

people is the Zuni Tribe of the Zuni Reservation, New Mexico.

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 16 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 (3)(A), the three 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 Peabody Museum of Archaeology and Ethnology 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 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 Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496–3702, before February 7, 2005. Repatriation of the human remains and associated funerary objects to the Zuni Tribe of the Zuni Reservation, 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 the Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: December 6, 2004

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 05–242 Filed 1–5–05; 8:45 am]

**BILLING CODE 4312–50–S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: 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. 3005, of the intent to repatriate cultural items in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, 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.

The 36 cultural items are three stone axes, three jars, five ladles, three bowls, one bag of fragments of a jar, one bone fragment, one bag of stones, one turquoise bead, two stone discs, 12 shells, one bag of soil fragments and powder, one bag of textile fragments, one bag of raw material, and one partial ladle. Accession records indicate that the cultural items were found in graves.

Between 1886 and 1889, the cultural items were removed from Halonawan, within the Zuni Indian Reservation, McKinley County, NM, by the Hemenway Southwestern Archaeological Expedition, directed by Frank Cushing. The items were donated to the Peabody Museum of Archaeology and Ethnology by the estate of Mrs. Mary Hemenway at an unknown date and accessioned into the Museum collections in 1946.

The interments most likely date to the Pueblo IV period or later (circa A.D. 1300 or later). Archeological evidence, including an overwhelming presence of Zuni ceramic types, along with oral tradition and historical documentation, indicate that Halonawan was occupied by ancestral Zuni people. The present-day group that represents ancestral Zuni people is the Zuni Tribe of the Zuni Reservation, New Mexico.

Officials of the Peabody Museum of Archaeology and Ethnology determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 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 specific burial sites of Native American individuals. 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 unassociated funerary objects and the Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects 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 February 7, 2005. Repatriation of the unassociated funerary objects to the Zuni Tribe of the Zuni Reservation, 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 the Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: December 6, 2004

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 05-243 Filed 1-5-05; 8:45 am]

BILLING CODE 4312-50-S

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Texas Archeological Research Laboratory, The University of Texas at Austin, Austin, TX**

**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 Texas Archeological Research Laboratory, The University of Texas at Austin, Austin, TX. The human remains were removed from 2 sites in Caddo and Sabine Parishes, LA, and 54 sites in 19 counties of northeastern Texas.

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 Texas Archeological Research Laboratory professional staff in consultation with representatives of the Caddo Nation of Oklahoma.

#### **Caddo Parish, LA**

In July 1960, human remains representing one individual were removed from the Belcher Mound site near Shreveport by amateur archeologist Ray Ring. Mr. Ring found the bone fragment between Mounds A and B after the mounds had been leveled by machinery following the well-known

excavations by Clarence Webb from 1936 to 1954. No known individual was identified. No associated funerary objects are present.

The Belcher site is a dual mound and habitation site that functioned as a ceremonial center and cemetery between circa A.D. 900–1700. The human remains and associated funerary objects removed from the site by Mr. Webb were affiliated with the Caddo Indian Tribe of Oklahoma based on mortuary practices and ceramic styles. A notice of inventory completion was published in the **Federal Register** on December 13, 2000.

#### **Sabine Parish, LA**

In 1962, 1963, and 1965, human remains representing a minimum of six individuals were removed from the Salt Lick site (16SA37A) during excavations by the Texas Archeological Salvage Project at the University of Texas, prior to construction of the Toledo Bend Reservoir. No known individuals were identified. The 13 associated funerary objects are 12 pottery vessels and 1 ceramic pipe.

The Salt Lick site was a Prehistoric period cemetery containing 10 graves. The human remains found in four graves were poorly preserved and were not removed. Burials 1 through 6 were shallow, flexed, and in random orientation. Burials 7 through 10 were deep, extended, and similarly oriented. The consistency of the associated funerary objects among the 10 burials, however, suggests that they were contemporaneous.

The location of the cemetery on land historically occupied by the Caddo Indians, mode of interment, and nature of the associated funerary objects indicate that the human remains and associated funerary objects are culturally affiliated with the Caddo Nation of Oklahoma.

#### **Anderson County, TX**

In 1935, human remains representing one individual were removed from the Isibell-Gene Donnell site (41AN14) by the University of Texas after relic collectors had located the Prehistoric period cemetery and habitation area. No known individual was identified. The 11 associated funerary objects are 7 pottery vessels and 4 arrow points.

In 1931, human remains representing one individual were removed from the Emma Owens Farm site (41AN21) by the University of Texas. A known Caddo habitation area was located nearby. No known individual was identified. The three associated funerary objects are one pottery vessel, one piece of hematite, and one metal knife.

In 1935, human remains representing two individuals were removed from the Fred McKee Farm site (41AN32) by the University of Texas. The site contained three Prehistoric period graves, but the human remains from one were poorly preserved and were left in place. No known individuals were identified. The 22 associated funerary objects are 12 pottery vessels and 10 projectile points.

In 1931, human remains representing one individual were removed from the Pierce Freeman Farm site, (41AN34) by the University of Texas. The Prehistoric period cemetery contained four graves, but the human remains from three graves were poorly preserved and were left in place. No known individual was identified. The two associated funerary objects are pottery vessels.

In 1930, human remains representing one individual were removed from the E.W. Ellis Farm site (41AN36) by the landowner and were later donated to the University of Texas. The grave was determined to be an isolated Prehistoric period burial. No known individual was identified. No associated funerary objects are present.

In 1934 and 1935, human remains representing three individuals were removed from the O.L. Ellis Farm site (41AN54). Unknown relic collectors located the Prehistoric period cemetery and excavated two graves. The human remains from one grave were donated to the University of Texas. The University of Texas later excavated another two graves. No known individuals were identified. The 20 associated funerary objects are 17 pottery vessels, 13 of which were purchased from the original collectors, 1 scraper, 1 mano, and 1 projectile point.

In 1929, human remains representing a minimum of one individual were removed from a Prehistoric period grave on the Lee Ellis Farm (41AN56) by the landowner. In 1931, the University of Texas purchased the human remains and associated funerary objects. No known individual was identified. The two associated funerary objects are one arrow point and one pottery vessel.

#### **Bowie County, TX**

In 1932, human remains representing nine individuals were removed from the Eli Moore site (41BW2) by the University of Texas. Eight of the individuals were removed from one of two mounds at the Prehistoric period site; the other individual had been disturbed by plowing a short distance from the mounds. It has been determined after examination by numerous physical anthropologists that one additional interment was intrusive into the mound and that the human