

The McCullough site (MLe11) was determined by Mr. Chambers not to be the location of the Battle of Ackia, but a multi-component site consisting of a possibly late prehistoric component, an early Chickasaw component, and a later historic Chickasaw component based on the type of prehistoric and historic artifacts found, ethnohistorical maps, local tradition, and archeological findings (Atkinson 1985; B. Lieb, personal communication 2005; Stubbs 1982). The ethnohistorical maps show this area to be inhabited by historic Chickasaw. Allotment records also show that Ah Thla Tubby, a Chickasaw, was allotted this section of land in 1836 (Stubbs 1982).

In the summer of 1937, Mr. Chambers removed cultural items from the Alston-Wilson site (MLe14), Lee County, MS. The 550 cultural items are 1 shell ear plug; 6 grog-tempered potsherds; 1 gunspall; 1 clear, cut-faceted, crystal bead; 455 blue seed beads (Type IIA4); 15 large, wound, glass necklace beads with a heavy patina (Type WIA6); 29 wound, mold-faceted, clear, glass necklace beads (Type WIIA2); 12 blue, faceted glass necklace beads (Type WIIA3); 1 wound, mold-faceted, amber glass necklace bead (Type WIIA4); 9 drawn and wound, black and white ("rattlesnake") beads (Type WIIIA5); 1 drawn, spiral-striped, black and white bead (Type WIIIA3); 18 tubular, faceted, translucent beads (Type WIIC1); and 1 translucent, oval-shaped, faceted necklace bead (Type WIC1). The 550 cultural items were found in association with Native American human remains.

The human remains associated with these cultural items from the McCullough and Alston-Wilson sites were stored in an off-site repository in Jackson, MS. In the 1940s, the repository burned and the human remains were destroyed and are no longer in the possession of the Mississippi Department of Archives and History, Historic Preservation Division.

The Alston-Wilson site, now better known as MLe14 because of later excavations by Jesse Jennings in 1939 on behalf of the National Park Service, was excavated one month after the McCullough site and has a major occupation dating to A.D. 1730–1750. Archeological evidence found at the Alston-Wilson site suggests that this site was part of a major historic Chickasaw village. In the 1730s, there were two major villages in the vicinity of the Alston-Wilson site that were occupied by the Chickasaw: Tchichatala and Falatchao. Tchichatala was a major Chickasaw village. Falatchao was a "white mother town" meaning it was

both a "white" town (or a peace town, as opposed to a "red" war town) and "mother" town from which other towns emerged (Hudson 1976:238–239; Nairne [1708] 1988:38).

Both Tchichatala and Falatchao are recognized in historical documents as being occupied by the Chickasaw. However, because of the fluid nature of Chickasaw village occupation, it is difficult to identify the specific boundaries of historic Chickasaw villages. Therefore, based on the archeological evidence that the site was part of a major Chickasaw village and at that time both villages were in the area, the Alston-Wilson site is most probably part of either the village of Tchichatala or Falatchao (Atkinson 1985, 2004; Brad Lieb, personal communication 2004; Cook et al. 1980; Jennings 1941; Johnson et al. 2004).

Based on historical evidence that Lee County, MS, where both the Alston-Wilson site (MLe14) and the McCullough site (MLe11) are located, was occupied by the Chickasaw until their removal to Oklahoma from 1837 until 1850, both sites are probably Chickasaw. The Chickasaws are represented by the present-day Chickasaw Nation, Oklahoma.

Officials of the Mississippi Department of Archives and History, Historic Preservation Division have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 551 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 a specific burial site of a Native American individual. Officials of the Mississippi Department of Archives and History, Historic Preservation Division 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 Chickasaw Nation, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the 551 unassociated funerary objects should contact Pamela D. Edwards, Mississippi Department of Archives and History, Historic Preservation Division, P. O. Box 571, Jackson, MS 39205, telephone (601) 576–6940, before September 26, 2005. Repatriation of the unassociated funerary objects to the Chickasaw Nation, Oklahoma may proceed after that date if no additional claimants come forward.

The Mississippi Department of Archives and History, Historic Preservation Division is responsible for notifying the Chickasaw Nation, Oklahoma that this notice has been published.

