

remains and associated funerary objects are culturally affiliated with the Indian tribes listed in *Summary*.

**Notification.** The museum is responsible for sending a copy of this notice to the consulted Indian tribes listed above in Consultation.

Dated: May 20, 2005

**Paul Hoffman,**

*Deputy Assistant Secretary, Fish and Wildlife and Parks*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Oregon State Museum of Anthropology, University of Oregon, Eugene, OR

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

**ACTION:** Notice.

**SUMMARY:** Pursuant to the Native American Graves Protection and Repatriation Act (NAGPRA), the Oregon State Museum of Anthropology, University of Oregon, Eugene, OR (museum that has control of the cultural items), determined that the physical remains of nine individuals of Native American ancestry and four associated funerary objects in the museum's collections, described below in **Information about cultural items**, are culturally affiliated with the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians of Oregon; Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; and Coquille Tribe of Oregon.

The National Park Service publishes this notice on behalf of the museum as part of the National Park Service's administrative responsibilities under NAGPRA. The museum is solely responsible for information and determinations stated in this notice. The National Park Service is not responsible for the museum's determinations.

Information about NAGPRA is available online at <http://www.cr.nps.gov/nagpra>.

**DATES:** Repatriation of the cultural items to the Indian tribes listed above in Summary may proceed after July 1, 2005 if no additional claimants come forward. Representatives of any other Indian tribe that believes itself to be culturally affiliated with the cultural items should contact the museum before July 1, 2005.

**SUPPLEMENTARY INFORMATION: Authority.** 25 U.S.C. 3001 *et seq.* and 43 CFR Part 10.

**Contact.** Contact C. Melvin Aikens, Oregon State Museum of Anthropology, 1224 University of Oregon, Eugene, OR 97403-1224, telephone (541) 346-5115, regarding determinations stated in this notice or to claim the cultural items described in this notice.

**Consultation.** The museum identified the cultural items and the cultural affiliation of the cultural items in consultation with representatives of the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians of Oregon; Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; and Coquille Tribe of Oregon.

**Information about cultural items.** At an unknown date, human remains representing a minimum of one individual were removed from the "Coos Bay area" and donated to the museum by a donor whose name is withheld by the museum. The status of the land at the time of removal is unknown. The Oregon State Museum accessioned the material into the collection at an unknown date. A map related to the human remains indicates the human remains were recovered from northwest of North Bend, Coos County, OR. No known individual was identified. No associated funerary objects are present.

In 1933, human remains representing three individuals were removed by University of Oregon and amateur archeologists during legally authorized excavations from a village site near North Bend, Coos County, OR. The status of the land at the time of removal is unknown. Materials stored with the human remains may have been associated with the burial and are listed in the accession record as "shell-mound refuse." No known individuals were identified. The two lots of associated funerary objects are one dentalium shell and fragments of shell, bone, and charred wood.

In 1934, human remains representing a minimum of two individuals were removed from the Coos Bay area, Coos County, OR, and were donated to the museum by a donor whose name is withheld by the museum. The status of the land at the time of removal is unknown. The Oregon State Museum accessioned the material into the collection in 1934. Euroamerican items that were associated with the human remains but not donated to the museum indicate a historic or proto-historic date for the remains. No known individuals were identified. No associated funerary objects are present.

Based on associated funerary objects, archeological context, and skeletal morphology, the human remains have been determined to be Native American. Historic documents, continuities of material culture, ethnographic sources, and oral history indicate the Coos people have occupied the Coos Bay area since precontact times.

In 1936, human remains representing a minimum of one individual were removed from Baker's Ranch, south of Heceta Head, Lane County, OR, by an unknown individual. The status of the land at the time of removal is unknown. The Oregon State Police brought the human remains to the museum, and the material was accessioned into the collection in 1936. No known individual was identified. The two associated funerary objects are one bone headscratcher and several unmodified sea lion bones.

