

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 the human remains and associated funerary objects was made by the Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma.

In 1858, a cultural item was recovered from a mound on Ossabaw Island, Chatham County, GA, by A.M. Harrison. The item is an Irene Complicated Stamped jar and was donated to the Peabody Museum of Archaeology and Ethnology by Dorothy Merrick in 1965.

Based on ceramic style, this jar is dated to the Irene phase of the Late Mississippian period (A.D. 1300–1550). The cultural item has been determined to be an associated funerary object because museum documentation indicates that it contained human remains. The burial context indicates that the burial was Native American. The Peabody Museum of Archaeology and Ethnology is not in possession or control of the human remains from this burial. Oral traditions, ethnohistorical evidence, and archeological documentation indicate that the mound on Ossabaw Island is located within the

aboriginal and historic homelands of the Creek Confederacy during the Irene phase of the Late Mississippian period. The present-day tribes that are most closely affiliated with members of the Creek Confederacy are Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma.

In 1896, Clarence B. Moore recovered cultural items from Ossabaw Island, Middle Settlement, Mound A, Chatham County, GA, and donated the items to the Peabody Museum of Archaeology and Ethnology that same year. The 31 items are 1 complete jar with stamped decorations represented by 3 sherds, 1 large reconstructed bowl represented by 15 ceramic sherds, 1 large jar with stamped decorations, and 1 large jar represented by 12 sherds.

Based on ceramic style, the vessels are dated to the Irene phase of the Late Mississippian period (A.D. 1300–1550). The cultural items have been determined to be associated funerary objects because museum documentation indicates that the vessels contained human remains. The burial context indicates that the burials were Native American. The Peabody Museum of Archaeology and Ethnology is not in possession or control of the human remains from these burials. These vessels contained additional funerary objects that are considered unassociated funerary objects due to the absence of human remains. These unassociated funerary objects are described in a Notice of Intent to Repatriate. Oral traditions, ethnohistorical evidence, and archeological documentation indicate that the Middle Settlement, Mound A site is located within the aboriginal and historic homelands of the Creek Confederacy during the Irene phase of the Late Mississippian period. The present-day tribes that are most closely affiliated with members of the Creek Confederacy are Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma.

In 1897, Clarence B. Moore recovered human remains representing one individual from the "Mound near Contentment" site, McIntosh County, GA, and donated these remains to the Peabody Museum of Archaeology and Ethnology that same year. No known individual was identified. The 30 associated funerary objects are 1 undecorated ceramic jar represented by 29 ceramic sherds, and 1 complete

ceramic jar with check stamp decoration.

Based on the ceramic style of the vessels, the burial is dated to the Savannah II phase of the Late Mississippian period (A.D. 1200–1300) and the individual has been identified as Native American. Oral traditions, ethnohistorical evidence, and archeological documentation indicate that the "Mound near Contentment" site is located within the aboriginal and historic homelands of the Creek Confederacy during the Savannah II phase of the Late Mississippian period. The present-day tribes that are most closely affiliated with members of the Creek Confederacy are Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma.

In 1897, Clarence B. Moore recovered cultural items from St. Catherine's Island, "Mound near South End Settlement" site, Long County, GA, and donated the items to the Peabody Museum of Archaeology and Ethnology that same year. The 33 cultural items are 1 jar with stamped decoration, 31 sherds from that vessel, and 1 large bowl.

Based on ceramic style, these items are dated to the Irene phase of the Late Mississippian period (A.D. 1300–1550). The cultural items have been determined to be associated funerary objects because museum documentation indicates that the vessels contained human remains. The burial context indicates that the burial was Native American. The Peabody Museum of Archaeology and Ethnology is not in possession or control of the human remains from this burial. These vessels contained additional funerary objects that are considered unassociated funerary objects due to the absence of human remains. These unassociated funerary objects are described in a Notice of Intent to Repatriate. Oral traditions, ethnohistorical evidence, and archeological documentation indicate that the "Mound near South End Settlement" site is located within the aboriginal and historic homelands of the Creek Confederacy during the Irene phase of the Late Mississippian period. The present-day tribes that are most closely affiliated with members of the Creek Confederacy are Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma.

