

place name of Etowah to the Muscogee language.

Between 1927 and 1928, human remains representing a minimum of five individuals were removed from the Little Egypt site in Murray County, GA, by Warren King Moorehead of the Robert S. Peabody Museum of Archaeology. The Little Egypt site is 5 hectares and contains two or three platform mounds, which were utilized through the mid-16th century. No known individuals were identified. No associated funerary objects are present.

The Little Egypt site is located at the eastern edge of the Coosa chiefdom where the Coosawattee River enters the Great Valley. The name Coosa applies to the core town, local province, and extended region, and was the most politically important chiefdom in southeastern North America in the 1500s during the time of occupation of the Little Egypt site [Hally et. al., 1989]. The oral tradition of Muscogee speakers recognizes two ancestral mother towns, Tukabatchee and Coosa, and particular individuals in present day Creek communities identify themselves as descendants of the mother towns. Muscogee oral tradition and historic documents indicate the area in and around Little Egypt as the paramount chiefdom of Coosa, home to the chief and the core town. Although it cannot be definitively stated that Little Egypt was the core town, size and other attributes single it out as an important site in the Coosa political landscape.

The decline in archeological evidence of settlements, including public works and burial goods, in the Coosa area in the early 17th century suggests population decline and movement, perhaps the result of disease. The increase in settlements and the rise of a brushed pottery style that appears to be the melding of several Creek styles suggests that the inhabitants of 16th and early 17th century communities in the Coosa River drainage, as well as those along the Coosawattee and Etowah rivers, including the inhabitants at the Little Egypt site, probably moved southwest to the Lower Coosa River during the late 17th century [Smith, 1987]. Historic documentation indicates that Muscogee speakers were living along the Lower Coosa River at the turn of the 18th century and were likely the descendants of the inhabitants of the Little Egypt site.

Present-day Creek communities are the Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation,

Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma.

Officials of the Robert S. Peabody Museum of Archaeology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of 104 individuals of Native American ancestry. Officials of the Robert S. Peabody Museum of Archaeology also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 21,468 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 a death rite or ceremony. Lastly, officials of the Robert S. Peabody Museum of Archaeology 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 associated funerary objects and the Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Victoria Cranner, Senior Collections Manager, Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA 01810, telephone (978) 749-4490 before October 13, 2005. Repatriation of the human remains and associated funerary objects to the Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma may proceed after that date if no additional claimants come forward.

The Robert S. Peabody Museum of Archaeology is responsible for notifying the Alabama-Quassarte Tribal Town, Oklahoma; Cherokee Nation, Oklahoma; Eastern Band of Cherokee Indians of North Carolina; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Thlopthlocco Tribal Town, Oklahoma; and United Keetowah Band of Cherokee Indians in Oklahoma that this notice has been published.

Dated: August 4, 2005

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 05-18073 Filed 9-12-05; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: School of American Research, Santa Fe, NM

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 and associated funerary objects in the possession of the School of American Research, Santa Fe, NM. The human remains and associated funerary objects were removed from Santa Fe 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 and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the School of American Research professional staff in consultation with representatives 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; and Zuni Tribe of the Zuni Reservation, New Mexico.

Between 1970 and 1974, human remains representing a minimum of 283 individuals were removed from the Arroyo Hondo Pueblo site (LA 12), Santa Fe County, NM, during archeological investigations led by Dr. Douglas Schwartz, School of American

Research staff. The excavations were funded primarily through grants from the National Science Foundation and the National Geographic Society. The site was originally owned by the School of American Research and donated to the Archaeological Conservancy in February 2003. The collection from the project, including 120 burials and 163 isolated human remains, are cared for at the School of American Research, except for 425 tree ring samples kept at the Laboratory of Tree Ring Research, University of Arizona, Tucson, AZ. No known individuals were identified. The 217 lots of associated funerary objects are 6 groups of beads, 20 groups of pottery sherds or ceramic items, 75 deteriorated remains of textiles and/or hides, 6 groups of bark fragments, 39 yucca-fiber mats, 9 lots of faunal bone artifacts, 7 lots of corncobs, 21 groups of lithics, 10 groups of wooden objects fragments, 3 basket fragment groups, 6 lots of vegetal material, 2 lots of combined yucca mats and textiles/hides, 1 lot of combined corncob and wood ornament, 1 lot of combined corncob and basketry fragment, and 11 groups of unidentifiable organic materials.

The Arroyo Hondo Pueblo site was founded circa A.D. 1300. Adobe roomblocks were built forming great plazas. By A.D. 1330, the Arroyo Hondo Pueblo site had 24 roomblocks constructed around ten wholly or partially enclosed plazas. By A.D. 1345, possibly due to changes in the annual precipitation, the pueblo was virtually abandoned, occupied by a small remnant and possibly seasonal population. This phase of settlement is referred to as the Component I occupation of Arroyo Hondo Pueblo site. In the 1370s, building on top of the ruins of the site, another phase of settlement began, which is referred to as Component II. Soon after A.D. 1410, the region was again affected by drought and the site was largely abandoned. In circa A.D. 1420, a fire destroyed a large part of the village, and within a few years the second and final occupation of the Arroyo Hondo Pueblo site came to an end.

