Band of Ottawa Indians of Michigan; the Little Traverse Bay Band of Odawa Indians of Michigan; the Match-e-be-nash-she-wish Band of Pottawatomi Indians of Michigan; the Mille Lacs Band of the Minnesota Chippewa Tribe, Minnesota; the Ottawa Tribe of Oklahoma; the Pokagon Band of Potawatomi Indians of Michigan; the Prairie Band of Potawatomi Indians, Kansas; the Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; the Red Lake Band of Chippewa Indians of the Red Lake Reservation, Minnesota; the Sac and Fox Nation of Missouri in Kansas and Nebraska; the Sac and Fox Nation, Oklahoma; the Sac and Fox Tribe of the Mississippi in Iowa; the Saginaw Chippewa Indian Tribe of Michigan, Isabella Reservation; the Sault Ste. Marie Tribe of Chippewa Indians of

Michigan; the Sokagon Chippewa Community of the Mole Lake Band of Chippewa Indians, Wisconsin; St. Croix Chippewa Indians of Wisconsin, St. Croix Reservation; and the White Earth Band of the Minnesota Chippewa Indian Tribe, Minnesota.

In 1937, human remains representing two individuals were transferred to the Peabody Museum of Archaeology and Ethnology from the Robert S. Peabody Museum, Andover, MA. No known individuals were identified. No associated funerary objects are present.

The date, location, and identity of the collector of these human remains are unknown. The Robert S. Peabody Museum catalog record designates these individuals as "Sauk Indians." Based on this specific cultural attribution, the human remains probably date around the time of sustained European contact with Sauk communities in the 18th and 19th centuries.

Based on the specific cultural attribution in museum records, geographical, and historic evidence, these human remains are considered to be culturally affiliated with the Sac and Fox Nation of Missouri in Kansas and Nebraska; the Sac and Fox Nation, Oklahoma; and the Sac and Fox Tribe of the Mississippi in Iowa.

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 two individuals of Native American ancestry. 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 Native American human remains and the Sac and Fox Nation of Missouri in Kansas and Nebraska; the Sac and Fox Nation, Oklahoma; and the Sac and Fox Tribe of the Mississippi in Iowa. This notice has been sent to officials of the the Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin; the Bay Mills Indian Community of the Sault Ste. Marie Band of Chippewa Indians, Bay Mills Reservation, Michigan; the Boise Fort Band of the Minnesota Chippewa Tribe, Minnesota; the Citizen Potawatomi Nation, Oklahoma; the Fond du Lac Band of the Minnesota Chippewa Tribe, Minnesota; the Forest County Potawatomi Community of Wisconsin Potawatomi Indians, Wisconsin; the Grand Portage Band of the Minnesota Chippewa Tribe, Minnesota; the Grand Traverse Band of Ottawa and Chippewa Indians of

Michigan; the Hannahville Indian Community of Wisconsin Potawatomi Indians of Michigan; Huron Potawatomi, Inc., Michigan; the Keweenaw Bay Indian Community of L'Anse and Ontonagon Band of Chippewa Indians of the L'Anse Reservation, Michigan; the Lac Courte Oreilles Band of Lake Superior Chippewa Indians of the Lac Courte Oreilles Reservation of Wisconsin; the Lac Vieux Desert Band of Lake Superior Chippewa Indians of Michigan; the Leech Lake Band of the Minnesota Chippewa Tribe, Minnesota; the Little River Band of Ottawa Indians of Michigan; the Little Traverse Bay Band of Odawa Indians of Michigan; the Match-e-be-nash-she-wish Band of Pottawatomi Indians of Michigan; the Mille Lacs Band of the Minnesota Chippewa Tribe, Minnesota; the Ottawa Tribe of Oklahoma; the Pokagon Band of Potawatomi Indians of Michigan; the Prairie Band of Potawatomi Indians, Kansas; the Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; the Red Lake Band of Chippewa Indians of the Red Lake Reservation, Minnesota; the Sac and Fox Nation of Missouri in Kansas and Nebraska; the Sac and Fox Nation, Oklahoma; the Sac and Fox Tribe of the Mississippi in Iowa; the Saginaw Chippewa Indian Tribe of Michigan, Isabella Reservation; the Sault Ste. Marie Tribe of Chippewa Indians of Michigan; the Sokagon Chippewa Community of the Mole Lake Band of Chippewa Indians, Wisconsin; St. Croix Chippewa Indians of Wisconsin, St. Croix Reservation; and the White Earth Band of the Minnesota Chippewa Indian Tribe, Minnesota. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Barbara Isaac, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 495-2254, before April 25, 2001. Repatriation of the human remains to the Sac and Fox Nation of Missouri in Kansas and Nebraska; the Sac and Fox Nation, Oklahoma; and the Sac and Fox Tribe of the Mississippi in Iowa may begin after that date if no additional claimants come forward.

Dated: March 9, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 01-7435 Filed 3-23-01 ; 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 Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate cultural items in the possession of the Peabody Museum of Archaeology and Ethnology that meet 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 these cultural items. The National Park Service is not responsible for the determinations within this notice.

The six cultural items are five metal brooch fragments and red pigment powder.

Prior to 1900, these cultural items were collected by Rev. J.W. Millar from a grave near Harbor Springs, Emmet County, MI. In 1909, these cultural items were donated to the Peabody Museum of Archaeology and Ethnology by Lewis H. Farlow.

Museum records indicate that these cultural items are "Chippewa" and were "supposed to be 150 years old in 1899." This specific cultural attribution indicates that the collector was aware of the culture of the burial and suggests that it dated to historic times. The style of these brooch fragments are consistent with metal trade items of the 18th and early 19th centuries.

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)(2)(ii), these six 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 a specific burial site of an 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