In 1897, Clarence B. Moore recovered cultural items from the "Creighton Island-North End" site, McIntosh County, GA, and donated the items to the Peabody Museum of Archaeology and Ethnology that same year. The 91 items are 1 jar with stamped decorations and 50 sherds from that vessel, and 1 jar with stamped decoration and 39 sherds from that vessel.

Based on ceramic style, these vessels are dated to the Late Mississippian/Protohistoric period (A.D. 1300–1650). The cultural items have been determined to be associated funerary objects because museum documentation indicates that the vessels contained human remains. The burial context indicates that these burials were Native American. The Peabody Museum of Archaeology and Ethnology is not in possession or control of the human remains from this burial. Oral traditions, ethnohistorical evidence, and archeological documentation indicate that the "Creighton Island-North End" site is located within the aboriginal and historic homelands of the Creek Confederacy during the Late Mississippian/Protohistoric period. The present-day tribes that are most closely affiliated with members of the Creek Confederacy are Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma.

In 1897, Clarence B. Moore recovered cultural items from Ossabaw Island, Middle Settlement, Mound A, Chatham County, GA, and donated the items to the Peabody Museum of Archaeology and Ethnology that same year. The 11 items are 1 jar with stamped decoration, and 1 jar with stamped decoration represented by 10 sherds.

Based on ceramic style, these cultural items are dated to the Irene phase of the Late Mississippian period (A.D. 1300–1550). The cultural items have been determined to be associated funerary objects because museum documentation indicates that the vessels contained human remains. The burial context indicates that the burials were Native American. The Peabody Museum of Archaeology and Ethnology is not in possession or control of the human remains from these burials. Oral traditions, ethnohistorical evidence, and archeological documentation indicate that the Middle Settlement, Mound A site is located within the aboriginal and historic homelands of the Creek Confederacy during the Irene phase of the Late Mississippian period. The present-day tribes that are most closely affiliated with members of the Creek

Confederacy are Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma.

In 1898, Clarence B. Moore recovered human remains representing five individuals from the "Mounds 1 and 2 near Lake Bluff" site, Long County, GA, and donated these remains to the Peabody Museum of Archaeology and Ethnology that same year. No known individuals were identified. The 113 associated funerary objects are 1 undecorated bowl, 1 undecorated bowl represented by 15 ceramic sherds, 1 jar with stamped decorations, 95 shell beads, 1 bottle of shell beads, and floral remains.

Based on ceramic style, the burial is dated to the Savannah II phase of the Late Mississippian period (A.D. 1200–1300), and the individuals have been identified as Native American. Oral traditions, ethnohistorical evidence, and archeological documentation indicate that the "Mounds 1 and 2 near Lake Bluff" site is located within the aboriginal and historical homelands of the Creek Confederacy during the Savannah II phase of the Late Mississippian period. The present-day tribes that are most closely affiliated with members of the Creek Confederacy are Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma.

In 1916, human remains representing one individual were donated to the Peabody Museum of Archaeology and Ethnology by the Boston Society of Natural History. No known individual was identified. No associated funerary objects are present.

The human remains were collected from an unknown locale in Georgia by Dr. Josiah C. Nott. Museum documentation, which describes the human remains as a "Creek Chief," indicates that the individual is Native American. The attribution of such a specific cultural affiliation to the human remains also indicates that the interment postdates sustained contact between indigenous groups and Europeans beginning in the 17th century. Oral traditions, ethnohistorical evidence, and archeological documentation indicate that Georgia was occupied by the Creek Confederacy in historic times. The present-day tribes that are most closely affiliated with members of the Creek Confederacy are Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town,

Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; 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 described above represent the physical remains of seven 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), 143 of the 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, and 167 of the 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 Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma.

This notice has been sent to officials of Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary 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 April 9, 2001. Repatriation of the human remains and associated funerary objects to Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma may begin after that date if no additional claimants come forward.

