

be completed to gain information on a variety of species from reptiles and amphibians to game animals, as well as species of concern. Several cooperative projects will be conducted with universities, the Louisiana Department of Wildlife and Fisheries, and other agencies and individuals to provide biological information to be used in management decisions. To determine how forest management is affecting wildlife, partnerships will be developed to establish scientifically valid protocols and to collaboratively work on research projects. Upland forest management will focus on restoring the biological integrity of a mixed hardwood/pine forest by promoting upland hardwood species. We will increase our management of bottomlands to open canopy cover and increase understory vegetation. Water control structures and pumping capabilities will be improved to enhance moist-soil management for the benefit of wintering waterfowl and shorebirds. Invasive species will be mapped and protocols for control established. Partnerships will continue to be fostered for several biological programs, hunting regulations, law enforcement issues, and research projects.

Public use will be similar to current management, with a few improvements based on additional resources. Environmental education will increase from the current conditions only slightly. The program will be enhanced and improved with the addition of two park rangers (visitor services and law enforcement). Within 3 years of the date of the CCP, we will develop a Visitor Services Plan to be used in maintaining quality public use facilities and opportunities at Black Bayou Lake NWR.

Staffing will increase by four positions: A full-time law enforcement officer, a refuge operations specialist, a maintenance worker, and a park ranger (Visitor Services). This will enable us to increase biological inventorying and monitoring, enhance forest management, increase invasives control, enhance the public use program, and provide safe and compatible wildlife-dependent recreation.

#### Authority

This notice is published under the authority of the National Wildlife Refuge System Improvement Act of 1997, Public Law 105-57.

Dated: January 13, 2010.

**Jeffrey M. Fleming,**

*Acting Regional Director.*

[FR Doc. 2010-21121 Filed 8-24-10; 8:45 am]

**BILLING CODE 4310-55-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent To Repatriate Cultural Items: Memphis Pink Palace Museum, Memphis, TN

**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 cultural items in the possession of the Memphis Pink Palace Museum, Memphis, TN, that meet the definition of unassociated funerary objects 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 items. The National Park Service is not responsible for the determinations in this notice.

The 92 unassociated funerary objects are whole and restored ceramic vessels from the Bradley site (3CT7), Crittenden County, AR. The collection was acquired as a donation from a private individual in 1958.

The Bradley site was a village or town of the late Mississippian and proto-historic periods, located in Crittenden County, northeast Arkansas.

Archeological evidence indicates that the site was occupied during the Nodena phase (A.D. 1350-1650).

Funerary objects removed from the site have been dated to the period from A.D. 1350-1650. The Bradley site is thought to be the capital of "Pacaha" identified in the DeSoto chronicles. Historical documentation indicates that this site dates into the 17th century and close to the time when the Quapaw Tribe was documented by early Europeans.

Linguistic evidence indicates a possible link between "Capaha" (a.k.a. Pacaha) in a Spanish account, and a late 17th century Quapaw Indian village name "Kappah" or "Kappa." French maps and documents (A.D. 1673-1720), indicate that only the Quapaw had villages in this area of eastern Arkansas. Oral traditional evidence indicates that the Quapaw had a continuous presence in the area, including hunting lands, and that burial practices such as placement of food with the dead continues to be an important burial ritual.

Archeological, historical and ethnographic sources indicate that the type of pottery found at the Bradley site

was produced by the Quapaw (Morse 1992). Descendants of the Quapaw are members of the Quapaw Tribe of Indians, Oklahoma. Finally, the Quapaw Tribe of Indians, Oklahoma, through the NAGPRA process, have previously been determined to be culturally affiliated with the Bradley site and have repatriated Native American human remains and associated funerary objects from the site.

