

two lots of faunal bones, one lot of fired clay, two lots of lithic debitage, one lot metal, one lot pit fill, and one lot of unworked stone.

The Mississippi Department of Archives and History has determined that the human remains of these individuals are Native American through the circumstances of the acquisition, as well as through the observance of biological markers consistent with this ancestry. The circumstances of acquisition, including excavation notes and associated funerary objects, show that these human remains are affiliated with Mississippian cultures that are indigenous to these areas of Mississippi. Present day Indian Tribes associated with these cultures include The Tribes.

#### Determinations Made by the Mississippi Department of Archives and History

Officials of the Mississippi Department of Archives and History have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 11 individuals of Native American ancestry.

- Pursuant to 25 U.S.C. 3001(3)(A), the 15 associated funerary objects described in this notice 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.

- 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 The Tribes.

#### Additional Requestors and Disposition

Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to Meg Cook, Director of Archaeology Collections, Mississippi Department of Archives and History, Museum Division, 222 North Street, P.O. Box 571, Jackson, MS 39205, telephone (601) 576-6927, email [mcook@mdah.ms.gov](mailto:mcook@mdah.ms.gov), by October 20, 2021. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to The Tribes may proceed.

The Mississippi Department of Archives and History is responsible for

notifying The Tribes that this notice has been published.

Dated: September 7, 2021.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4312-52-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NRNHL-32470;  
PPWOCRADP2, PCU00RP14.R50000]**

### National Historic Landmarks Committee of the National Park System Advisory Board Meeting

**AGENCY:** National Park Service.

**ACTION:** Meeting notice.

**SUMMARY:** Notice is hereby given in accordance with the Federal Advisory Committee Act that a meeting of the National Historic Landmarks Committee (Committee) of the National Park System Advisory Board (Board) will meet as indicated below.

**DATES:** The virtual meeting will be held on Thursday, October 21, 2021, from 10:00 a.m. to 5:00 p.m. (EST).

**ADDRESSES:** The meeting will be held virtually at the date and time noted above and instructions and access information will be provided online at <https://www.nps.gov/subjects/national-historiclandmarks/nhl-committee-meetings.htm>. Please check the program website at <https://www.nps.gov/subjects/nationalhistoriclandmarks/index.htm> for the most current meeting information.

**FOR FURTHER INFORMATION CONTACT:** Dr. Lisa Davidson, Acting Program Manager, National Historic Landmarks Program, National Park Service, 1849 C Street NW, Mail Stop 7228, Washington, DC 20240, or email [Lisa\\_Davidson@nps.gov](mailto:Lisa_Davidson@nps.gov).

**SUPPLEMENTARY INFORMATION:** The purpose of the meeting of the Committee is to evaluate nominations of historic properties in order to advise the Board of the qualifications of each property being proposed for National Historic Landmark designation, and to make recommendations regarding the possible designation of those properties as National Historic Landmarks to the Board at a future meeting. The Committee also makes recommendations to the Board regarding amendments to existing designations and proposals for withdrawal of designation. The members of the Committee are:

Mr. Joseph Emert, Chair

Dr. David G. Anderson  
Dr. Ethan Carr  
Dr. Julio Cesar Capó  
Dr. Cynthia G. Falk  
Dr. Richard Longstreth  
Dr. Alexandra M. Lord  
Mr. John L. Nau III  
Dr. Vergil E. Noble  
Dr. Toni M. Prawl  
Mr. Adam Smith  
Dr. Sharita Jacobs Thompson  
Dr. Carroll Van West  
Dr. Richard Guy Wilson

The meeting will be open to the public. Pursuant to 36 CFR part 65, any member of the public may file, for consideration by the Committee, written comments concerning the National Historic Landmark nominations, amendments to existing designations, or proposals for withdrawal of designation.

Comments should be submitted to Sherry A. Frear, Chief, National Register of Historic Places and National Historic Landmarks Program, National Park Service, 1849 C Street NW, Mail Stop 7228, Washington, DC 20240, or email [nhl\\_info@nps.gov](mailto:nhl_info@nps.gov) no later than October 20, 2021. All comments received will be provided to the Committee and the Board.

*Purpose of the Meeting:* The Board and its Committee may consider the following nominations:

#### California

POND FARM POTTERY, Sonoma County, CA

#### Colorado

WINKS PANORAMA, Gilpin County, CO

#### Connecticut

BARNUM INSTITUTE OF SCIENCE AND HISTORY, Bridgeport, CT

#### Idaho

STRATEGIC AIR COMMAND GROUND ALERT FACILITY, Mountain Home Air Force Base, Elmore County, ID

#### Indiana

MONTGOMERY COUNTY JAIL AND SHERIFF'S RESIDENCE, Crawfordsville, IN

#### Iowa

POTTAWATTAMIE COUNTY JAIL AND SHERIFF'S RESIDENCE, Council Bluffs, IA

#### Texas

RIO VISTA BRACERO RECEPTION CENTER, Socorro, TX

#### West Virginia

JEFFERSON COUNTY COURTHOUSE, Charlestown, WV

## Proposed Amendments to Existing Designations

### District of Columbia

#### CARTER G. WOODSON HOUSE

(updated documentation),  
Washington, DC

#### *Public Disclosure of Comments:*

Before including your address, phone number, email address, or other personal identifying information in your comment, you should be aware that your entire comment—including your personal identifying information—may be made publicly available at any time. While you can ask us in your comment to withhold your personal identifying information from public review, we cannot guarantee that we will be able to do so.

