

for the determinations within this notice.

A detailed assessment of human remains and associated funerary objects was made by the Peabody Museum of Archaeology and Ethnology professional staff in consultation with officials from the Tunica-Biloxi Indian Tribe of Louisiana.

In 1972, human remains representing four individuals were collected from the Trudeau site in West Feliciana Parish, LA, by Jeffrey P. Brain as part of the Lower Mississippi Survey expedition. The Lower Mississippi Survey was a project of Harvard University faculty in 1972. No known individuals were identified. No associated funerary objects are present.

The Trudeau site is known to have been the primary village and cemetery area of Tunica people from 1731 through 1764, based on Native American ceramics, glass beads, and European objects recovered from the site. Historical, ethnohistorical, and oral historical evidence summarized by Mr. Brain in his publication, *Tunica Archaeology*, support that the present-day descendants of the 18th-century Tunica are the Tunica-Biloxi Indian Tribe of Louisiana.

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 listed above represent the physical remains of four individuals of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology 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 Tunica-Biloxi Indian Tribe of Louisiana.

This notice has been sent to officials of the Tunica-Biloxi Indian Tribe of Louisiana. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains 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 November 8, 2001. Repatriation of the human remains to the Tunica-Biloxi Indian Tribe of Louisiana may begin after that date if no other additional claimants come forward.

Dated: July 18, 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 under the Native American Graves Protection and Repatriation Act, 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 object 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.

Two thousand one hundred sixteen cultural items are ceramic sherds, complete ceramic vessels, and partial ceramic vessels.

In 1911-1912, Clarence B. Moore recovered these 2,116 cultural items from the mound on Haley Place, Miller County, AR. In 1912, Mr. Moore donated these cultural items to the Peabody Museum of Archaeology and Ethnology.

Museum documentation indicates that these cultural items were associated with burials. The Peabody Museum of Archaeology and Ethnology is not in possession or control of any human remains from these burials. Based on ceramic style, these cultural items date to the Haley Phase of the Caddo II or Early Caddo (C.E. 1200-1400) period. Archeological and historical evidence indicates that the Great Bend region of Arkansas was occupied continuously from the Early Caddo or Caddo II (C.E. 1200-1400) through the Late Caddo or Caddo IV (C.E. 500-1650) periods, and into the protohistoric period. Historical evidence, including the Teran map of C.E. 1691-1692, indicates that the Great Bend region was occupied by the

Kadohadacho Caddo during the historic period, and that this group emerged from precontact Caddoan culture. The present-day Indian tribe culturally affiliated with the Kadohadacho Confederacy is the Caddo Indian Tribe of Oklahoma.

Seventeen cultural items are ceramic sherds and ceramic vessels.

In 1911-1912, Clarence B. Moore recovered these 17 cultural items from the mound on McClure Place, Miller County, AR. In 1912, Mr. Moore donated these cultural items to the Peabody Museum of Archaeology and Ethnology.

Museum documentation indicates that these cultural items were associated with burials. The Peabody Museum of Archaeology and Ethnology is not in possession or control of any human remains from these burials. Based on ceramic style, these cultural items date to the Belcher Phase of the Caddo IV or Late Caddo (C.E. 1500-1650) period. Archeological and historical evidence indicates that the Great Bend region was occupied continuously from the Early Caddo or Caddo II (C.E. 1200-1400) through the Late Caddo or Caddo IV (C.E. 1500-1650) periods and into the protohistoric period. Historical evidence, including the Teran map of C.E. 1691-1692, indicates that the Great Bend region was occupied by the Kadohadacho Caddo during the historic period, and that this group emerged from precontact Caddoan culture. The present-day Indian tribe culturally affiliated with the Kadohadacho Confederacy is the Caddo Indian Tribe of Oklahoma.

Two hundred ninety-two cultural items are ceramic sherds and partial vessels.

In 1911-1912, Clarence B. Moore recovered these 292 cultural items from the mound, L.A. Foster's Place, Miller County, AR. In 1912, Mr. Moore donated these cultural items to the Peabody Museum of Archaeology and Ethnology.

Museum documentation indicates that these cultural items were associated with burials. The Peabody Museum of Archaeology and Ethnology is not in possession or control of any human remains from these burials. Based on ceramic style, these cultural items date to the Belcher Phase of the Caddo IV or Late Caddo (C.E. 1500-1650) period. Archeological and historical evidence indicates that the Great Bend region in Arkansas was occupied continuously from the Early Caddo or Caddo II (C.E. 1200-1400) through the Late Caddo or Caddo IV (C.E. 1500-1650) periods, and into the protohistoric period. Historical evidence, including the Teran map of

C.E. 1691-1692, indicates that the Great Bend region was occupied by the Kadohadacho Caddo during the historic period, and that this group emerged from precontact Caddoan culture. The present-day Indian tribe culturally affiliated with the Kadohadcho Confederacy is the Caddo Indian Tribe of 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)(2)(ii), these 2,425 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 a Native American individual. Officials of the Peabody Museum of Archaeology and Ethnology 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 Caddo Indian Tribe of Oklahoma.

This notice has been sent to officials of the Caddo Indian Tribe of Oklahoma. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these unassociated funerary objects should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496-3702, before November 8, 2001. Repatriation of these unassociated funerary objects to the Caddo Indian Tribe of Oklahoma may begin after that date if no additional claimants come forward.

Dated: July 12, 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 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 was made by Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of Te-Moak Tribes of Western Shoshone Indians of Nevada (Four constituent bands: Battle Mountain Band; Elko Band; South Fork Band and Wells Band); Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Death Valley Timbi-Sha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater Reservation, 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, Nevada and Oregon; Paiute-Shoshone Indian of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, 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; Summit Lake Paiute Tribe of Nevada; Winnemucca Indian Colony of Nevada; and Yomba Shoshone Tribe of the Yomba Reservation, Nevada.

In 1868, human remains representing one individual were collected by Professor J.D. Whitney from Hot Creek Valley, Nye County, NV. In 1868, these human remains were gifted to the Peabody Museum of Archaeology and Ethnology by Dr. Whitney. No known individual was identified. No associated funerary objects are present.

Museum documentation identifies this individual as "Digger," a term used historically to represent Western Shoshone people. The attribution of

such a specific term to the human remains indicates that the interment postdates sustained contact between indigenous groups and Europeans beginning in the 18th century. The human remains were from an area commonly considered to be traditional Western Shoshone territory during the historic period. Oral traditions and historical evidence support the cultural affiliation to present-day Indian tribes representing Western Shoshone people.

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 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 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 Te-Moak Tribes of Western Shoshone Indians of Nevada (Four constituent bands: Battle Mountain Band; Elko Band; South Fork Band and Wells Band); Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Death Valley Timbi-Sha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater Reservation, 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, Nevada and Oregon; Paiute-Shoshone Indian of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, 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; Summit Lake Paiute Tribe of Nevada; Winnemucca Indian Colony of Nevada; and Yomba Shoshone Tribe of the Yomba Reservation, Nevada.

This notice has been sent to officials of the Te-Moak Tribes of Western Shoshone Indians of Nevada (Four constituent bands: Battle Mountain Band; Elko Band; South Fork Band and Wells Band); Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Death Valley Timbi-Sha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Ely Shoshone Tribe of Nevada; Fort Independence Indian Community of