Officials of the Memphis Pink Palace Museum have determined that, pursuant to 25 U.S.C. 3001(3)(B), the 92 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 Memphis Pink Palace Museum 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 Quapaw Tribe of Indians, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Louella Weaver, Memphis Pink Palace Museum, 3050 Central Ave., Memphis, TN 38111, telephone (901) 320-6322, before September 24, 2010. Repatriation of the unassociated funerary objects to the Quapaw Tribe of Indians, Oklahoma, may proceed after that date if no additional claimants come forward.

The Memphis Pink Palace Museum is responsible for notifying the Quapaw Tribe of Indians, Oklahoma, that this notice has been published.

Dated: August 19, 2010

**David Tarler,**

*Acting Manager, National NAGPRA Program.*

[FR Doc. 2010-21191 Filed 8-24-10; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Department of Anthropology and Ethnic Studies, University of Nevada Las Vegas, Las Vegas, NV

**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 and associated funerary objects in possession of the Department of Anthropology & Ethnic Studies, University of Nevada Las Vegas, Las Vegas, NV. The human remains and associated funerary objects were removed from Churchill, Ely, Lincoln, Nye, Pershing, Washoe and White Pine Counties, NV.

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 the Department of Anthropology & Ethnic Studies, University of Nevada Las Vegas, professional staff in consultation with representatives of the Great Basin Inter-Tribal NAGPRA Coalition, a non-Federally recognized Indian group, which represents the Inter-Tribal Council of Nevada, a non-Federally recognized Indian group, and the following Federally-recognized Indian tribes: Alturas Indian Rancheria, California; Battle Mountain Shoshone Tribe (Constituent Band of the Te-Moak Tribe of Western Shoshone Indians of Nevada); Big Pine Paiute Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Bridgeport Paiute Indian Colony of California; Burns Paiute Tribe, California; Chemehuevi Indian Tribe of the Chemehuevi Reservation, California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Ely Shoshone Tribe of Nevada; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Reno-Sparks Indian Colony, Nevada; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; South Fork Band (Constituent Band of the Te-Moak Tribe of Western Shoshone Indians of Nevada); Susanville Indian Rancheria, California; Te-Moak Tribe of Western Shoshone Indians of Nevada; Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada; and Yomba Shoshone Tribe of the Yomba Reservation, Nevada. Direct consultation was made with the Duckwater Shoshone Tribe of the

Duckwater Reservation, Nevada; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; and Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada.

At an unknown date, human remains representing a minimum of one individual were removed from near Hiko, Lincoln County, NV, by Richard Brooks during an archeological excavation project (AHUR 141). According to the notes associated with the human remains, a wooden pipe was recovered with the remains, though the whereabouts of the pipe is unknown. No known individual was identified. No associated funerary objects are present.

Analysis determined that the human remains are that of a pre-contact or early historic Native American adult male. No other information is available regarding the circumstances surrounding their removal.

At an unknown date, human remains representing a minimum of one individual were collected near the Carson River, six miles southwest of Fallon, Churchill, NV, by two men who were out rabbit hunting (FHUR 39). Records indicate that human remains were found partially buried in a sand hill. The find was reported to the Churchill County sheriff, who collected the remains and transferred them to the University of Nevada Las Vegas. No known individual was identified. The six associated funerary objects are one woven textile, one leather strip, nail, two 4-hole buttons and one bag of dirt containing fiber material.

Analysis determined that the human remains are that of a Native American male between 30 and 40 years of age.

At an unknown date, human remains representing a minimum of one individual were collected from near Ely, White Pine County, NV (FHUR 41). No known individual was identified. No associated funerary objects are present.

Analysis determined that the human remains are that of a pre-contact or early historic Native American adult male. No other information is available regarding the circumstances surrounding their removal, but records indicate they were transferred to the University of Nevada Las Vegas in 1988.

At an unknown date, human remains representing an adult male were collected from near Warm Springs, Nye County, NV (FHUR 42). No known individual was identified. No associated funerary objects are present.

Analysis determined that the human remains are that of a pre-contact Native American male between the 35 and 45 years of age. No other information is available regarding the circumstances surrounding their removal.