*Authority:* 36 CFR 65.5.

#### Alma Ripps,

Chief, Office of Policy.

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS–WASO–NAGPRA–NPS0032608;  
PPWOCRADNO–PCU00RP14.R50000]

#### Notice of Intent To Repatriate Cultural Items: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

**SUMMARY:** The Peabody Museum of Archaeology and Ethnology, Harvard University, in consultation with the appropriate Indian Tribes or Native Hawaiian organizations, has determined that the cultural items listed in this notice meet the definition of both sacred objects and objects of cultural patrimony. Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request to the Peabody Museum of Archaeology and Ethnology. If no additional claimants come forward, transfer of control of the cultural items to the lineal descendants, Indian Tribes, or Native Hawaiian organizations stated in this notice may proceed.

**DATES:** Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with

information in support of the claim to the Peabody Museum of Archaeology and Ethnology at the address in this notice by October 20, 2021.

#### FOR FURTHER INFORMATION CONTACT:

Patricia Capone, Curator and NAGPRA Director, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496–3702, email [pcapone@fas.harvard.edu](mailto:pcapone@fas.harvard.edu).

**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 under the control of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, that meet the definitions of sacred objects and objects of cultural patrimony 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 Native American cultural items. The National Park Service is not responsible for the determinations in this notice.

#### History and Description of the Cultural Items

In 1889, one cultural item was removed from the White Earth Indian Reservation in northwest Minnesota. Dr. Walter James Hoffman acquired the item, a birchbark scroll, when studying the Midewiwin on behalf of the Bureau of American Ethnology. In 1891, the Bureau of American Ethnology donated the scroll to the United States National Museum, known today as the National Museum of Natural History. The Peabody Museum of Archaeology and Ethnology received the birchbark scroll in 1906, as part of an exchange with the National Museum of Natural History. The scroll measures 36 x 11 cm. and is inscribed with eight separate figures. Museum documentation describes it as a “Record of a song used in gathering of remedies.” The birchbark scroll has been identified as both a sacred object and an object of cultural patrimony.

In the early 1900s, one cultural item was removed from the White Earth Indian Reservation in northwest Minnesota by Albert G. Heath, a collector and dealer of Native American objects in the early half of the 1900s. In March of 1952, the Denver Art Museum received the item, a birchbark scroll, as an anonymous donation through Julius Carlebach, a prominent New York art

dealer. The Peabody Museum of Archaeology and Ethnology received the scroll in March of 1953, as part of an exchange with the Denver Art Museum. The birchbark scroll measures 134 x 31 cm. and is made up of three separate panels that have been hand-stitched together with fiber twine. Each panel is inscribed with a detailed scene. Museum documentation describes the birchbark scroll as “used as a memory device in rites of the Midewiwin Society.” The birchbark scroll has been identified as both a sacred object and an object of cultural patrimony.

Museum documentation and information obtained through consultation with representatives from the Minnesota Chippewa Tribe, Minnesota (White Earth Band), indicate these two cultural items are Ojibwe and are from the White Earth Indian Reservation, Minnesota. Historical and ethnographic data indicate that birchbark scrolls are part of the ritual items of the Midewiwin religion. Consultation evidence specifies the physical presence of the scrolls at Midewiwin ceremonies, as well as their importance to Mide practitioners in the dissemination of cosmological information and ceremonial practices. These two items meet the definition of sacred objects because they are specific ceremonial objects required by the Minnesota Chippewa Tribe, Minnesota (White Earth Band), to properly perform Midewiwin ceremonies.

Historical and ethnographic data demonstrate that these two cultural items also have ongoing historical, traditional, and cultural importance central to the Minnesota Chippewa Tribe, Minnesota (White Earth Band). Consultation evidence indicates that birchbark scrolls are not owned or alienable by an individual; rather, individuals serve as caretakers for the scrolls. These caretakers serve as custodians of the community knowledge, collective legacy, and heritage contained within the birchbark scrolls. These two cultural items meet the definition of objects of cultural patrimony because they have ongoing historical, traditional, and cultural importance central to the Minnesota Chippewa Tribe, Minnesota (White Earth Band) for the proper performance of Midewiwin ceremonies, and could not have been alienated or conveyed by an individual.

#### Determinations Made by the Peabody Museum of Archaeology and Ethnology, Harvard University

Officials of the Peabody Museum of Archaeology and Ethnology, Harvard University have determined that: