

The Apache Tribe of Oklahoma; Cheyenne-Arapaho Tribes of Oklahoma; Fort Sill Apache Tribe of Oklahoma; Kiowa Indian Tribe of Oklahoma; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Tonto Apache Tribe of Arizona; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; and Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona were contacted for consultation purposes but did not attend the consultation meetings.

In 1958, human remains representing a minimum of four individuals were removed from Fort Union National Monument in Mora County, NM, during the construction of park housing. No known individuals were identified. All but 10 of the approximately 40 artifacts found with the human remains have been lost or have disintegrated. The 10 surviving associated funerary objects are 1 turquoise bead, 1 shell bead, 1 fragmentary shell bead, 1 leather fragment, 2 pieces of fabric, 1 fragment of bark, 2 fragments of rotted leather, and 1 fragment of material that is either rotted leather or metal. Most of the objects are only identifiable by consulting the park's museum catalog cards.

Based on skeletal and artifactual analysis, it appears that the four men were beaten, shot, dragged using leather straps found with the bodies, and buried in a grave approximately 18 inches deep. The mass grave was located immediately adjacent to where the Santa Fe Trail entered Fort Union. The men were laid out in an orderly fashion, oriented to the southeast. Most items of value appear to have been removed from the bodies. Buttons and the caliber of bullets used to kill the men indicate that the murders took place sometime between the years of 1863 and 1872. At the request of officials of Fort Union National Monument, a cultural affiliation report was prepared in 2006 in an effort to determine cultural affiliation by examining all available evidence.

Officials of Fort Union National Monument have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of four individuals of Native American ancestry. Officials of Fort Union National Monument also have determined that, pursuant to 25 U.S.C.

3001 (3)(A), the ten 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. Lastly, officials of Fort Union National Monument have determined that, pursuant to 25 U.S.C. 3001 (2), a relationship of shared group identity cannot reasonably be traced between the Native American human remains and associated funerary objects and any present-day Indian tribe.

The Native American Graves Protection and Repatriation Review Committee (Review Committee) is responsible for recommending specific actions for disposition of culturally unidentifiable human remains. In October 2006, Fort Union National Monument requested that the Review Committee recommend repatriation of the four culturally unidentifiable human remains and ten associated funerary objects to the Jicarilla Apache Nation, New Mexico and Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah as co-claimants because the human remains and cultural items were found within the tribes' aboriginal and historical territory. The Review Committee considered the proposal at its November 2006 meeting, and recommended disposition of the human remains and associated funerary objects to the Jicarilla Apache Nation, New Mexico and Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah. The National Park Service intends to convey the ten associated funerary objects to the tribes pursuant to 16 U.S.C. 18f–2.

A December 12, 2006, letter from the Designated Federal Official, writing on behalf of the Secretary of the Interior, recommended disposition of the physical remains of four culturally unidentifiable individuals and ten associated funerary objects to the Jicarilla Apache Nation, New Mexico and Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah contingent on the publication of a Notice of Inventory Completion in the **Federal Register**. This notice fulfills that requirement.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Marie Frias Sauter, superintendent, Fort Union National Monument, P.O. Box 127, Watrous, NM 87753, telephone (505) 425–8025, before April 16, 2007. Disposition of the human remains and associated funerary objects to the Jicarilla Apache Nation, New Mexico and Ute Mountain Tribe of

the Ute Mountain Reservation, Colorado, New Mexico & Utah may proceed after that date if no additional claimants come forward.

Fort Union National Monument is responsible for notifying the Arapaho Tribe of the Wind River Reservation, Wyoming; Comanche Nation, Oklahoma; Fort McDowell Yavapai Nation, Arizona; Jicarilla Apache Nation, New Mexico; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; and Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah that this notice has been published.

Dated: February 8, 2007.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains in the possession of Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA. The human remains were removed from Plymouth County, MA.

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 human remains. The National Park Service is not responsible for the determinations in 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 the Wampanoag Repatriation Confederation on behalf of the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts; Assonet Band of the Wampanoag Nation, a non-federally recognized Indian group; and Mashpee Wampanoag Indian Tribe, a non-federally recognized Indian group.

