

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]

**BILLING CODE 4312–50–S**

## 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.

Dated: January 26, 2007.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: University of Colorado Museum, Boulder, CO

**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. 3005, of the intent to repatriate cultural items in the possession of the University of Colorado Museum, Boulder, CO, 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 museum, institution, or Federal agency that has control of the cultural items. The National Park Service is not responsible for the determinations in this notice.

Between 1954 and 1990, cultural items were legally excavated on private land near Yellow Jacket Pueblo (5MT5), Montezuma County, CO, by Dr. Joe Ben Wheat, during University of Colorado Museum sponsored archeological field schools. The excavated cultural items were collected from graves and legally transferred to the museum each season. The human remains were not collected due to deterioration or other circumstances. The 68 cultural items are 66 ceramic items (whole vessels, broken vessels, and sherd lots), 1 stone ax, and 1 bone awl.

The three habitation sites, identified on the National Register of Historic Places as the Joe Ben Wheat Site Complex, are at the head of Yellow Jacket Canyon to the west of Tatum Draw and southwest of the very large archeological site, Yellow Jacket Pueblo. The Yellow Jacket burials were predominantly single interments, appearing in a wide variety of locations, including abandoned rooms and kivas, storage pits, subfloor burial pits, extramural burial pits, and middens.

The habitation sites were occupied at various times during the Basketmaker III, Pueblo II, and Pueblo III periods, approximately A.D. 550 - 1250, with a

temporary abandonment during the Pueblo I period, approximately A.D. 750 - 900. Based on the general continuity in the material culture and the architecture of these sites, it appears that the community that lived in this area had long-standing ties to the region and returned to sites even after migrations away from the locale that lasted more than one hundred years. However, by the late 13th century, both the Yellow Jacket sites and the nearby Mesa Verde region showed no evidence of human habitation. The sites are not used again until the 1920s when the locale was homesteaded and farmed.

The archeological evidence supports identification with Basketmaker and later Pueblo (Hisatsinom, Ancestral Puebloan, or Anasazi) cultures, which prehistorically occupied southwestern Colorado. Both Basketmaker and Pueblo occupations are represented in the archeology at the Yellow Jacket site. Archeologists have noted in the scientific literature the striking similarity between the technology and style of material culture of 13th century archeological sites in southwestern Colorado and the material culture remains of 14th century Puebloan sites in Arizona and New Mexico.

Oral-tradition evidence, which consists of migration stories, clan histories, and origin stories, was provided by representatives of the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Ysleta del Sur, New Mexico; Pueblo of Zia, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico. Folkloric evidence in the form of songs was provided by tribal representatives of the Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Nambe, New Mexico; and Pueblo of San Ildefonso, New Mexico.

Tribal representatives of the Pueblo of Acoma, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of San Ildefonso, New Mexico; and Pueblo of Taos, New Mexico provided linguistic evidence rooted in place names. Pueblo of Cochiti, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of San Ildefonso, New Mexico; and Pueblo of Santa Clara, New Mexico provided archeological evidence based on architecture and

material culture of their shared relationship.

Archeological, historical and linguistic evidence presently points to Navajo migration to the Yellow Jacket and Monument Ruin area after A.D. 1300. During consultation, the Navajo Nation, Arizona, New Mexico & Utah emphasized their long presence in the Four Corners and their origin in this area, but there is not a preponderance of the evidence to support Navajo cultural affiliation.

Based on a preponderance of evidence, including oral tradition, folklore, linguistic, geographic, archeology, historical, and scientific studies, cultural affiliation can be traced between the 68 unassociated funerary objects and modern Puebloan peoples. Modern Puebloan peoples are members of the Hopi Tribe of Arizona; 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; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

Officials of the University of Colorado Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 68 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 an Native American individual. Officials of the University of Colorado 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 unassociated funerary objects and the Hopi Tribe of Arizona; 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,