On May 13, 1978, human remains representing a minimum of one individual were collected from a gravel pit located, approximately one mile northeast of Wadsworth, Washoe County, NV (FHUR 57). No known individual was identified. No associated funerary objects are present.

Analysis determined that the human remains are that of a pre-contact or early historic Native American adult male. No other information is available regarding the circumstances surrounding their removal.

On April 28, 1991, human remains representing a minimum of one individual were collected from a soil embankment northeast of State Route 466 near Nixon, Washoe County, NV (FHUR 59). The remains were found by a Paula Wright and Kenneth Paul, who reported it to the Washoe County Sheriff's Office, Bureau of Indian Affairs, and the Pyramid Lake Paiute Rangers. The remains were subsequently collected, examined by the county coroner, and transferred to the University of Nevada Las Vegas. No known individual was identified. No associated funerary objects are present.

Analysis determined that the human remains are that of a pre-contact or early historic Native American adult male.

Archeological, linguistic, and oral historical evidence suggests that the geographical area where the above-mentioned human remains were found was occupied by Western Shoshone and Paiute groups during pre-contact and early historic times. Therefore, museum officials reasonably believe the human remains and associated funerary objects to be culturally affiliated to Western Shoshone and Paiute Indian tribes. Descendants of the Western Shoshone and Paiute are represented by the Alturas Indian Rancheria, California; Battle Mountain Shoshone Tribe (Constituent Band of the Te-Moak Tribe of Western Shoshone Indians of Nevada); Big Pine Paiute Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Bridgeport Paiute Indian Colony of California; Buena Vista Rancheria of the Me-Wuk Indians of California; Burns Paiute Tribe, California; Cedarville Rancheria, California; Chemehuevi Indian Tribe of the Chemehuevi Reservation, California; Confederated Tribes of the Goshute Reservation, Nevada and Utah; Death Valley Timbisha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Elko Band (Constituent Band of the Te-Moak Tribe of Western Shoshone Indians of Nevada); Ely Shoshone Tribe of Nevada; Fort Independence Indian Community

of Paiute Indians of the Fort Independence Reservation, California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Arizona; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Northwestern Band of Shoshoni Nation of Utah (Washakie); Paiute Indian Tribe of Utah; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Paiute-Shoshone Tribe of the Lone Pine Community of the Lone Pine Reservation, California; Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada; Reno-Sparks Indian Colony, Nevada; San Juan Southern Paiute Tribe of Arizona; Shoshone Tribe of the Wind River Reservation, Wyoming; Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; South Fork Band (Constituent Band of the Te-Moak Tribe of Western Shoshone Indians of Nevada); Summit Lake Paiute Tribe of Nevada; Susanville Indian Rancheria, California; Te-Moak Tribe of Western Shoshone Indians of Nevada; Utu Utu Gwaitu Paiute Tribe of the Benton Paiute Reservation, California; Walker River Paiute Tribe of the Walker River Reservation, Nevada; Washoe Tribe of Nevada and California; Wells Band (Constituent Band of the Te-Moak Tribe of Western Shoshone Indians of Nevada); Winnemucca Indian Colony of Nevada; Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada; and Yomba Shoshone Tribe of the Yomba Reservation, Nevada.