The site is within the northern Rio Grande area and located near the pueblo sites of Pecos, San Cristobal, and Pindi. However, no oral traditions affiliate one specific Pueblo with the Arroyo Hondo Pueblo site. Physical anthropology, archeological investigations, and architecture indicate it was a northern Rio Grande Pueblo site, which potentially links the site to all contemporary Pueblo and Tewa-Hopi groups.

Extensive literature published by the School of American Research Press in eight separate volumes on the Arroyo Hondo Pueblo site, and in Ann M. Palkovich's Pueblo Population and Society: The Arroyo Hondo Skeletal and Mortuary Remains, James Mackey in Appendix G, "Arroyo Hondo Population Affinities", affiliates the Arroyo Hondo site with the Tewa-Tano linguistic group based on statistical analysis of measurable features of the human remains compared with other contemporary populations. While the biological studies possibly indicate a Tewa-Tano linguistic group, it is certainly possible that the Arroyo Hondo Pueblo site, which is within the larger Rio Grande Pueblo tradition and the population movements after the occupation dates, may be linked to any or all of the contemporary Pueblo and Tewa-Hopi groups with whom the School of American Research consulted.

The pottery and other material goods reflect a northern Rio Grande tradition. The Arroyo Hondo Pueblo site is a Rio Grande Pueblo site due to the nature of its construction and use of plaza spaces and kivas. Similarities can be seen between the Arroyo Hondo Pueblo site and other contemporary sites in the northern Rio Grande.

Pueblo and Tewa-Hopi groups are represented today by the federally recognized 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; and Zuni Tribe of the Zuni Reservation, New Mexico.

Officials of the School of American Research have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of 283 individuals of Native American ancestry. Officials of the School of American Research also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 217 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 the School

of American Research 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 associated 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, 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; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dr. Kathleen Whitaker, School of American Research, PO BOX 2188, Santa Fe, NM 87504, telephone (505) 954-7205, before October 13, 2005. Repatriation of the human remains and associated funerary objects to 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; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

School of American Research is responsible for notifying 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; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: August 3, 2005

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 05-18082 Filed 9-12-05; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: University of Missouri-Columbia, Museum of Anthropology, Columbia, MO

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 and associated funerary objects in the possession of the University of Missouri-Columbia, Museum of Anthropology, Columbia, MO. The human remains and associated funerary objects were removed from Vernon County, MO.

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 and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the University of Missouri-Columbia, Museum of Anthropology professional staff in consultation with the Osage Tribe, Oklahoma.

In 1963, human remains representing a minimum of one individual were removed from the Hayes/Coal Pit site (23VE4), Vernon County, MO, during excavations conducted by University of Missouri-Columbia professional staff and supervised field school students. Other excavations at the site did not produce any evidence of human remains or burial areas. No known individuals were identified. The seven associated funerary objects are 3 silver ear bobs/tinklers, 3 small silver band fragments, and 1 small soil sample.

Based on oral tradition, types of associated funerary objects, and historical documents this individual has been determined to be Native American. The Hayes/Coal Pit site has been identified as a Little Osage village with occupation approximately A.D. 1675 to A.D. 1806. Little Osage village is a village site of the Little Osage tribe based on the presence of trade objects, historical documents, oral tradition, and archeological evidence. Members of the federally recognized Osage Tribe, Oklahoma are the present-day descendants of the Little Osage tribe.

Officials of the University of Missouri-Columbia, Museum of Anthropology 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 University of Missouri-Columbia, Museum of Anthropology also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the seven 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 the University of Missouri-Columbia, Museum of Anthropology 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 associated funerary objects and the Osage Tribe, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dr. Michael O'Brien, Director, Museum of Anthropology, 317 Lowry Hall, University of Missouri-Columbia, Columbia, MO 65211, telephone (573) 882-4421, before October 13, 2005. Repatriation of the human remains and associated funerary objects to the Osage Tribe, Oklahoma may proceed after that date if no additional claimants come forward.

University of Missouri-Columbia, Museum of Anthropology is responsible for notifying the Osage Tribe, Oklahoma that this notice has been published.

Dated: August 3, 2005

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 05-18083 Filed 9-12-05; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: University of Missouri-Columbia, Museum of Anthropology, Columbia, MO

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 and associated funerary objects in the possession of the University of Missouri-Columbia, Museum of Anthropology, Columbia, MO. The human remains and associated funerary objects were removed from Vernon County, MO.

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 and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the University of Missouri-Columbia, Museum of Anthropology professional staff in consultation with the Osage Tribe, Oklahoma.

In 1963, human remains representing a minimum of three individuals were removed from the Brown site (23VE3), Vernon County, MO, during excavations conducted by University of Missouri-Columbia professional staff and supervised field school students. Other excavations at the site did not produce any evidence of human remains or burial areas. No known individuals were identified. The 237 associated funerary objects are identified as 200 faunal bones, 3 pottery fragments, 1 brass tinkler, 2 glass fragments, 14 metal fragments that include kettle parts, 1 brass trigger guard, 1 iron screw, 2 glass beads, 4 sandstone abraders (2 conical), 1 hematite fragment, and 8 chert scrapers/modified spalls.

The analysis sheet lists the following provenience and catalog number that to date have not been located: 1 deer antler tool, 2 arrow point fragments or gun flints, 1 scraper, 1 sandstone mold, and 4 pieces of debitage (4 flakes).

Based on oral tradition, types of associated funerary objects, and