Between 1890 and 1900, human remains representing a minimum of two individuals were removed from Watson's Hill, south side of Town Brook, in Plymouth, Plymouth County, MA, by the Douglas family while the family was digging a cellar for their house. The human remains were transferred to Dr. George H. Jackson of Plymouth at an unknown date. In 1939, the human remains were donated to the Peabody Museum of Archaeology and Ethnology by Dr. Jackson through the Pilgrim Society of Plymouth. No known individuals were identified. No associated funerary objects are present.

Osteological characteristics indicate that the individuals are Native American. The interments most likely date to the Late Woodland period or later (post-A.D. 1000). Historical documentation, as well as information from the Pilgrim Society, describes Watson's Hill as a known Late Woodland (A.D. 1000–1500) and Historic/Contact period (post-A.D. 1500) Native American site. Oral tradition and historical documentation also indicate that Plymouth is within the aboriginal and historic homeland of the Wampanoag Nation. The present-day tribes that are most closely affiliated with the Wampanoag Nation are the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts; Assonet Band of the Wampanoag Nation, a non-federally recognized Indian group; and Mashpee Wampanoag Indian Tribe, a non-federally recognized Indian group.

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology also have determined that, 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 the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts. Furthermore, officials of the Peabody Museum of Archaeology and Ethnology have determined that there is a cultural relationship between the human remains and the Assonet Band of the Wampanoag Nation, a non-federally recognized Indian group, and Mashpee Wampanoag Indian Tribe, a non-federally recognized Indian group.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology,

Harvard University, 11 Divinity Ave., Cambridge, MA 02138, telephone (617) 496–3702, before April 16, 2007.

Repatriation of the human remains to the Wampanoag Repatriation Confederation on behalf of the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts; Assonet Band of the Wampanoag Nation, a non-federally recognized Indian group; and Mashpee Wampanoag Indian Tribe, a non-federally recognized Indian group may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Wampanoag Repatriation Confederation, Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts; Assonet Band of the Wampanoag Nation, a non-federally recognized Indian group; and Mashpee Wampanoag Indian Tribe, a non-federally recognized Indian group that this notice has been published.

Dated: January 30, 2007

Sherry Hutt,

National NAGPRA Program.

[FR Doc. E7–4727 Filed 3–14–07; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains in the possession of the Thomas Burke Memorial Washington State Museum (Burke Museum), University of Washington, Seattle, WA. The human remains were removed from Okanogan County, WA.

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 human remains. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Burke Museum professional staff in consultation with representatives of the Confederated

Tribes of the Colville Reservation, Washington.

In 1908, human remains representing a minimum of one individual were removed from Winthrop in Okanogan County, WA, by CPT Frank Lord. In 1910, the human remains were received from Captain Lord and accessioned by the Burke Museum (Burke Accn. No. 242). No known individual was identified. No associated funerary objects are present.

The human remains had previously been identified non-Native American. However, after further review, the preponderance of the evidence identifies the human remains as Native American. The original donor identified the human remains as "Indian". The majority of the osteological evidence identified by physical anthropologists determined that the human remains are Native American.

According to early and late ethnographic documentation the Methow Tribe are the aboriginal occupants of the Winthrop area (Miller 1998; Mooney 1896; Ray 1936; Spier 1936). The Colville Reservation was established by Executive Order in 1872 for Methow Tribe and other tribes. The Moses Columbia Reservation was later established in 1879 and also included members of the Methow Tribe. In 1886, the Moses Columbia Reservation was disbanded and the residents were moved to the Colville Reservation. Descendants of the Methow Tribe are members of the Confederated Tribes of the Colville Reservation, Washington.

Officials of the Burke Museum have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Burke Museum also have determined that, 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 the Confederated Tribes of the Colville Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Peter Lape, Burke Museum, University of Washington, Box 353010, Seattle, WA 98195–3010, telephone (206) 685–2282, before April 16, 2007. Repatriation of the human remains to the Confederated Tribes of the Colville Reservation, Washington may proceed after that date if no additional claimants come forward.

The Burke Museum is responsible for notifying the Confederated Tribes of the Colville Reservation, Washington that this notice has been published.