Officials of the Department of Anthropology & Ethnic Studies, University of Nevada Las Vegas, have determined that, pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of six individuals of Native American ancestry. Officials of the Department of Anthropology & Ethnic Studies, University of Nevada Las Vegas, also have determined that, pursuant to 25 U.S.C. 3001(3)(A), the six objects 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. Lastly, officials of the Department of Anthropology & Ethnic Studies, University of Nevada Las Vegas, 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 Alturas Indian Rancheria, California; Battle Mountain Shoshone Tribe; Big Pine Paiute Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Bridgeport Paiute Indian Colony of California; Buena Vista Rancheria of the Me-Wuk Indians of California; Burns Paiute Tribe, California; Cedarville Rancheria, California; Chemehuevi Indian Tribe of the Chemehuevi Reservation, California; Confederated Tribes of the Goshute Reservation, Nevada and Utah; Death Valley Timibi-Sha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Elko Band; Ely Shoshone Tribe of Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Arizona; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Northwestern Band of Shoshoni Nation of Utah (Washakie); Paiute Indian Tribe of Utah; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Paiute-Shoshone Tribe of the Lone Pine Community of the Lone Pine Reservation, California; Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada; Reno-Sparks Indian Colony, Nevada; San Juan Southern Paiute Tribe of Arizona; Shoshone Tribe of the Wind River Reservation, Wyoming; Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; South Fork Band; Summit Lake Paiute Tribe of Nevada; Susanville Indian Rancheria, California; Te-Moak Tribe of Western Shoshone Indians of Nevada; Utu Utu Gwaitu Paiute Tribe of the Benton Paiute Reservation, California; Walker River Paiute Tribe of the Walker River Reservation, Nevada; Washoe Tribe of Nevada and California; Wells Band; Winnemucca Indian Colony of Nevada; Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada; and Yomba Shoshone Tribe of the Yomba Reservation, Nevada.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dr. Karen Harry, Department of Anthropology & Ethnic Study, University of Nevada Las Vegas, 4505 Maryland Parkway, Box 455003, Las Vegas, NV 89154-5003, telephone (702) 895-2534, before September 24, 2010. Repatriation of the human remains and associated funerary objects to the Alturas Indian Rancheria, California; Battle Mountain Shoshone Tribe; Big Pine Paiute Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Bridgeport Paiute Indian Colony of California; Buena Vista Rancheria of the Me-Wuk Indians of California; Burns Paiute Tribe, California; Cedarville Rancheria, California; Chemehuevi Indian Tribe of the Chemehuevi Reservation, California; Confederated Tribes of the Goshute Reservation, Nevada and Utah; Death Valley Timibi-Sha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Elko Band; Ely Shoshone Tribe of Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Arizona; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Northwestern Band of Shoshoni Nation of Utah (Washakie); Paiute Indian Tribe of Utah; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Northwestern Band of Shoshoni Nation of Utah (Washakie); Paiute Indian Tribe of Utah; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Paiute-Shoshone Tribe of the Lone Pine Community of the Lone Pine Reservation, California; Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada; Reno-Sparks Indian Colony, Nevada; San Juan Southern Paiute Tribe of Arizona; Shoshone Tribe of the Wind River Reservation, Wyoming; Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; South Fork Band; Summit Lake Paiute Tribe of Nevada; Susanville Indian Rancheria, California; Te-Moak Tribe of Western Shoshone Indians of Nevada; Utu Utu Gwaitu Paiute Tribe of the Benton Paiute Reservation, California; Walker River Paiute Tribe of the Walker River Reservation, Nevada; Washoe Tribe of Nevada and California;

Wells Band; Winnemucca Indian Colony of Nevada; Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada; and Yomba Shoshone Tribe of the Yomba Reservation, Nevada, may proceed after that date if no additional claimants come forward.

The Department of Anthropology & Ethnic Studies, University of Nevada Las Vegas, is responsible for notifying officials of the Alturas Indian Rancheria, California; Battle Mountain Shoshone Tribe; Big Pine Paiute Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Bridgeport Paiute Indian Colony of California; Buena Vista Rancheria of the Me-Wuk Indians of California; Burns Paiute Tribe, California; Cedarville Rancheria, California; Chemehuevi Indian Tribe of the Chemehuevi Reservation, California; Confederated Tribes of the Goshute Reservation, Nevada and Utah; Death Valley Timbisha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Elko Band; Ely Shoshone Tribe of Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Arizona; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Northwestern Band of Shoshoni Nation of Utah (Washakie); Paiute Indian Tribe of Utah; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Paiute-Shoshone Tribe of the Lone Pine Community of the Lone Pine Reservation, California; Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada; Reno-Sparks Indian Colony, Nevada; San Juan Southern Paiute Tribe of Arizona; Shoshone Tribe of the Wind River Reservation, Wyoming; Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; South Fork Band; Summit Lake Paiute Tribe of Nevada; Susanville Indian Rancheria, California; Te-Moak Tribe of Western Shoshone Indians of Nevada; Utu Utu Gwaitu Paiute Tribe of the Benton Paiute Reservation, California; Walker River Paiute Tribe of the Walker River Reservation, Nevada; Washoe Tribe of Nevada and California;

