

Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona. Hopi and Zuni oral traditions also indicate that segments of the prehistoric Hohokam population migrated to areas occupied by the ancestors of the Hopi and Zuni and were assimilated into the resident populations.

Officials of the Museum of Northern Arizona have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Museum of Northern Arizona also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the three objects described above are reasonably believed to have been placed with the individual human remains at the time of death or later as part of the death rite or ceremony. Lastly, officials of the Museum of Northern Arizona 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 Native American human remains and associated funerary objects and the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Elaine Hughes, Museum of Northern Arizona, 3101 North Fort Valley Road, Flagstaff, AZ 86001, telephone (928) 774-5211, extension 228, before September 15, 2003. Repatriation of the human remains and associated funerary objects to the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Museum of Northern Arizona is responsible for notifying the Ak-Chin Indian Community of the Maricopa (Ak

Chin) Indian Reservation, Arizona; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Fort McDowell Yavapai Nation, Arizona; Fort Mojave Indian Tribe of Arizona, California & Nevada; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Pascua Yaqui Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: July 9, 2003.

**John Robbins,**

*Assistant Director, Cultural Resources.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Oregon State Museum of Anthropology, University of Oregon, Eugene, OR**

**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. 3003, of the completion of an inventory of human remains and associated funerary objects in the possession of the Oregon State Museum of Anthropology, University of Oregon, Eugene, OR. The human remains and associated funerary objects are from the Kawumkan Springs Midden, Klamath County, OR.

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 within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the 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 Oregon State Museum of Anthropology professional staff in consultation with representatives of the Klamath Indian Tribe of Oregon.

In 1949, human remains representing a minimum of 19 individuals were removed from the Kawumkan Springs Midden, Klamath County, OR, during legally authorized excavations by University of Oregon staff archeologists. The museum accessioned the human remains into the collection the same year. No known individuals were identified. The nine associated funerary objects are three pestles or atlatl weights, two fleshers, one mano, one wolf mandible, one projectile point foreshaft, and one stone point that may have contributed to the associated individual's death.

Historical documents, ethnographic sources, and oral history indicate that Klamath peoples have occupied this area of south-central Oregon since precontact times. Based on archeological context, the 19 individuals described above were determined to be Native American, of probable Klamath cultural affiliation.

Officials of the Oregon State Museum of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of 19 individuals of Native American ancestry. Officials of the Oregon State Museum of Anthropology also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the nine 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 Oregon State Museum of Anthropology 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 these Native American human remains and associated funerary objects and the Klamath Indian Tribe of Oregon.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact C. Melvin Aikens, Oregon State Museum of Anthropology, 1224 University of Oregon, Eugene, OR 97403-1224, telephone (541) 346-5115, before September 15, 2003. Repatriation of the human remains and associated funerary objects to the Klamath Indian Tribe of Oregon may proceed after that date if no additional claimants come forward.

The Oregon State Museum of Anthropology is responsible for notifying the Klamath Indian Tribe of Oregon that this notice has been published.

Dated: July 2, 2003.

**John Robbins,**

*Assistant Director, Cultural Resources.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: 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. 3003, 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. The human remains and associated funerary objects were removed from Barnstable, Bristol, Dukes, 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 within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the 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 Wampanoag Repatriation Confederation, representing the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, Mashpee Wampanoag Indian Tribe (a nonfederally recognized Indian group), and Assonet Band of the Wampanoag Nation (a nonfederally recognized Indian group).

The human remains and associated funerary objects are described in this notice according to county and town, and site location when available.

#### **BARNSTABLE COUNTY, MA.**

##### **Barnstable, MA.**

In 1867, human remains representing one individual were removed from Barnstable, Barnstable County, MA, by J. Elliot Cabot and were donated to the Peabody Museum of Archaeology and

Ethnology by Mr. Cabot in the same year. No known individual was identified. The three associated funerary objects are brass kettle fragments.

