

The River L'Abbe Mission site is located on the first terrace of Monks Mound, a large Mississippian temple mound on the Mississippi River floodplain. This occupation was a French colonial mission and an adjoining Cahokia village established in 1735 and abandoned in 1752 after the Cahokia village was attacked by Sauk, Fox, Kickapoo, and Sioux war parties. Based on site context and the associated funerary objects, these individuals are Native American and affiliated with the 1735–1752 Cahokia village occupation. The Cahokia were members of the Illini confederacy whose present day descendant is the Peoria Tribe of Oklahoma.

Between 1947–1950 and in 1980, human remains representing sixteen individuals were recovered from the Starved Rock site (11LS12), La Salle County, by archeologists of the Illinois State Museum, University of Chicago, Illinois Department of Conservation and Illinois State University. No known individuals were identified. The 2,633 associated funerary objects include twelve brass Jesuit rings, one brass bead, twelve brass tinkling cones, one brass neck circlet, four brass bracelets, two copper coils, one iron knife blade, one gunflint, and 2,491 glass beads.

Starved Rock is a prominent landmark on the south bank of the Illinois River occupied for thousands of years by Native Americans. Historical documents indicate Starved Rock was the site of a French fort (1673–1692) and the site of a Peoria occupation (1711–1720). Based on dentition, cranial characteristics, and associated funerary objects, these individuals have been determined to be Native American and are likely to have been Kaskaskia, Peoria, or another of the tribes of the Illini confederacy. The present day descendant of the Illini confederacy is the Peoria Tribe of Oklahoma.

In 1971, human remains representing 59 individuals were recovered from the Waterman site (11RI122), Randolph County, during excavations conducted by Margaret Kimball Brown of Michigan State University under a grant from the Illinois Department of Conservation. No known individuals were identified. The 13,113 associated funerary objects include six silver bracelets, two silver crosses, two silver gorgets, three silver rings, 28 copper tinkling cones, 26 copper beads, twelve brass bells, one brass cross, one brass bracelet, one faience hair pendant, two Micmac pipe bowls, one kaolin pipe bowl, one mirror, two brandy bottles, 12,705 glass beads, and a small French pistol which dates to the early 1700s.

The Waterman site is a historically documented Michigamea village established in 1753 after the destruction of the Michigamea village at the Kolmer site in 1752 in an attack by the Sauk, Fox, Kickapoo, and Sioux. The Waterman village site was abandoned in 1765 when the British took control of Fort de Chartres. Based on dentition, cranial characteristics, and the associated funerary objects, these individuals have been determined to be Native American; and are likely affiliated with the 1753–1765 Michigamea village. The Michigamea were members of the Illini confederacy whose present day descendant is the Peoria Tribe of Oklahoma.

In 1947, 1992, and 1995, human remains representing 21 individuals were recovered from the Zimmerman site (11LS13), located at the Grand Village of the Illinois State Historic Site, La Salle County, during excavations conducted by the University of Chicago, the Illinois State Museum, and Archaeological Consultants of Normal, IL. No known individuals were identified. The 173 associated funerary objects include three brass tubular beads, twelve brass coiled-wire hair ornaments, one Danner Grooved Paddle pottery vessel, and 92 glass beads.

The Zimmerman site is a multicomponent pre- and postcontact village site located on the north bank of the Illinois river opposite Starved Rock. Based on dentition, cranial characteristics, and the associated funerary objects, these individuals have been determined to be Native American. The postcontact component is believed to be the “Grand Village of the Kaskaskia” noted in French historic documents and maps beginning in 1673. The principal inhabitants of the village during the late 1600s and early 1700s were the Kaskaskia, Peoria, and other members of the Illini confederacy. The Illini confederacy’s present day descendant is the Peoria Tribe of Oklahoma.

Based on the above mentioned information, officials of the Illinois State Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 120 individuals of Native American ancestry. Officials of the Illinois State Museum have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 32,821 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 Illinois State Museum have determined that, pursuant to 25 U.S.C. 3001 (2), there is

a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects and the Peoria Tribe of Oklahoma.

This notice has been sent to officials of the Peoria Tribe of Oklahoma, Miami Tribe of Oklahoma, Ho-Chunk Nation, Winnebago Tribe of Nebraska, Sac & Fox Nation of Missouri, Sac & Fox Nation of Oklahoma, Sac & Fox Tribe of the Mississippi in Iowa, Kickapoo Tribe of Kansas, Kickapoo Tribe of Oklahoma, Forest County Potawatomi Community, Hannahville Indian Community, Pokagon Band of Potawatomi Indians, and Prairie Band of Potawatomi Indians of Kansas. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. Robert E. Warren, Associate Curator of Anthropology, Illinois State Museum, 1011 East Ash Street, Springfield, IL 62703; telephone: (217) 524–7903, before *[thirty days after publication in the Federal Register]*. Repatriation of the human remains and associated funerary objects to the Peoria Tribe of Oklahoma may begin after that date if no additional claimants come forward.

Dated: September 10, 1997.