Dated: February 22, 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 of Native American Human Remains and Associated Funerary Objects in the control of the Robert S. Peabody Museum of Archaeology, Andover, 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 inventory of human remains and associated funerary objects in the control of the Robert S. Peabody Museum of Archaeology, Andover, 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 the human remains was made by the Robert S. Peabody Museum of Archaeology professional staff in consultation with representatives of the Narragansett Indian Tribe of Rhode Island, the Mashantucket Pequot Tribe of Connecticut, and the Mohegan Indian Tribe of Connecticut.

In 1921, human remains representing one individual were recovered from the Niantic Shellheap Site in East Lyme, CT, by Warren King Moorehead under the auspices of the Robert S. Peabody Museum of Archaeology. No known individual was identified. No associated funerary objects are present.

Stylistic attributes of ceramics excavated from the site indicate that the Niantic Shellheap Site was occupied in the Late Woodland-Early Contact period, circa A.D. 1550-1700. Based on cultural continuities, it is likely that the historic Niantic people in the Connecticut area developed out of Late Woodland culture. The population of Niantic people diminished after European contact due to disease and war, and the remaining tribal members

joined neighboring tribes in A.D. 1850. Oral tradition and historic documentation indicate that the Niantic people joined the Mohegan Tribe and Narragansett Tribe at that time.

Based on the above-mentioned information, officials of the Robert S. Peabody Museum of Archaeology have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the Robert S. Peabody Museum of Archaeology 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 Narragansett Indian Tribe of Rhode Island and the Mohegan Indian Tribe of Connecticut.

This notice has been sent to officials of the Narragansett Indian Tribe of Rhode Island, the Mashantucket Pequot Tribe of Connecticut, and the Mohegan Indian Tribe of Connecticut. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact James W. Bradley, Director, Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA 01810, telephone (978) 749-4490, before April 9, 2001. Repatriation of the human remains to the Narragansett Indian Tribe of Rhode Island and the Mohegan Indian Tribe of Connecticut may begin after that date if no additional claimants come forward.

Dated: February 9, 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 an Associated Funerary Object in the Possession of the U.S. Department of the Interior, National Park Service, Salinas Pueblo Missions National Monument, Mountainair, NM

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 the inventory of an associated funerary object in the possession of the U.S. Department of the

Interior, National Park Service, Salinas Pueblo Missions National Monument, Mountainair, NM. 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 National Park Service unit that has control or possession of this Native American associated funerary object. The Assistant Director, Cultural Resources Stewardship and Partnerships, is not responsible for the determinations within this notice.

A detailed assessment and inventory of the associated funerary object has been made by professional staff of the National Park Service, in consultation with representatives of the Pueblo of Acoma, New Mexico; Hopi Tribe of Arizona; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Kiowa Tribe of Oklahoma; Mescalero Apache Tribe, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Wichita Tribe of Oklahoma; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico. Representatives of the Piro-Manso-Tiwa, a non-Federally recognized Indian group, were also present at one of the consultation meetings.

According to a notice of inventory completion published in the Federal Register on August 29, 2000 (FR Doc. 00-21974) by the Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico, human remains representing 14 individuals were recovered in 1941 from site LA 83 (Pueblo Pardo Ruin or Grey Town), Socorro County, NM. No known individuals were identified. The one associated funerary object was a single lot of corn kernels. The Museum of Indian Arts and Culture/Laboratory of Anthropology, Museum of New Mexico repatriated these Native American human remains and the associated funerary object to Ysleta del Sur Pueblo of Texas following the required 30 day notice period.

On August 16, 1941, a second associated funerary object, a glaze bowl originally recovered with the above-described 14 individuals, was transferred to the possession of Salinas Pueblo Missions National Monument. The site (LA 83) from which these human remains and associated funerary objects were recovered is located in Socorro County and, based on material culture and architectural features, has been dated to the Pueblo III and Pueblo IV period (A.D. 1300-1630).

The Jumano culture is considered by anthropologists to be a blend of both