

individuals were buried between circa A.D. 1500 and 1700. The mortuary practices and ceramic styles indicate affiliations with Caddoan culture.

Between 1950–1952, two unassociated funerary objects were removed during excavations at the Mounds Plantation (LSUMNS Site Number 16DC071/16DC02/16DC012), Caddo Parish, LA, by Clarence H. Webb. Dr. Webb donated these objects as part of a larger collection to the Louisiana State University Museum of Natural Science in 1974. The objects consist of wood lath and decorated cane matting removed from the log tomb covering of “Burial Pit 5.”

Diagnostic pottery, mortuary customs, and other distinctive features indicate that “Burial Pit 5” in Mound 5 represents an intrusive Caddoan interment in an earlier Coles Creek Period mound. The logs of the tomb covering of “Burial Pit 5” were dated to circa A.D. 1050–1475.

In 1935, Clarence H. Webb removed three unassociated funerary objects during excavations at the Smithport Landing Site (LSUMNS Site Number 16DS004), De Soto Parish, LA. The same year, Dr. Webb donated these remains and objects to the Louisiana State University Museum of Natural History. The unassociated funerary objects consist of ceramic vessels.

Smithport Landing is a non-mound burial site. The stylistic attributes of the associated funerary objects date the burials to circa A.D. 1000–1300. They also indicate that the cultural affiliations with the interred are with Caddo Indians.

In 1936, four unassociated funerary objects were removed from an unknown location in Lincoln Parish, LA. These were donated to the Louisiana State University Museum of Natural Science by Hubert Smith in 1937. The unassociated funerary objects consist of three vessels and a pipe fragment. Though precise provenience locations are lacking and the vessels do not differ significantly from utilitarian wares, Mr. Smith's habits as a pothunter strongly suggest that they were taken from burial contexts.

Stylistic attributes of the pottery date them to circa A.D. 1400–1600, and are diagnostic of Caddoan culture.

In 1936 or 1937, four unassociated funerary objects were removed during excavations at the Allen Place Site (LSUMNS Site Number 16NA004), Natchitoches Parish, LA, by James Ford. Dr. Ford donated the objects to the Louisiana State University Museum of Natural Science in the late 1930's. The unassociated funerary objects consist of four ceramic vessels.

Stylistic attributes of these vessels and the presence of Euroamerican objects found with burials excavated by Dr. Ford but not donated to this museum suggest that the Allen Place Site was utilized during the historic period.

In 1939, two unassociated funerary objects were removed during excavations at the Gahagan Mounds Site (LSUMNS Site Number 16RR001), in Red River Parish, Louisiana by Clarence H. Webb. Dr. Webb donated these objects to the Louisiana State Museum of Natural Science in 1974 as part of a larger collection. The two objects were recovered from “Burial Pit #3,” and consist of a Holly Engraved bottle and one fragmented blade, possibly a Gahagan.

Mortuary practices and stylistic attributes of the unassociated funerary objects indicate that the Gahagan Mound Site was utilized circa A.D. 900–1200.

Historical evidence and oral history indicate that northwest Louisiana is part of the traditional territory of the Caddo people. Archeological evidence indicates that settlements within this region exhibit a cultural continuity dating to circa A.D. 900 and continued into the historic period. In the historic period these stylistic attributes are associated with the Caddo people. Based on archeological, historical and oral history evidence, the six sites reported above are identified with the Caddo people.

Officials of the Louisiana State University Museum of Natural Science have determined that, pursuant to 43 CFR 10.2(d)(2)(ii), these 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 Louisiana State University Museum of Natural Science 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 cultural items 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 cultural items should contact Dr. Rebecca Saunders, Assistant Curator of Anthropology, Louisiana State Museum of Natural Science, 119 Foster Hall, Baton Rouge, LA 70803, telephone (225) 578–6562, before January 12, 2001. Repatriation of

the cultural items to the Caddo Indian Tribe of Oklahoma may begin after that date if no additional claimants come forward.

Dated: November 30, 2000.

**John Robbins,**

*Assistant Director, Cultural Resources, Stewardship, and Partnerships.*

[FR Doc. 00–31662 Filed 12–12–00; 8:45 am]

BILLING CODE 4310–70–F

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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 Palmer Foundation for Chiropractic History, Palmer College of Chiropractic, Davenport, IA**

**AGENCY:** National Park Service.

**ACTION:** Notice.

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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 Palmer Foundation for Chiropractic History, Davenport, IA.

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 Palmer Foundation for Chiropractic History professional staff in consultation with representatives of the Santa Ynez Band of Mission Indians.

In approximately 1903–1904, human remains representing two individuals were removed from an unidentified island in the Santa Barbara Channel Islands, CA, by D.D. Palmer. These remains were part of a collection of human remains held at a chiropractic college founded by Mr. Palmer in Santa Barbara, CA. After this institution closed, the remains were transferred to the Palmer School, Davenport, IA, in approximately 1906. The Palmer School was a forerunner of the Palmer College of Chiropractic. No known individuals were identified. No associated funerary objects are present.

