

in 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 in this notice.

A detailed assessment of the human remains was made by the Alutiiq Museum and Archaeological Repository professional staff in consultation with representatives of the Afognak Native Corporation; Native Village of Afognak (formerly the Village of Afognak); Koniag, Inc.; and Native Village of Port Lions.

In July and August of 1993, human remains representing a minimum of two individuals were removed from the Malina Creek site (49-AFG-00005) on northwestern Afognak Island, AK, by Dr. Richard Knecht, an archeologist, during an excavation on conveyed Native lands sponsored by the Afognak Native Corporation. At the conclusion of the excavation, the human remains were taken to the Kodiak Area Native Association's Alutiiq Culture Center for storage. In 1995, the human remains were transferred to the Alutiiq Museum and Archaeological Repository where they are currently stored (accession number AM24). The human remains were discovered during a collections storage improvement project in December of 2006. No known individuals were identified. The eight associated funerary objects are seven wooden planks and one wooden mask bangle.

Malina Creek is a large coastal village site that overlooks Shelikof Strait at the mouth of Malina Creek on the northwestern coast of Afognak Island in Alaska's Kodiak archipelago. More than 4 meters of cultural deposits indicate settlement during each of Kodiak's major cultural traditions - Ocean Bay, Kachemak and Koniag, and historic Alutiiq (Russian era). Based on the stratigraphic context of one of the burials it is reasonably believed that one individual is from the Early Koniag phase of the Koniag tradition. The other individual was removed from slumped deposits along the site's erosion face. Although the depth of this find is unknown, field notes from an adjacent pit test indicate that deposits in this area are prehistoric and that the majority date to the Koniag and Kachemak traditions. As such, the human remains are believed to be Native American and to be most closely affiliated with the contemporary Alutiiq people. Many archeologists believe that people of the Kachemak tradition are ancestral to people of the Koniag tradition who are the direct ancestors of

contemporary Alutiiqs. Specifically, the human remains were recovered from an area of the archipelago traditionally used by members of the Native Village of Afognak (formerly the Village of Afognak) and Native Village of Port Lions.

In June of 1994, human remains representing a minimum of one individual were removed from an eroding bank near the City of Port Lions, AK, by Charles Kramer. Mr. Kramer gave the human remains to the Alaska State Troopers in July of 1994. The Alaska State Troopers sent the human remains to the State Office of History and Archaeology and subsequently relinquished control of and transferred the human remains to Kodiak Area Native Association's Alutiiq Culture Center in November 1994. In 1995, the human remains were transferred to the Alutiiq Museum and Archaeological Repository where they are currently stored (accession number AM40). No known individual was identified. No associated funerary objects are present.

Although the exact archeological site from which the human remains originated is not recorded, the findings of the state archeologist suggest that the human remains are those of a prehistoric person. Many archeologists believe that the region's cultural sequence represents a period of evolutionary growth over a 7,500 year period with the earliest colonizers evolving into the Alutiiq societies recorded at historic contact. As such, the human remains are reasonably believed to be Native American and most closely affiliated with the contemporary Native residents of the Kodiak archipelago, the Kodiak Alutiiq. Specifically, the human remains were recovered from an area of the archipelago traditionally used by members of the Native Village of Afognak (formerly the Village of Afognak) and Native Village of Port Lions.

Descendants of the Kodiak Alutiiq are members of the Afognak Native Corporation; Native Village of Afognak (formerly the Village of Afognak); Koniag, Inc.; and Native Village of Port Lions.

Officials of the Alutiiq Museum and Archaeological Repository have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of three individuals of Native American ancestry. Officials of the Alutiiq Museum and Archaeological Repository also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the eight 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 Alutiiq Museum and Archaeological Repository 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 Afognak Native Corporation; Native Village of Afognak (formerly the Village of Afognak); Koniag, Inc.; and Native Village of Port Lions.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dr. Sven Haakanson, Jr., Executive Director, Alutiiq Museum and Archaeological Repository, 215 Mission Rd., Suite 101, Kodiak, AK 99615, telephone (907) 486-7004, before August 29, 2007. Repatriation of the human remains and associated funerary objects to the Afognak Native Corporation; Native Village of Afognak (formerly the Village of Afognak); Koniag, Inc.; and Native Village of Port Lions may proceed after that date if no additional claimants come forward.

The Alutiiq Museum and Archaeological Repository is responsible for notifying the Afognak Native Corporation; Native Village of Afognak (formerly the Village of Afognak); Koniag, Inc.; and Native Village of Port Lions that this notice has been published.

Dated: July 6, 2007.

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

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 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.

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.

The 39 cultural items are stone effigy pendants, glass and shell beads, ceramic sherds, projectile points, bone fragments, metal bells, one worked stone, one ceramic pipe, and one pipe stem fragment.

In 1872, one cultural item was recovered from an unknown location in Trenton, Mercer County, NJ, by C.C. Abbott and F.W. Putnam. It was donated to the Peabody Museum of Archaeology and Ethnology by the Peabody Museum Salem (now the Peabody Essex Museum) through Ernest Dodge in 1952. The one unassociated funerary object is a stone effigy pendant depicting a face.

In 1877, one cultural item was recovered from an unknown location in Trenton, Mercer County, NJ, by C.C. Abbott and donated to the Peabody Museum of Archaeology and Ethnology by Mr. Abbott later that same year. The one unassociated funerary object is a stone effigy pendant depicting a face.

In 1877, one cultural item was recovered from an unknown location in Vincentown, Burlington County, NJ, by C.C. Abbott and donated to the Peabody Museum by Mr. Abbott later that same year. The one unassociated funerary object is a stone effigy pendant depicting a face.

In 1877, one cultural item was likely recovered from "Indian burial ground" in Vincentown, Burlington County, NJ, by C.C. Abbott and donated to the Peabody Museum of Archaeology and Ethnology by Mr. Abbott later that same year. The unassociated funerary object is a stone effigy pendant depicting a face.

The four cultural items described above most likely date to the Middle Woodland period or later (post-A.D. 0). Archeological evidence suggests that face effigy pendants were used by the Delaware people during the Middle Woodland period or later. Consultation, archeological, and ethnographic evidence indicates that these kinds of effigy pendants are known as Mesingw and may be symbolically associated with the Big House Ceremony that likely developed during the Late Woodland or Contact periods (A.D. 1000 - 1500).

In 1879, one cultural item was recovered from an unknown location in Chester County, PA, by Isaac Kirk during a Peabody Museum of

Archaeology and Ethnology expedition led by C.C. Abbott. The unassociated funerary object is one set of glass and shell beads.

The cultural item most likely dates to the Contact period or later (post-A.D. 1500), as glass beads were introduced by Europeans as trade items in the post-Contact period.

In 1895, eight cultural items were recovered from the Lalor Field site in Trenton, Mercer County, NJ, by Ernest Volk during a Peabody Museum of Archaeology and Ethnology expedition led by Mr. Volk. The eight unassociated funerary objects are five lots of ceramic sherds, two projectile points, and one ceramic pot base.

The cultural items most likely date to the Middle or Late Woodland periods (A.D. 0 - 1500) and the decoration and/or fabric of the ceramic sherds support this date.

In 1909, 20 cultural items were recovered from the A.K. Rowan Farm site and "burial place near old house" in Trenton, Mercer County, NJ, by Ernest Volk and R.E. Merwin during a Peabody Museum of Archaeology and Ethnology expedition led by Mr. Volk and Mr. Merwin. The 20 unassociated funerary objects are 6 projectile points, 1 stone scraper, 1 set of glass beads, 4 lots of ceramic sherds, 2 worked bone fragments, 3 metal bells, 1 worked stone, 1 stone effigy pendant depicting a face, and 1 kaolin pipe stem fragment.

The cultural items most likely date to the Middle Woodland through Contact periods (A.D. 0 - 1500). The shape of the bifacial lithics (lancelet, small triangular) date to the Middle Woodland period (A.D. 0 - 1000). Brass and European copper objects, glass beads, and Dutch kaolin trade pipes date to the Contact period (A.D. 1500).

Archeological evidence suggests that face effigy pendants were used by the Delaware people during the Middle Woodland period or later. Consultation, archeological, and ethnographic evidence indicates that these kinds of effigy pendants are known as Mesingw and may be symbolically associated with the Big House Ceremony that likely developed during the Late Woodland or Contact periods (A.D. 1000 - 1500).

In 1911, two cultural items were recovered from the Riverview Cemetery, on the south shore of the Delaware River, in Trenton, Mercer County, NJ, by Frank Wachter. They were donated to the Peabody Museum of Archaeology and Ethnology by Mr. Wachter through Ernest Volk in 1912. The two unassociated funerary objects are one set of glass beads and one kaolin pipe.

The cultural items most likely date to the early Contact period or later (post-

A.D. 1500). Glass beads and kaolin pipes were introduced by Europeans as trade items in the post-Contact period.

Between 1888 and 1917, three cultural items were recovered from the Lalor Field site in Trenton, Mercer County, NJ, by C.C. Abbott and Ernest Volk. They were donated to the Peabody Museum of Archaeology and Ethnology by Mr. Abbott at an unknown date and accessioned into the Museum's collection in 1952. The three unassociated funerary objects are three lots of ceramic sherds.

Between 1888 and 1917, one cultural item was recovered from Deutzville in Hamilton Township, Mercer County, NJ, by C.C. Abbott and Ernest Volk. It was donated to the Peabody Museum of Archaeology and Ethnology by Mr. Abbott at an unknown date and accessioned into the Museum's collection in 1952. The unassociated funerary object is one lot of ceramic sherds.

The four cultural items most likely date to the Middle or Late Woodland periods (A.D. 0 - 1500), as suggested by the decoration and/or fabric of the sherds.

Museum documentation indicates that the 39 cultural items described above were recovered from burial contexts. The Peabody Museum of Archaeology and Ethnology is not in possession of the human remains from these burials. Archeological evidence, museum documentation, and oral histories indicate that the cultural items are from areas considered to be aboriginal homelands and traditional burial areas of the Delaware people.

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 39 cultural items 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 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 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Cherokee Nation, Oklahoma, on behalf of the Delaware Tribe of Indians; and Delaware Nation, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the 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 August 29, 2007. Repatriation of the unassociated funerary objects to the Cherokee Nation, Oklahoma, on behalf of the Delaware Tribe of Indians; and Delaware Nation, Oklahoma may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Cherokee Nation, Oklahoma; Delaware Nation, Oklahoma; and Stockbridge Munsee Community, Wisconsin that this notice has been published.

Dated: June 27, 2007.

Sherry Hutt,

National NAGPRA Program.

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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 and control of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA. The human remains and associated funerary objects were removed from Burlington, Gloucester, and Mercer Counties, NJ, and Chester County, PA.

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 Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations in 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 Delaware Nation, Oklahoma; Delaware Tribe of Indians, Oklahoma (now part of the Cherokee

Nation, Oklahoma); and Stockbridge Munsee Community, Wisconsin.

In 1878, human remains representing a minimum of one individual were recovered from Trenton, Mercer County, NJ, during a Peabody Museum of Archaeology and Ethnology expedition led by C.C. Abbott. No known individual was identified. No associated funerary objects are present.

Museum documentation indicates that the human remains were encountered by workmen who were digging a trench at the Trenton Gas Works in Trenton, NJ. Osteological characteristics indicate that this individual is Native American. This interment most likely dates to the Contact or Historic period (post-A.D. 1500). Copper staining present on the human remains is most likely the result of shroud pin use and supports a date to the Contact or Historic period. Archeological evidence, museum documentation, and oral histories indicate that the human remains are from an area considered to be part of the aboriginal homelands and traditional burial areas of the Delaware people.

In 1878, human remains representing a minimum of one individual were recovered from an unknown location in West Chester, Chester County, PA, by Jerome B. Gray, and donated to the Peabody Museum of Archaeology and Ethnology by Mr. Gray later that same year. No known individual was identified. The one associated funerary object is a set of glass beads.

Osteological characteristics indicate that this individual is Native American. This interment most likely dates to the Contact or Historic period (post-A.D. 1500). The glass beads recovered with the human remains support a post-Contact date. Archeological evidence, museum documentation, and oral histories indicate that the human remains are from an area considered to be part of the aboriginal homelands and traditional burial areas of the Delaware people.

In 1879, human remains representing a minimum of one individual were recovered from an unknown location in West Chester, Chester County, PA, by Isaac S. Kirk during a Peabody Museum of Archaeology and Ethnology expedition led by C.C. Abbott. No known individual was identified. No associated funerary objects are present.

Osteological characteristics indicate that this individual is Native American with possible mixed ancestry. This interment dates to the Contact or Historic period (post-A.D. 1500). Archeological evidence, museum documentation, and oral histories indicate that the human remains are

from an area considered to be part of the aboriginal homelands and traditional burial areas of the Delaware people.

In 1879, human remains representing a minimum of one individual were recovered from an unknown location in Burlington County, NJ, by Michael Newbold during a Peabody Museum of Archaeology and Ethnology expedition led by C.C. Abbott. No known individual was identified. No associated funerary objects are present.

Osteological characteristics indicate that this individual is Native American. This interment most likely dates to the Contact or Historic period (post-A.D. 1500). Copper staining present on the human remains is most likely the result of shroud pin use and supports a date to the Contact or Historic period. Archeological evidence, museum documentation, and oral histories indicate that the human remains are from an area considered to be part of the aboriginal homelands and traditional burial areas of the Delaware people.

In 1879, human remains representing a minimum of one individual were recovered from an unknown location in Gloucester County, NJ, by William Klingbeil during a Peabody Museum of Archaeology and Ethnology expedition led by C.C. Abbott. No known individual was identified. The one associated funerary object is a stone platform human effigy pipe.

Osteological characteristics indicate that this individual is Native American. This interment most likely dates to the Contact or Historic period (post-A.D. 1500). Anthropomorphic effigy pipes, such as the one recovered from this interment, are most closely associated with proto-Contact and later time periods in this area. In addition, copper staining present on the human remains is most likely the result of shroud pin use and supports a date to the Contact or Historic period. Archeological evidence, museum documentation, and oral histories indicate that the human remains are from an area considered to be part of the aboriginal homelands and traditional burial areas of the Delaware people.

In 1894, human remains representing a minimum of six individuals were recovered from the Lalor Field site in Trenton, Mercer County, NJ, by Ernest Volk during a Peabody Museum of Archaeology and Ethnology expedition led by Mr. Volk. No known individuals were identified. The five associated funerary objects, which were accessioned into the museum's collection in 1952, are one animal mandible with teeth, one notched stone, and three stone implements.