

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 Minnesota Indian Affairs Council professional staff in consultation with representatives of White Earth Band of Ojibwe, Minnesota Chippewa Tribe, Minnesota.

In 1932, human remains representing two individuals were collected from the Jacobs (Trigg) Farm site (21-OT-4), Ottertail County, MN, during an archeological excavation conducted by A.E. Jenks of the University of Minnesota. No known individuals were identified. The four associated funerary objects are fragments of clothes, fragments of buttons, a knife, and birchbark.

Based on the location of the burials and associated funerary objects, these individuals have been determined to be Native American from the historic period. Based on the associated funerary objects and geographic location, these individuals have been identified as Ojibwe. Because this location is within the historic territory of the White Earth Band of Ojibwe, Minnesota Chippewa Tribe, Minnesota, the preponderance of evidence indicates cultural affiliation with the White Earth Band of Ojibwe, Minnesota Chippewa Tribe, Minnesota.

Based on the above-mentioned information, officials of the Minnesota Indian Affairs Council 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 Minnesota Indian Affairs Council also have determined that, pursuant to 43 CFR 10.2 (d)(2), the four 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 Minnesota Indian Affairs Council 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 White Earth Band of Ojibwe, Minnesota Chippewa Tribe, Minnesota.

This notice has been sent to officials of the White Earth Band of Ojibwe, Minnesota Chippewa Tribe, Minnesota; and the Minnesota Chippewa Tribe, Minnesota. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human

remains and associated funerary objects should contact James L. (Jim) Jones, Cultural Resource Specialist, Minnesota Indian Affairs Council, 1819 Bemidji Avenue, Bemidji, MN 56601, telephone (218) 755-3825, before November 8, 2001. Repatriation of the human remains and associated funerary objects to the White Earth Band of Ojibwe, Minnesota Chippewa Tribe, Minnesota may begin after that date if no additional claimants come forward.

Dated: July 17, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

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DEPARTMENT OF THE INTERIOR

National Park Service

Correction--Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the Nebraska State Historical Society, Lincoln, NE

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 Nebraska State Historical Society, Lincoln, NE.

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.

This notice corrects the number of associated funerary objects reported in the Notice of Inventory Completion published September 18, 1997 (**Federal Register** document 97-24824, pages 49026-49027).

The fifth paragraph of the 1997 notice summarizes the recovery of Native American individuals and associated funerary objects from the Leary site (25RH1) during archeological excavations by Nebraska State Historical Society archeologists in 1936 and 1965. In 2000, one ceramic sherd associated with the burials from the Leary site was discovered at the Nebraska State Historical Society in a box that had been

mis-labeled. As a result of this discovery, the number of associated funerary objects from the Leary site is corrected by substituting "**302 associated funerary objects**" for "301 associated funerary objects" in the fifth paragraph of the 1997 notice and by substituting "**343 objects**" for "342 objects" in the seventh paragraph of the 1997 notice.

Dated: August 6, 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 Nebraska State Historical Society, Lincoln, NE

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), 43CFR 10.10 (a)(3), of the intent to repatriate cultural items in the possession of the Nebraska State Historical Society, Lincoln, NE, that meet the definition of "unassociated funerary objects" 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.

The 731 cultural items are 656 shell wampum beads and 75 glass beads.

In 1924, a collection containing 656 shell wampum beads and 75 glass beads labeled "Leary Site Burials" was donated to the Nebraska State Historical Society. In 2000 and 2001, the cultural items were located in the collections of the Nebraska State Historical Society, where they had been either previously missing or mislabeled. The cultural items derive from the Leary site (25RH1), a village and cemetery complex that is associated with the Oneota culture on the basis of oral tradition, archeological investigations, ethnohistory, and physical anthropology. The present-day representatives of the Oneota culture are the Iowa Tribe of Kansas and Nebraska;

Iowa Tribe of Oklahoma; Otoe-Missouria Tribe of Indians, Oklahoma; and Kaw Nation of Oklahoma.

Nebraska State Historical Society conducted excavations at the Leary village and cemetery complex in 1936 and 1965, and recovered human remains and associated funerary objects. Thirty individuals and 301 associated funerary objects recovered by Nebraska State Historical Society at the Leary site were reported in a Notice of Inventory Completion published in the Federal Register on September 18, 1997, and were repatriated to the Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Otoe-Missouria Tribe of Indians, Oklahoma; and Kaw Nation of Oklahoma. The museum does not have evidence that there is an association between the 731 cultural items that are reported in this notice and the human remains from the burials that were excavated by the Nebraska State Historical Society in 1936 and 1965.

Based on the above-mentioned information, officials of the Nebraska State Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(2), the 731 cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from specific burial sites of Native American individuals. Officials of the Nebraska State Historical Society 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 unassociated funerary objects and the Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Otoe-Missouria Tribe of Indians, Oklahoma; and Kaw Nation of Oklahoma.

This notice has been sent to officials of the Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Otoe-Missouria Tribe of Indians, Oklahoma; and Kaw Nation of Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these 731 unassociated funerary objects should contact Rob Bozell, Associate Director, Nebraska State Historical Society, 1500 R Street, P.O. Box 82554, Lincoln, NE 68501-2554, telephone (402) 471-4789, before November 8, 2001. Repatriation of the unassociated funerary objects to the Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Otoe-Missouria Tribe of Indians, Oklahoma; and Kaw Nation of Oklahoma may begin after that date if no additional claimants come forward.

Dated: August 8, 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 in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 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 "unassociated funerary objects" 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 Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations within this notice.

The cultural items are 1 shell gorget, 22 shells, 2 shell ornaments, and 1 ground stone.

In 1929, a cultural item from Stalling's Island Mound, Columbia County, GA, was acquired by the Peabody Museum of Archaeology and Ethnology. The object, one shell gorget, was 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 Clafin.

Based on the style and typology of the gorget, it dates to the Hollywood phase of the Late Mississippian period (A.D. 1250-1450). This gorget is the type specimen of the "Clafin style" gorget, which is associated with the late prehistoric Mississippian Southeastern Ceremonial Complex (circa A.D. 1400-1500). 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 site. Oral traditions as well as

ethnohistoric and archeological documentation support Stalling's Island Mound as being within the aboriginal and historical homelands of the Creek, Miccosukee, and Seminole 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.

Between 1906 and 1929, 22 shells, 2 shell ornaments, and 1 ground stone were collected from Stalling's Island Mound, Columbia County, GA, by William Clafin. In 1985, the William Clafin Collection was donated to the Peabody Museum. Museum documentation indicates that these cultural items were recovered with human remains and that the human remains were either interred inside, or were associated with, ceramic vessels.

Based on the ceramic style of the vessels that were associated with these cultural items, the items date to the Hollywood phase of the Late Mississippian period (A.D. 1250-1450). 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 these burials. Oral traditions as well as ethnohistoric and archeological documentation support Stalling's Island Mound as being within the aboriginal and historical homelands of Creek, Miccosukee, and Seminole 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