**Francis P. McManamon,**

*Departmental Consulting Archeologist,  
Manager, Archeology and Ethnography  
Program.*

[FR Doc. 97–24375 Filed 9–12–97; 8:45 am]

BILLING CODE 4310–70–F

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate Cultural Items from Rhode Island in the Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA**

**AGENCY:** National Park Service

**ACTION:** Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 25 U.S.C. 3005 (a)(2), of the intent to repatriate cultural items in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA which meet the definition of “unassociated funerary object” under Section 2 of the Act.

The fourteen cultural items consisting of a glass bottle, glass beads, shell beads, wampum, two small brass kettles, copper wire, a copper bead, a string of wampum, metal button, a brass tube

with wooden core, a ceramic sherd, ochre, and a schist flake.

In 1869, five cultural items including a glass bottle, blue glass and shell beads, wampum, and two small brass kettles were donated to the Peabody Museum by Stephen T. Grinnell, Nathan Grinnell, and W.H.H. Howland. These items are listed in museum records as having come from graves of Pocasset Indians in Tiverton, RI. The style and type of these items date the object to the early historic period 1524–1680 A.D.

In 1902, two cultural items consisting of a copper bead and copper wire were donated to the Peabody Museum by Frank M. Whipple. These items are listed in museum records as having come from a grave in Tiverton, RI. The style of these items date to the early historic period, post-1524 A.D.

Catalog records of the Peabody Museum state these items were recovered from graves, and the types of items are consistent with other funerary objects of the early historic period. Historic documentation and recent ethnohistoric accounts indicate the lands east of Narragansett Bay, including Tiverton, RI were the traditional homelands of the Wampanoag Bands during the early historic period. Historical sources describe the Pocasset as a geographic subdivision of the Wampanoag Tribe. Additionally, consultation evidence presented by the Wampanoag Repatriation Confederation illustrates the affiliation of the Pocasset as a subdivision of the Wampanoag Tribe.

Officials of the Peabody Museum of Archeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (3)(B), these seven 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 Archeology and Ethnology have also determined that, pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity which can be reasonably traced between these seven items and the Wampanoag Repatriation Confederation, representing the Wampanoag Tribe of Gay Head, the Mashpee Wampanoag (a non-Federally recognized Indian group), and the Assonet Band of the Wampanoag Nation (a non-Federally recognized Indian group).

In 1910, three cultural items consisting of a string of wampum and metal button from Pawtucket, RI; and a

brass tube with a wooden core from Middletown, RI were purchased by the Peabody Museum as part of the James Eddy Mauran collection. These items are listed in museum records as having come from graves. The type and style of these items date to the early historic period or later (post- 1524 A.D.).

In 1934, three cultural items consisting of an aboriginal ceramic sherd, a schist flake, and red ochre were donated to the Peabody Museum by Howard M. Chapin of Providence, RI. These items are listed in museum records as collected in 1921 and having come from a grave in Charlestown, RI. The type and style of these items date to the late precontact to early historic period (ca. 900—1554 A.D.).

Catalog records of the Peabody Museum state these items were recovered from graves, and the types of items are consistent with other funerary objects of the late precontact to early historic period. Historic documentation and recent ethnohistoric accounts indicate the lands west of Narragansett Bay (as well as islands within the bay), including Pawtucket and Middletown, RI were the traditional homelands of the Narragansett Tribe during the late precontact and early historic periods.

Officials of the Peabody Museum of Archeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (3)(B), these six 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 Archeology and Ethnology have also determined that, pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity which can be reasonably traced between these six items and the Narragansett Indian Tribe.

In 1910, three cultural items consisting of three blue glass beads from an unknown location within Rhode Island were purchased by the Peabody Museum as part of the James Eddy Mauran collection. These items are listed in museum records as having come from graves. The type and style of these items date to the early historic period or later (post- 1524 A.D.).

Catalog records of the Peabody Museum state these items were recovered from graves, and the types of items are consistent with other funerary objects of the late precontact to early historic period. Historic documentation and recent ethnohistoric accounts

indicate traditional homelands and burial areas of the Narragansett, the Wampanoag, and the Nipmuc (a non-Federally recognized Indian group) are located within the State of Rhode Island.

Officials of the Peabody Museum of Archeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (3)(B), these three 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 Archeology and Ethnology have also determined that, pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity which can be reasonably traced between these three items and the Narragansett Indian Tribe, the Wampanoag Repatriation Confederation representing the Wampanoag Tribe of Gay Head, the Mashpee Wampanoag (a non-Federally recognized Indian group), the Assonet Band of the Wampanoag Nation (a non-Federally recognized Indian group), and the Nipmuc Tribe, a non-Federally recognized Indian group.

This notice has been sent to officials of the Narragansett Indian Tribe, the Wampanoag Repatriation Confederation representing the Wampanoag Tribe of Gay Head, the Mashpee Wampanoag (a non-Federally recognized Indian group), the Assonet Band of the Wampanoag Nation (a non-Federally recognized Indian group), and the Nipmuc Tribe, a non-Federally recognized Indian group. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Barbara Isaac, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138; telephone (617) 495-2254 before October 15, 1997. Repatriation of these objects to the culturally affiliated tribes may begin after that date if no additional claimants come forward.

Dated: September 10, 1997.

**Francis P. McManamon,**

*Departmental Consulting Archeologist,  
Manager, Archeology and Ethnography  
Program.*

[FR Doc. 97-24374 Filed 9-12-97; 8:45 am]

BILLING CODE 4310-70-F