

museum documentation, the vessels are described as an urn burial and therefore were made to contain human remains. The burial context indicates that the burial was of a Native American. The Peabody Museum of Archaeology and Ethnology does not have possession or control of the human remains from this burial. Oral traditions as well as ethnohistoric and archeological documentation support Stalling's Island Mound as being within the aboriginal and historical homelands of Creek, Seminole, and Miccosukee people during the Hollywood phase of the Late Mississippian period. With the abandonment of the Stalling's Island settlement just prior to European contact, the population transferred to three distinct tribal towns on the mainland, Coweta, Hitchiti, and Kashita. The Hitchiti are recognized bands among the Miccosukee and Seminole today, and the towns were distinct entities within the Creek, Miccosukee, and Seminole peoples until recent times. These peoples are represented today by the Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations; and Thlopthlocco Tribal Town, Oklahoma.

In 1985, cultural items from Stalling's Island Mound, Columbia County, GA, were donated to the Peabody Museum of Archaeology and Ethnology as part of the William Claflin Collection. These objects, a fragmentary vessel (represented by two sherds) with complicated stamped decorations and one plain bowl, were collected during a 1928-29 expedition sponsored by the Peabody Museum of Archaeology and Ethnology and led by Cornelius B. and Harriet S. Cosgrove with William Claflin.

Based on ceramic style, the vessels are dated to the Hollywood phase of the Late Mississippian period (A.D. 1250-1450). The vessels have been identified as associated funerary objects as defined in 43 CFR 10.2 (d)(2)(i) because, in museum documentation, the vessels are described as an urn burial and therefore were made to contain human remains. The burial context indicates that the burial was of a Native American. The Peabody Museum of Archaeology and Ethnology does not have possession or control of the human remains from this burial. Oral traditions as well as ethnohistoric and archeological documentation support Stalling's Island

Mound as being within the aboriginal and historical homelands of Creek, Seminole, and Miccosukee peoples during the Hollywood phase of the Late Mississippian period. With the abandonment of the Stalling's Island settlement just prior to European contact, the population transferred to three distinct tribal towns on the mainland, Coweta, Hitchiti, and Kashita. The Hitchiti are recognized bands among the Miccosukee and Seminole today, and the towns were distinct entities within the Creek, Miccosukee, and Seminole peoples until recent times. These peoples are represented today by the Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations; and Thlopthlocco Tribal Town, Oklahoma.

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 (d)(2)(i), the four objects listed above are reasonably believed to have been made to contain human remains. Lastly, officials of the Peabody Museum of Archaeology and Ethnology 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 Creek, Miccosukee, and Seminole peoples, who are represented by the following federally recognized groups: Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations; and Thlopthlocco Tribal Town.

This notice has been sent to officials of the Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida,

Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations; and Thlopthlocco Tribal Town. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated 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 November 8, 2001. Repatriation of the human remains and associated funerary objects to the Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations; and Thlopthlocco Tribal Town may begin after that date if no additional claimants come forward.

Dated: July 18, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

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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, 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 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 human remains and associated funerary objects was made by the Peabody Museum of Archaeology and Ethnology professional staff in consultation with officials from the Tunica-Biloxi Indian Tribe of Louisiana.

In 1972, human remains representing four individuals were collected from the Trudeau site in West Feliciana Parish, LA, by Jeffrey P. Brain as part of the Lower Mississippi Survey expedition. The Lower Mississippi Survey was a project of Harvard University faculty in 1972. No known individuals were identified. No associated funerary objects are present.

The Trudeau site is known to have been the primary village and cemetery area of Tunica people from 1731 through 1764, based on Native American ceramics, glass beads, and European objects recovered from the site. Historical, ethnohistorical, and oral historical evidence summarized by Mr. Brain in his publication, *Tunica Archaeology*, support that the present-day descendants of the 18th-century Tunica are the Tunica-Biloxi Indian Tribe of Louisiana.

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 four 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 Tunica-Biloxi Indian Tribe of Louisiana.

This notice has been sent to officials of the Tunica-Biloxi Indian Tribe of Louisiana. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains 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 November 8, 2001. Repatriation of the human remains to the Tunica-Biloxi Indian Tribe of Louisiana may begin after that date if no other additional claimants come forward.

Dated: July 18, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

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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, Interior.

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, Harvard University, Cambridge, MA that meet the definition of \geq unassociated funerary object \geq 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.

Two thousand one hundred sixteen cultural items are ceramic sherds, complete ceramic vessels, and partial ceramic vessels.

In 1911-1912, Clarence B. Moore recovered these 2,116 cultural items from the mound on Haley Place, Miller County, AR. In 1912, Mr. Moore donated these cultural items to the Peabody Museum of Archaeology and Ethnology.

Museum documentation indicates that these cultural items were associated with burials. The Peabody Museum of Archaeology and Ethnology is not in possession or control of any human remains from these burials. Based on ceramic style, these cultural items date to the Haley Phase of the Caddo II or Early Caddo (C.E. 1200-1400) period. Archeological and historical evidence indicates that the Great Bend region of Arkansas was occupied continuously from the Early Caddo or Caddo II (C.E. 1200-1400) through the Late Caddo or Caddo IV (C.E. 500-1650) periods, and into the protohistoric period. Historical evidence, including the Teran map of C.E. 1691-1692, indicates that the Great Bend region was occupied by the

Kadohadacho Caddo during the historic period, and that this group emerged from precontact Caddoan culture. The present-day Indian tribe culturally affiliated with the Kadohadacho Confederacy is the Caddo Indian Tribe of Oklahoma.

Seventeen cultural items are ceramic sherds and ceramic vessels.

In 1911-1912, Clarence B. Moore recovered these 17 cultural items from the mound on McClure Place, Miller County, AR. In 1912, Mr. Moore donated these cultural items to the Peabody Museum of Archaeology and Ethnology.

Museum documentation indicates that these cultural items were associated with burials. The Peabody Museum of Archaeology and Ethnology is not in possession or control of any human remains from these burials. Based on ceramic style, these cultural items date to the Belcher Phase of the Caddo IV or Late Caddo (C.E. 1500-1650) period. Archeological and historical evidence indicates that the Great Bend region was occupied continuously from the Early Caddo or Caddo II (C.E. 1200-1400) through the Late Caddo or Caddo IV (C.E. 1500-1650) periods and into the protohistoric period. Historical evidence, including the Teran map of C.E. 1691-1692, indicates that the Great Bend region was occupied by the Kadohadacho Caddo during the historic period, and that this group emerged from precontact Caddoan culture. The present-day Indian tribe culturally affiliated with the Kadohadacho Confederacy is the Caddo Indian Tribe of Oklahoma.

Two hundred ninety-two cultural items are ceramic sherds and partial vessels.

In 1911-1912, Clarence B. Moore recovered these 292 cultural items from the mound, L.A. Foster's Place, Miller County, AR. In 1912, Mr. Moore donated these cultural items to the Peabody Museum of Archaeology and Ethnology.

Museum documentation indicates that these cultural items were associated with burials. The Peabody Museum of Archaeology and Ethnology is not in possession or control of any human remains from these burials. Based on ceramic style, these cultural items date to the Belcher Phase of the Caddo IV or Late Caddo (C.E. 1500-1650) period. Archeological and historical evidence indicates that the Great Bend region in Arkansas was occupied continuously from the Early Caddo or Caddo II (C.E. 1200-1400) through the Late Caddo or Caddo IV (C.E. 1500-1650) periods, and into the protohistoric period. Historical evidence, including the Teran map of