

Catalog records and historic documentation indicate the objects were recovered from Native American graves and therefore meet the definition of unassociated funerary objects. The objects were recovered within the traditional territory of the Confederated Tribes and Bands of the Yakama Nation and the Confederated Tribes of the Warm Springs Reservation of Oregon.

Sometime prior to 1902, two unassociated funerary objects were removed from The Dalles, Wasco County, OR, by an unknown person. The objects were transferred to the Yale Peabody Museum of Natural History in 1902 by Mr. and Mrs. William H. Moseley of New Haven, CT. Catalog records indicate the two objects, a string of rolled metal tube beads and a string of shell beads, were recovered from Native American graves and therefore meet the definition of unassociated funerary objects. The objects were recovered within the traditional territory of the Confederated Tribes and Bands of the Yakama Nation and the Confederated Tribes of the Warm Springs Reservation of Oregon.

Based on museum catalog records of the objects, the geographic origin of the objects, and the description of traditional territory of the tribes, these objects are believed to be culturally affiliated with the Confederated Tribes and Bands of the Yakama Nation and the Confederated Tribes of the Warm Springs Reservation of Oregon.

Determinations Made by the Yale Peabody Museum of Natural History

Officials of the Yale Peabody Museum of Natural History have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the five 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.

- 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 Confederated Tribes and Bands of the Yakama Nation and the Confederated Tribes of the Warm Springs Reservation of Oregon.

Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Professor Derek E.G. Briggs, Director, Yale Peabody Museum of Natural History, P.O. Box

208118, New Haven, CT 06520–8118, telephone (203) 432–3752 before April 29, 2013. Repatriation of the unassociated funerary objects to the Confederated Tribes and Bands of the Yakama Nation and the Confederated Tribes of the Warm Springs Reservation of Oregon may proceed after that date if no additional claimants come forward.

The Yale Peabody Museum of Natural History is responsible for notifying the Confederated Tribes and Bands of the Yakama Nation and the Confederated Tribes of the Warm Springs Reservation of Oregon that this notice has been published.

Dated: February 26, 2013.

Melanie O'Brien,

Acting Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

**[NPS–WASO–NAGPRA–12405;
PCU00RP14.R50000–PPWOCRADN0]**

Notice of Intent To Repatriate a Cultural Item: U.S. Department of the Interior, National Park Service, Natchez Trace Parkway, Tupelo, MS

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The U.S. Department of the Interior, National Park Service, Natchez Trace Parkway, in consultation with the appropriate Indian tribes, has determined that a cultural item meets the definition of unassociated funerary object and repatriation to the Indian tribe stated below may occur if no additional claimants come forward. Representatives of any Indian tribe that believes itself to be culturally affiliated with the cultural item may contact Natchez Trace Parkway.

DATES: Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural item should contact Natchez Trace Parkway at the address below by April 29, 2013.

ADDRESSES: Dale Wilkerson, Acting Superintendent, Natchez Trace Parkway, 2680 Natchez Trace Parkway, Tupelo, MS, 38803, telephone (662) 680–4005.

SUPPLEMENTARY INFORMATION: 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 U.S. Department of the Interior, National Park Service, Natchez Trace

Parkway, Tupelo, MS that meets the definition of unassociated funerary object 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 Superintendent, Natchez Trace Parkway.

History and Description of the Cultural Item

In 1972, a funerary object was removed from the Emerald Mound site in Adams County, MS, during legally authorized excavation projects. The whereabouts of the human remains are unknown, and it is not clear from excavation documentation if the remains were excavated. The one unassociated funerary object is an Addis Plain vessel.

The Emerald Mound site consists of two mounds and a plaza area. On the basis of artifacts recovered during excavation, the site was occupied during the late precontact phase of the Mississippian period (A.D. 1200–1650, or later). Ceramic types that have been historically associated with the Natchez Indians were found throughout the site. Mound construction and burial practices at the site were also consistent with those of the Natchez Indians.

Historical evidence indicates the dispersal of the Natchez Indians into Cherokee, Chickasaw, and Creek tribal groups. In 1542, Hernando de Soto's expedition heard of, and later encountered hostile Indians along the lower Mississippi River believed to have been the Natchez and their allies. In 1682, the de La Salle expedition specifically identified the Natchez as living along the banks of the lower Mississippi River. Following an unsuccessful rebellion against the French in 1729, the Natchez were dispersed. About 400 individuals surrendered to the French and were sent to the West Indies as slaves. The remaining Natchez withdrew among the Chickasaw and ultimately separated into two main bands, one settling among the Upper Creeks and the other uniting with the Cherokee. The Natchez language was still spoken by some in the Creek Nation until the early 20th century and by some among the Cherokee until the 1940s. Given territorial proximity and complexities of modern Cherokee tribal alignments in Oklahoma, both the Cherokee Nation and the United Keetoowah Band of Cherokee Indians are likely to include tribal members of Natchez descent.