In 1952, human remains representing a minimum of one individual were removed from the area of Mapleton, Lane County, OR, and were donated to the museum by a donor whose name is withheld by the museum. The status of the land at the time of removal, is unknown. The Oregon State Museum accessioned the material into the collection in 1952. The remains of a fir post are recorded as being associated with the burial, but the post was not donated with the human remains. No known individual was identified. No associated funerary objects are present.

In 1979 or sometime before, human remains representing one individual were removed from an unrecorded shell mound a half-mile north of the Oregon House Hotel, near Heceta Head, Lane County, OR, and were donated to the museum by a donor whose name is withheld by the museum. The status of the land at the time of removal is unknown. The Oregon State Museum accessioned the material into the collection in 1979. No known individual was identified. No associated funerary objects are present.

Based on associated funerary objects, archeological context, and skeletal morphology, the human remains have been determined to be Native American. Historic documents, continuities of material culture, ethnographic sources, and oral history indicate the Siuslaw people have occupied the central Oregon coast area since precontact times.

**Determinations.** Under 25 U.S.C. 3003, museum officials determined that the human remains represent the physical remains of nine individuals of Native American ancestry. Museum officials determined that the four objects 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. Museum officials determined that the human remains and associated funerary objects are culturally affiliated with the Indian tribes listed in **Summary**.

**Notification.** The museum is responsible for sending a copy of this notice to the consulted Indian tribes listed above in **Consultation**.

Dated: May 20, 2005.

**Paul Hoffman,**

*Deputy Assistant Secretary, Fish and Wildlife and Parks*

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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 the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA. The human remains were removed from Pecos Pueblo, San Miguel County, NM.

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 Fort McDowell Yavapai Nation, Arizona; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San

Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

Between 1914 and 1916, human remains representing a minimum of two individuals were removed from Pecos Pueblo in San Miguel County, NM, by A.V. Kidder during the Andover Pecos Expedition. The human remains were donated to the Peabody Museum of Archaeology and Ethnology by the Andover Archaeological Department in 1919. No known individuals were identified. No associated funerary objects are present.

At an unknown date, human remains representing a minimum of eight individuals were removed from Pecos Pueblo in San Miguel County, NM, by an unknown person. The human remains were received by the Peabody Museum of Archaeology and Ethnology at an unknown date and were accessioned into the museum collections in 2000. No known individuals were identified. No associated funerary objects are present.

The ceramic types recovered from Pecos Pueblo indicate that the site was occupied into the Historic period (circa A.D. 1300-1700). Historic records document occupation at the site until 1838 when the last inhabitants left the Pueblo and went to the Pueblo of Jemez. In 1936, an Act of Congress recognized the Pueblo of Jemez as a "consolidation" and "merger" of the Pueblo of Pecos and the Pueblo of Jemez; this Act further recognizes that all property, rights, titles, interests, and claims of both Pueblos were consolidated under the Pueblo of Jemez. Further evidence supporting a shared group identity between the Pecos and Jemez pueblos emerges in numerous aspects of present-day Jemez life. The 1992-1993 Pecos Ethnographic Project (unrelated to NAGPRA) states, "[T]he cultural evidence of Pecos living traditions are 1) the official tribal government position of a Second Lieutenant/ Pecos Governor; 2) the possession of the Pecos Pueblo cane of office; 3) the statue and annual feast day

of Porcingula (Nuestra Senora de los Angeles) on August 2; 4) the Eagle Watchers' Society; 5) the migration of Pecos people in the early nineteenth century; and 6) the knowledge of the Pecos language by a few select elders." (Levine 1994:2-3)

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 10 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 Pueblo of Jemez, New Mexico.

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 Avenue, Cambridge, MA 02138, telephone (617) 496-3702, before July 1, 2005. Repatriation of the human remains to the Pueblo of Jemez, New Mexico may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Fort McDowell Yavapai Nation, Arizona; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.