

The interment most likely dates to the Historic/Contact period (post-A.D. 1500). According to museum documentation, the shell beads were found with "porcelain beads," which are not in the possession of the Peabody Museum of Archaeology and Ethnology. True porcelain beads do not appear in historic contexts until the 19th century, although beads made from money cowry shell (*C. moneta*) were called "porcelain," and were imported and traded by Europeans before this time. Even if these beads are of white glass rather than shell, glass beads were introduced by Europeans as trade items in the 17th century, and would also support a postcontact date.

Oral tradition and historical documentation indicate that Fall River and Bridgewater, MA, are within the aboriginal and historic homeland of the Wampanoag Nation. The present-day Indian tribe and groups that are most closely affiliated with 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 Indian Tribe (a nonfederally recognized Indian group).

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 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 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 Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, and that there is a cultural relationship between the unassociated funerary objects and Mashpee Wampanoag Indian Tribe (a nonfederally recognized Indian group) and Assonet Band of the Wampanoag Nation (a nonfederally recognized Indian group).

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 December 31, 2003. Repatriation of the unassociated

funerary objects to the Wampanoag Repatriation Confederation on behalf of 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) may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Wampanoag Repatriation Confederation, 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) that this notice has been published.

Dated: October 27, 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 in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA. The human remains were removed from Apache County, AZ.

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. 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 Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New

Mexico; and Pueblo of Laguna, New Mexico.

In 1884, human remains representing one individual were removed from Fort Defiance, Apache County, AZ, by Dr. Sampson. The human remains were donated to the Peabody Museum of Archaeology and Ethnology the same year. Museum documentation describes the human remains as "Navajo?". No known individual was identified. No funerary objects are present.

In 1903, human remains representing a minimum of three individuals were removed from Massacre Cave, Canyon del Muerto, Apache County, AZ, by Stewart Cullin on behalf of the Brooklyn Museum, Brooklyn, NY. In 1938, the human remains were permanently loaned to the Peabody Museum of Archaeology and Ethnology. Museum documentation describes the human remains as probably Navajo. Massacre Cave is the site of the 1805 massacre of Navajo people by Spanish colonial military forces. Two of the human remains exhibit gun shot wounds, which indicate a postcontact date consistent with the 1805 massacre. No known individuals were identified. No funerary objects are present.

Cranial morphology indicates that the human remains from Fort Defiance and Canyon del Muerto, AZ, are four individuals of Navajo ancestry.

Although the lands from which the human remains were removed are currently under the jurisdiction of the U.S. Department of the Interior, Bureau of Indian Affairs, the Peabody Museum of Archaeology and Ethnology has possession and control of the human remains because their removal from tribal land predates the permit requirements established by the Antiquities Act of 1906.

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of four individuals of Native American ancestry. 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 Native American human remains and the Navajo Nation, Arizona, New Mexico & Utah.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617)