Osteological characteristics indicate that the individual is Native American. The interment most likely dates to the Historic/Contact period (post-A.D. 1500). The placement of European kettles as mortuary offerings was widespread among postcontact North American native groups. Oral tradition and historical documentation indicate that Barnstable, MA, is within the aboriginal and historic homeland of the Wampanoag Nation. The present-day tribes that are most closely affiliated with members of the Wampanoag Nation are the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, Mashpee Wampanoag Indian Tribe (a nonfederally recognized Indian group), and Assonet Band of the Wampanoag Nation (a nonfederally recognized Indian group).

In 1933, human remains representing one individual that were removed from Barnstable, Barnstable County, MA, were donated to the Peabody Museum of Archaeology and Ethnology by Edward Brooks. The human remains were removed at an unknown date by an unknown collector. No known individual was identified. The 33 associated funerary objects are 9 silver spoon fragments, 4 triangular Levanna-style arrowheads, 3 Levanna-style preforms, 1 piece of worked slate, 7 pieces of worked bone, 1 bone awl, 1 spatula-shaped bone implement, and 7 pieces of turtle shell.

Osteological characteristics indicate that the individual is Native American. The interment most likely dates to the Historic/Contact period (post-A.D. 1500). Based on examination, the associated silver spoon probably dates from A.D. 1650 to 1730. Oral tradition and historical documentation indicate that Barnstable, MA, is within the aboriginal and historic homeland of the Wampanoag Nation. The present-day tribes that are most closely affiliated with members of the Wampanoag Nation are the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, Mashpee Wampanoag Indian Tribe (a nonfederally recognized Indian group), and Assonet Band of the Wampanoag Nation (a nonfederally recognized Indian group).

In 1966, human remains representing one individual that were removed from Sandy Neck in Barnstable, Barnstable County, MA, were donated to the Peabody Museum of Archaeology and Ethnology by Sidney Callis through Edward Hunt. The human remains were removed by Mr. Callis in 1961. No

known individual was identified. No associated funerary objects are present.

Osteological characteristics indicate that the individual is Native American. The interment most likely dates to the Late Woodland period or later (post-A.D. 1000). Museum documentation and published accounts indicate that Sandy Neck is a Late Woodland/Contact period site (A.D. 1000-1650). Shell-tempered pottery found on the site supports a Late Woodland and later date (post-A.D. 1000) in southern New England. Oral tradition and historical documentation indicate that Barnstable, MA, is located within the aboriginal and historic homeland of the Wampanoag Nation. The present-day tribes that are most closely affiliated with members of the Wampanoag Nation are the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, Mashpee Wampanoag Indian Tribe (a nonfederally recognized Indian group), and Assonet Band of the Wampanoag Nation (a nonfederally recognized Indian group).

##### **Bourne, MA.**

In 1911, human remains representing three individuals were removed from the Grove Field Ossuary in Bourne, Barnstable County, MA, during a Peabody Museum of Archaeology and Ethnology expedition led by C.C. Willoughby. No known individuals were identified. No associated funerary objects are present.

Osteological characteristics indicate that the individuals are Native American. Published information indicates that the human remains most likely date from the Late Woodland to Historic/Contact periods (A.D. 1000-1500). A copper point found in the immediate vicinity of the Grove Field Ossuary confirms a postcontact date. Oral tradition and historical documentation indicate that Bourne, MA, is located within the aboriginal and historic homeland of the Wampanoag Nation. The present-day tribes that are most closely affiliated with members of the Wampanoag Nation are the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, Mashpee Wampanoag Indian Tribe (a nonfederally recognized Indian group), and Assonet Band of the Wampanoag Nation (a nonfederally recognized Indian group).

##### **Bournedale, MA.**

In 1955, human remains representing two individuals that were removed from Bournedale, Barnstable County, MA, were donated to the Peabody Museum of Archaeology and Ethnology by W.K. Carter. The human remains were probably collected in 1880 by an unknown individual. No known