Determinations Made by Natchez Trace Parkway

Officials of Natchez Trace Parkway have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the cultural item described above is 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 is believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual.

- 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 object and the Cherokee Nation; Chickasaw Nation; The Muscogee (Creek) Nation; and United Keetoowah Band of Cherokee Indians in Oklahoma.

Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary object should contact Dale Wilkerson, Acting Superintendent, Natchez Trace Parkway, 2680 Natchez Trace Parkway, Tupelo, MS 38803, telephone (662) 680-4005, before April 29, 2013.

Repatriation of the unassociated funerary object to the Cherokee Nation; Chickasaw Nation; The Muscogee (Creek) Nation; and United Keetoowah Band of Cherokee Indians in Oklahoma may proceed after that date if no additional claimants come forward.

Natchez Trace Parkway is responsible for notifying the Cherokee Nation; Chickasaw Nation; The Muscogee (Creek) Nation; and United Keetoowah Band of Cherokee Indians in Oklahoma that this notice has been published.

Dated: February 21, 2013.

Mariah Soriano,

Acting Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-12404;
PCU00RP14.R50000-PPWOCRADN0]

Notice of Intent To Repatriate Cultural Items: U.S. Department of the Interior, National Park Service, Natchez Trace Parkway, Tupelo, MS

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The U.S. Department of the Interior, National Park Service, Natchez

Trace Parkway, in consultation with the appropriate Indian tribes, has determined that the cultural items meet the definition of unassociated funerary objects and repatriation to the Indian tribe stated below may occur if no additional claimants come forward. Representatives of any Indian tribe that believes itself to be culturally affiliated with the cultural items may contact Natchez Trace Parkway.

DATES: Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural items should contact Natchez Trace Parkway at the address below by April 29, 2013.

ADDRESSES: Dale Wilkerson, Acting Superintendent, Natchez Trace Parkway, 2680 Natchez Trace Parkway, Tupelo, MS, 38803, telephone (662) 680-4005.

SUPPLEMENTARY INFORMATION: 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 U.S. Department of the Interior, National Park Service, Natchez Trace Parkway, Tupelo, MS 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 Superintendent, Natchez Trace Parkway.

History and Description of the Cultural Items

In 1963 and 1964, funerary objects were removed from the Boyd site in Madison County, MS, during an authorized National Park Service project to mitigate construction impacts from the Natchez Trace Parkway. The whereabouts of the human remains are unknown. The excavation report's description of advanced bone deterioration for these burials suggests the remains were left in the ground due to their fragility. The 461 unassociated funerary objects are 1 jar, 6 bifaces, 1 vessel, 2 vessel fragments, 250 glass beads, 7 nails, 1 nail fragment, 5 bone buttons, 8 stone knives/bifaces, 3 celts, 1 shell pendant, 167 shell beads, 1 quartz crystal, 1 ferruginous sandstone, 1 ochre fragment, 3 perforators/points, and 3 shells.

The Boyd site consists of a village area and six mounds. On the basis of artifacts recovered during the excavations, the village area is believed to have been occupied during the Woodland period (A.D. 300-700). The

six mounds were built and occupied during the Late Woodland through Middle Mississippian periods (A.D. 1000-1350). One burial was exhumed with fragments of a Baytown Plain ceramic jar, a ceramic type often associated with the Late Woodland and Early Mississippian period (A.D. 700-1200). The construction of these mounds and the presence of shell tempered pottery are indicative of the Middle Mississippian period (A.D. 1200-1350). The mounds suggest a possible centralized authority and thus social stratification during this period, similar to that found among the Natchez.

Historical evidence indicates the dispersal of the Natchez Indians into Cherokee, Chickasaw, and Creek tribal groups. In 1542, Hernando de Soto's expedition encountered Indians along the lower Mississippi River believed to have been the Natchez and their allies. In 1682, the de La Salle expedition specifically identified the Natchez as living along the banks of the lower Mississippi River. Following an unsuccessful rebellion against the French in 1729, the Natchez were dispersed. About 400 individuals surrendered to the French and were sent to the West Indies as slaves. The remaining Natchez withdrew among the Chickasaw and ultimately separated into two main bands, one settling among the Upper Creeks and the other uniting with the Cherokee. The Natchez language was still spoken by some in the Creek Nation until the early 20th century and by some among the Cherokee until the 1940s. Given territorial proximity and complexities of modern Cherokee tribal alignments in Oklahoma, both the Cherokee Nation and the United Keetoowah Band of Cherokee Indians are likely to include tribal members of Natchez descent.

A historic Choctaw presence is indicated by the glass beads, buttons, and nails found in association with an intrusive historic burial at the site. The glass beads are similar to those found at trading sites and historic Indian villages in Georgia and Alabama, suggesting a Choctaw occupation from the late 18th through the early 19th centuries.

Determinations Made by Natchez Trace Parkway

Officials of Natchez Trace Parkway have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 461 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