Wells Band; Winnemucca Indian Colony of Nevada; Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada; and Yomba Shoshone Tribe of the Yomba Reservation, Nevada, that this notice has been published.

Dated: August 19, 2010

**David Tarler,**

*Acting Manager, National NAGPRA Program.*

[FR Doc. 2010-21195 Filed 8-24-10; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Memphis Pink Palace Museum, Memphis, TN

**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 Memphis Pink Palace Museum, Memphis, TN. The human remains were removed from Crittenden, Cross, Poinsett, and St. Francis Counties, AR; Coahoma and Desoto Counties, MS; and Tipton County, TN.

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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Memphis Pink Palace Museum professional staff and consultants in consultation with representatives of the Quapaw Tribe of Indians, Oklahoma.

On an unknown date, human remains representing a minimum of three individuals were removed from the Bradley site (3CT7), Crittenden County, AR, by Mr. J.E. Boone, an avocational archeologist. The human remains were kept in Mr. Boone's private collection until they were donated to the museum in 1983 and 1984 (Accn. #1983.74.1, 1984.8.49, and 1984.8.50). No known individuals were identified. No associated funerary objects are present.

In 1972, human remains representing a minimum of one individual were removed from the Togo site (3CS24), Cross County, AR, during amateur

excavations. The human remains were donated to the museum by Ms. Dorothy Strum (Accn. #1972.31.737). No known individual was identified. No associated funerary objects are present.

On an unknown date, human remains representing a minimum of one individual were removed from the Taylor site (possibly also known as Taylor's Shanty), Poinsett County, AR, by Mr. Boone. The human remains were kept in his private collection until they were donated to the museum in 1984 (Accn. #1984.8.51). No known individual was identified. No associated funerary objects are present.

On an unknown date, human remains representing a minimum of one individual were removed from the Hughes Plantation near Hughes, St. Francis County, AR, by Mr. Dallas Gatewood III, an avocational archeologist. In 1984, Mr. Gatewood III donated the human remains to the museum (Accn. #1971.32.3). No known individual was identified. No associated funerary objects are present.

In 1951, human remains representing a minimum of one individual were removed from the Pelegrin site, which is a component of the Carson Mounds, near Clarksdale, in Coahoma County, MS, during a field trip sponsored by the Memphis Archaeological and Geological Society. The human remains were accessioned by the museum in 1952 (Accn. #1952.2). No known individual was identified. No associated funerary objects are present.

Prior to 1972, human remains representing a minimum of six individuals were removed near the Walls site (22DS500), DeSoto County, MS, during amateur excavations. The human remains were donated to the museum in 1972 (Accn. #1972.28.1-5). No known individuals were identified. No associated funerary objects are present.

In the 1930s, human remains representing a minimum of four individuals were removed from the Bishop site (40TP10), also called "Big Hatchie Mound," Tipton County, TN, by Elbert L. Roper, an avocational archeologist. Mr. Roper excavated Hatchie River bottoms in Lauderdale and Tipton Counties. Dr. Robert Mainfort of the Arkansas Archaeological Survey stated, "Roper referred to the Hatchie River bottoms in Lauderdale and Tipton counties as the 'Big Hatchie Country' and I think that 'mound' just got added on. Certainly the bulk of his stuff is from Morgan's Point/Bishop (40TP10)." The human remains were loaned to the museum in 1939, and the loan was converted to a gift in 1969 (Accn. #1969.17.4-7). No known