Dated: July 26, 2005.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 05–16880 Filed 8–24–05; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate a Cultural Item: Neville Public Museum of Brown County, Green Bay, WI

**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 a cultural item in the possession of the Neville Public Museum of Brown County, Green Bay, WI, that meets the definition of "objects of cultural patrimony" 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 item. The National Park Service is not responsible for the determinations in this notice.

The cultural item is a wampum belt, 30 inches long and 2 inches wide, composed of white beads strung on hemp with four intersecting rows of black beads.

Neville Public Museum of Brown County professional staff consulted with the representatives of the Oneida Tribe of Indians of Wisconsin and Stockbridge Munsee Community, Wisconsin.

In 1923, the cultural item was purchased by Arthur Neville, Director of the Green Bay City Museum. The Green Bay City Museum became the Neville Public Museum of Brown County in 1927. According to museum documentation, the wampum belt was purchased from Phoebe Quinney for \$10.00. Mrs. Quinney was the widow of Osceola Quinney, Sachem of the Stockbridge Munsee Community, Wisconsin. Mr. Quinney had inherited the title and wampum belt from his father, John Quinney.

The Neville Public Museum of Brown County has determined that the wampum belt is an object of cultural patrimony that has ongoing historical, traditional, or cultural importance central to the Stockbridge Munsee Community, Wisconsin. Cultural affiliation with the Stockbridge Munsee Community, Wisconsin, and the museum's determination that the wampum belt is an object of cultural patrimony, are based on museum documentation and oral history, as well as consultation evidence presented by representatives of the Stockbridge Munsee Community, Wisconsin that indicates that no individual had or has the right to alienate a wampum belt.

Officials of the Neville Public Museum of Brown County have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the one cultural item described above has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the Neville Public Museum of Brown County 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 object of cultural patrimony and the Stockbridge Munsee Community, Wisconsin.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the one object of cultural patrimony should contact Eugene Umberger, Director, Neville Public Museum of Brown County, 210 Museum Place, Green Bay, WI 54303, telephone (920) 448-4460, before September 26, 2005. Repatriation of the object of cultural patrimony to the Stockbridge Munsee Community, Wisconsin may proceed after that date if no additional claimants come forward.

Neville Public Museum of Brown County is responsible for notifying the Oneida Tribe of Indians of Wisconsin and Stockbridge Munsee Community, Wisconsin that this notice has been published.

Dated: July 26, 2005.

**Sherry Hutt,**

*Manager, 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.

This notice rescinds the **Federal Register** Notice of Intent to Repatriate Cultural Items of December 10, 2003, FR Doc. 03-30567, page 68950. This notice changes the cultural items described in the previously published notice from unassociated funerary objects to associated funerary objects and adds the human remains representing a minimum of one individual.

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 of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA. The human remains and associated funerary objects were removed from West Warwick, Kent County, RI.

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 Narragansett Indian Tribe of Rhode Island.

In 1957, human remains representing a minimum of one individual were removed from West Warwick, Kent County, RI, by Dave Straight. The human remains were donated to the Peabody Museum of Archaeology and Ethnology by the Massachusetts Archaeological Society through Maurice Robbins later that same year. The human remains were found during the Peabody Museum of Archaeology and Ethnology's inventory process after the publication of the Notice of Intent to Repatriate Cultural Items on December 10, 2003. The two associated funerary objects are one bag of bark fragments and one box of brass kettle fragments.

This interment most likely dates to the post-contact period or later (post

A.D. 1500). Copper and brass kettles were European trade items, and therefore support a post-contact temporal context for the burial. In addition, museum documentation describes the human remains as "Narragansett." Such a specific attribution suggests that the burial dates to the Historic period. The burial context indicates that the burial was of a Native American. Oral tradition and historical documentation indicate that West Warwick, RI, is within the aboriginal and historic homeland of the Narragansett people during the Contact period. The present-day tribe representing the Narragansett people is the Narragansett Indian Tribe of Rhode Island.

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the two 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 Peabody Museum of Archaeology and Ethnology 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 Narragansett Indian Tribe of Rhode Island.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the 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 September 26, 2005. Repatriation of the human remains and associated funerary objects to the Narragansett Indian Tribe of Rhode Island may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Narragansett Indian Tribe of Rhode Island that this notice has been published.

Dated: July 22, 2005

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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