Osteological examination of the human remains by Palmer Foundation for Chiropractic History curatorial staff indicates that these individuals are Native American. The degree of preservation of the remains suggests that they can be dated to the last several thousand years. The geographical location of the finding of the remains is consistent with the territory of the Island Chumash, represented by the Santa Ynez Band of Mission Indians. There is no evidence to contradict this.

Based on the above-mentioned information, officials of the Palmer Foundation for Chiropractic History have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of two individuals of Native American ancestry. Officials of the Palmer Foundation for Chiropractic History 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 Santa Ynez Band of Mission Indians.

This notice has been sent to officials of the Santa Ynez Band of Mission Indians. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Alana Callender, Palmer Foundation for Chiropractic History, Palmer College of Chiropractic, 1000 Brady Street, Davenport, IA 52803, telephone (319) 884-5404, before January 12, 2001. Repatriation of the human remains to the Santa Ynez Band of Mission Indians may begin after that date if no additional claimants come forward.

Dated: December 1, 2000.

**John Robbins,**

*Assistant Director, Cultural Resources, Stewardship, and Partnerships.*

[FR Doc. 00-31661 Filed 12-12-00; 8:45 am]

BILLING CODE 4310-70-F

**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 Louisiana State University Museum of Natural Science, Baton Rouge, LA**

**AGENCY:** National Park Service.

**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 Louisiana State University Museum of Natural Science, Baton Rouge, LA.

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 Louisiana State University Museum of Natural Science professional staff in consultation with representatives of the Chickasaw Nation, Oklahoma; and the Chitimacha Tribe of Louisiana.

In 1937, human remains representing one individual were removed from the Glenn McCulloch Place ("the Burial Ground") (22LE011), Lee County, MS, by Moreau B. Chambers. Mr. Chambers donated these human remains to the Louisiana State University Museum of Natural Science the same month. No known individual was identified. No associated funerary objects are present.

Recent archeological research, including a review of the site records and the artifact assemblage, suggests that Site 22LE011 was the site of the short-lived Chickasaw village of "Etoukouma," inhabited during the early 1700's. The burial, presumably, dates to this occupation.

In 1937, human remains representing one individual were removed from the Alston Place Site (22LE014), Lee County, MS, by Moreau B. Chambers. Mr. Chambers donated these human remains to the Louisiana State University Museum of Natural Science the same year. No known individual was identified. No associated funerary objects are present. Unassociated funerary objects from the Alston Place Site in the Louisiana State University Museum of Natural Science also were removed during these excavations.

The Alston Place Site is a fortified habitation site. Archeological evidence dates the latest occupation to the 18th century. The site has been identified both as an unnamed Chickasaw village and as the Natchez village of "Falatchao." Falatchao was established after the Natchez fled their lands following defeat by the French in 1729. The Chitimacha Tribe of Louisiana is the sole remaining Federally recognized tribe that share cultural attributes with

the late prehistoric Delta-Natchezan complex from which both the Natchez and the Chitimacha derived. On the basis of linguistic and sociocultural evidence, the Chitimacha Tribe of Louisiana is considered to be the most closely related of the Federally recognized Native American groups.

Based on the above-mentioned information, Louisiana State University Museum of Natural Science officials have determined that, pursuant to 43 CFR 10.2(d)(1), the human remains listed above represent the physical remains of two individuals of Native American ancestry. Officials of the Louisiana State University Museum of Natural Science 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 Chickasaw Nation, Oklahoma; and the Chitimacha Tribe of Louisiana.

This notice has been sent to officials of the Chickasaw Nation, Oklahoma; and the Chitimacha Tribe of Louisiana. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Dr. Rebecca Saunders, Assistant Curator of Anthropology, Louisiana State Museum of Natural Science, 119 Foster Hall, Baton Rouge, LA 70803, telephone (225) 578-6562, before January 12, 2001. Repatriation of these human remains to the Chickasaw Nation, Oklahoma; and the Chitimacha Tribe of Louisiana may begin after that date if no additional claimants come forward.

Dated: November 30, 2000.

**John Robbins,**

*Assistant Director, Cultural Resources, Stewardship, and Partnerships.*

[FR Doc. 00-31660 Filed 12-12-00; 8:45 am]

BILLING CODE 4310-70-F-M

**INTERNATIONAL TRADE COMMISSION**

**[Investigations Nos. 701-TA-403 and 731-TA-895-897 (Preliminary)]**

**Pure Magnesium From China, Israel, and Russia; Determinations**

On the basis of the record<sup>1</sup> developed in the subject investigations, the United States International Trade Commission determines,<sup>2</sup> pursuant to section 733(a)

<sup>1</sup> The record is defined in sec. 207.2(f) of the Commission's Rules of Practice and Procedure (19 CFR § 207.2(f)).

<sup>2</sup> Commissioners Miller, Hillman, and Askey dissenting with respect to imports of pure magnesium ingot from Israel and pure granular