

**Jasper County**

Fountain Park Chautauqua, 6244 W. Cty Rd.  
1600S, Remington, 01001351.

**La Porte County**

Barker House, 444 Barker St., Michigan City,  
01001349.

First Congregational Church of Michigan  
City, 531 Washington St., Michigan City,  
01001343.

Garrettson—Baine—Bartholomew House,  
2921 Franklin St., Michigan City,  
01001340.

**Marion County**

Cumberland Historic District, Roughly  
bounded by Munsie, Welland, Heflin, and  
Warehouse Sts., Cumberland, 01001341.  
Spink Arms Hotel, 410 N. Meridian St.,  
Indianapolis, 01001345.

**Shelby County**

Porter Pool Bathhouse, 501 N. Harrison St.,  
Shelbyville, 01001348.

**Steuben County**

Pleasant Lake Depot, 1469 W. Main St.,  
Pleasant Lake, 01001344.

**Tippecanoe County**

Varsity, The, 101 Andrew Place, West  
Lafayette, 01001342.

**NEW HAMPSHIRE,****Coos County**

Wallace Farm, 27 Wallace Rd., Columbia,  
01001353.

**Rockingham County**

St. Andrew's By-The-Sea, Church Rd., 0.2 mi.  
SE of jct. with South Rd. and Rte. 1A, Rye,  
01001352.

**OKLAHOMA****Cleveland County**

Bavinger, Eugene, House, (Bruce Goff  
Designed Resources in Oklahoma MPS),  
730 60th Ave., NE., Norman, 01001354.

**Oklahoma County**

Pollock, Donald, House, (Bruce Goff  
Designed Resources in Oklahoma MPS)  
2400 NW 59th St., Oklahoma City,  
01001356.

**Tulsa County**

Dawson School, Jct. of East Ute Place and N.  
Kingston Pl., Tulsa, 01001357.  
Jones, Robert Lawton, House, 1916 E. 47th  
St., Tulsa, 01001355.

**WEST VIRGINIA****Hancock County**

Baker's Bottom Historic District, WV 2,  
Newell, 01001358.

An Error in notification has been  
made. The listing of the following  
resource is not pending:

**NEW JERSEY****Bergen County**

Bogert-Wilkens Factory Site and the Sandy  
Beach Swim Club Facility, Address  
Restricted, Oakland 01001201.

[FR Doc. 01-29092 Filed 11-20-01; 8:45 am]

BILLING CODE 4310-70-P

**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 Anchorage Museum  
of History and Art, Anchorage, AK, and  
in the Control of the U.S. Department  
of the Interior, Fish and Wildlife  
Service, Region 7 Alaska Regional  
Office, Anchorage, AK**

**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), 433 CFR 10.9, of the  
completion of an inventory of human  
remains and associated funerary objects  
in the possession of the Anchorage  
Museum of History and Art, Anchorage,  
AK, and in the control of the U.S.  
Department of the Interior, Fish and  
Wildlife Service, Region 7 Alaska  
Regional Office, Anchorage, AK.

This notice is published as part of the  
National Park Service's administrative  
responsibilities under NAGPRA, 43 CFR  
10.2(2). The determination 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 Anchorage  
Museum of History and Art and  
Aleutian/Prifilof Islands Association,  
Inc., professional staff in consultation  
with representatives of the Native  
Village of Niolski (IRA) and Chaluka  
Corporation for the native village of  
Nikolski, Umnak Island, Alaska.

In 1936 or 1938, human remains  
representing one individual were  
collected from a burial cave on Kagamil  
Island, AK, in what was then the  
Aleutian Islands Refuge, and is now the  
Aleutian Islands Unit of the Alaska  
Maritime National Wildlife Refuge, by  
Alan C. May, a member of an authorized  
Smithsonian Institution expedition to  
the Aleutian and Commander Islands

the direction of Dr. Ales Hrdicka.  
Expedition members often made  
personal collections after Dr. Hrdicka  
selected items for the Smithsonian  
collections. In 1983, Mr. May donated  
the collection to the Anchorage Museum  
of History and Art. The human remains  
and associated funerary objects from  
Kagamil Island in the Anchorage  
Museum of History and Art are  
associated with a much larger collection  
of human remains and funerary objects  
from Kagamil Island saves assembled by  
Dr. Hrdicka during the 1936 and 1938  
expeditions; this larger collection is in  
the control of the National Museum of  
Natural History, Smithsonian  
Institution, Washington, DC. No known  
individual was identified. The 126  
associated funerary objects are 64  
basketry fragments (some include  
feathers), 2 birdskin garments, 1 mukluk  
fragment, 1 bentwood dish, 3 wooden  
bowls, 2 wooden container fragments, 9  
unidentified wood items (some include  
cordage, sinew, twine, skin, and hair), 4  
stone abraders, 1 miniature yo-yo, 26  
rapes, 5 lines, 2 grass bundles, 4 fur/  
skin strips and fur fragments, 1 set of  
bird wings, and 1 possible baleen item.

There are no radiocarbon dates for  
any of the Kagamil Island cave  
collections. The consensus among  
anthropologists, however, is that the  
collections date to the Late Prehistoric  
period, possibly no earlier than 500-  
1000 B.P. The Aleut practice of cave  
burials existed into the Protohistoric  
period in the Aleutian Islands but was  
not practiced after circa A.D. 1760,  
During the Russian and American  
periods, explorers, priest and others  
recorded Aleut knowledge about burial  
cave practices and Aleut beliefs about  
burial sites.

The present-day Aleut cultural  
affiliation with prehistoric populations  
is evident in the cultural continuity of  
artifact assemblage content and artifact  
form throughout the Aleutian region  
since the earliest occupation 8700 B.P.  
Biological data indicate is situ  
development of Palco-Aleuts to Neo-  
Aleuts after the Aleut-Eskimo linguistic  
stock divergence some 9000 years B.P.  
Glottochronological evidence indicates  
that the Aleut language diverged from  
Eskimoid languages between 4000 and  
4600 B.P.

In the 1790s, the Aleut villages of the  
Islands of the Four Mountains, which  
includes Kagamil Island, and Aleut  
villages of western Umnak Island were  
at war. At the end of that conflict, the  
remaining villagers from the Islands of  
the Four Mountains were moved by the  
Russian skipper Sarychev to villages in  
western Umnak Island. During the 19th  
century those villages consolidated into

one village, which is the present-day Nikolski.

Based on the above-mentioned information, officials of the U.S. Fish and Wildlife Service have determined that, pursuant to 43 CFR 10.2(d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the U.S. Fish and Wildlife Service also have determined that, pursuant to 43 CFR 10.2(d)(2), the 126 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 U.S. Fish and Wildlife Service 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 Native Village of Nikolski (IRA) and Chaluka Corporation.

This notice has been sent to officials of the Aleutian/Pribilof Islands Association, Inc., Native Village of Nikolski (IRA), and Chaluka Corporation. Repatriation of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Debra Corbett, U.S. Fish and Wildlife Service, 1011 East Tudor Road, Anchorage, AK 99503, telephone (907) 786-3399, before December 21, 2001. Repatriation of the human remains and associated funerary objects to the Native Village of Nikolski (IRA) and Chaluka Corporation may begin after that date if no additional claimants come forward.

Dated: October 15, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

[FR Doc. 01-29097 Filed 11-20-01; 8:45 am]

BILLING CODE 4310-70-M

## 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 Robert S. Peabody Museum of Archaeology, Andover, 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 the

completion of an inventory of human remains and associated funerary objects in the possession of the Robert S. Peabody Museum of Archaeology, Andover, 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 Robert S. Peabody Museum of Archaeology professional staff in consultation with representatives of the Aroostook Band of Micmac Indians of Maine, Houlton Band of Maliseet Indians of Maine, Passamaquoddy Tribe of Maine, and Penobscot Tribe of Maine.

In 1956, human remains representing one individual were recovered from the Pond Island site in Deer Isle, Hancock County, ME, by Douglas Byers under the auspices of the Robert S. Peabody Museum of Archaeology. No known individual was identified. No associated funerary objects are present.

The Pond Island site was occupied 2150-950 B.P./150 B.C.-A.D. 1050 (Middle Ceramic period) based on ceramic assemblages from the site. Cultural continuity is evident in Maine from the Middle Ceramic period through the Late Ceramic period based on ceramic assemblages, and maritime technologies and settlement patterns.

In 1913, human remains representing one individual were recovered from the Boynton's Shellheap in Lamoine, Hancock County, ME, by Warren K. Moorehead and Charles Peabody under the auspices of the Robert S. Peabody Museum of Archaeology. No known individual was identified. No associated funerary objects are present.

The Boynton Shellheap site was occupied from the Middle to the Late Ceramic periods (2150-500 B.P./150 B.C.-A.D. 1500) based on artifact assemblages recovered from the site. Cultural continuity is evident in Maine from the Middle Ceramic period through the Late Ceramic period based on ceramic assemblages, and maritime technologies and settlement patterns.

In 1912, human remains representing five individual were recovered from the Mason's Cemetery site in Orland, Hancock County, ME, by Frances Manning and Warren Moorehead under the auspices of the Robert S. Peabody Museum of Archaeology. No known

individuals were identified. The 20 associated funerary objects are 2 perforated ground stone cylinders; 1 large chipped stone biface; 1 polishing stone; 1 possible mini celt; 1 rock; 1 lot of burned earth; 1 lot of organics and copper fragments; 1 lot of soil and charcoal matrix; 1 lot of soil, charcoal, organics, and ochre matrix; 1 lot of charcoal, organics, and copper beads; 6 lots of charcoal, organics, and copper fragments; and 2 lots of charcoal. The Mason's Cemetery site has been dated to the later part of the Early Ceramic period (3150-2150 B.P./1150-150 B.C.) based on artifact assemblages from the site and radiocarbon dating. Though there are some discontinuities between the Early Ceramic and the Middle Ceramic periods in Maine, it seems that the continuities in the archeological record between these periods are stronger than not. Although burial treatment and exchange relations do differ from later periods, maritime technologies, settlement patterns and seasonal occupations are more continuous than not from the Early to Late Ceramic periods. In addition, ceramic technology and morphology indicate gradual change rather than population replacement.

Based on the above-mentioned information, officials of Robert S. Peabody Museum of Archaeology have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of seven individuals of Native American ancestry. Officials of the Robert S. Peabody Museum of Archaeology also have determined that, pursuant to 43 CFR 10.2 (d)(2), the 20 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 Robert S. Peabody Museum of Archaeology 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 Aroostook Band of Micmac Indians of Maine, Houlton Band of Maliseet Indians of Maine, Passamaquoddy Tribe of Maine, and Penobscot Tribe of Maine.

This notice has been sent to officials of the Aroostook Band of Micmac Indians of Maine, Houlton Band of Maliseet Indians of Maine, Passamaquoddy Tribe of Maine, and Penobscot Tribe of Maine. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should