

linked with sedentary, tribal people (McManamon, Bradley and Magennis, *The Indian Neck Ossuary*, 1986). This pattern appears to occur elsewhere along the southern end of the Gulf of Maine and along the southern New England coast to Narragansett Bay and possibly beyond, and first becomes visible during the late Middle Woodland and continues to characterize Wampanoag subsistence patterns throughout the Late Woodland/Contact Periods.

Distinct patterns of material culture and distribution for late Middle Woodland/Late Woodland sites such as the Rich site have been documented by many researchers (Ross Moffett, "A Review of Cape Cod Archaeology," *Bulletin of the Massachusetts Historical Society*, XIX(1) 1957; William Ritchie *The Archaeology of Martha's Vineyard*, 1969; McManamon 1984). "[T]he first intensive peopling of the Cape region" occurred during the Middle Woodland period and these sites were marked by "nearly all of the earlier shell heap and black midden accumulations" associated with grit-tempered pottery and stemmed points (Moffett 1957: 5). Although minor changes in ceramic form and decoration occur, current evidence indicates continuity rather than change in the material culture of late Middle Woodland through Late Woodland period sites (Ritchie 1969; McManamon 1984 I & II). The Massachusetts Historical Commission notes that the presence of Large Triangles is typical in Late Woodland Period assemblages (Michael J. Connolly, *Historic and Archaeological Resources of Cape Cod and the Islands*, 1987).

Various European explorers and settlers documented the presence of Pokanoket (Wampanoag) people in southeastern Massachusetts, including Cape Cod during the late 16th and early 17th century. Historical sources used to identify Wellfleet inside Pamet/Wampanoag territory include William Wood, *New England Prospect*, 1865; William Bradford, *Of Plymouth Plantation*, 1987; and Daniel Gookin, *Historical Collections of the Indians in New England*, 1970. Contemporary scholarship continues to document the presence of Wampanoag/Pamet people in this area including, Trigger, Bruce, ed., *Handbook of North American Indians*, v.15, 1978: 177–181, and Gibson, Susan B., ed., *Burr's Hill: A Seventeenth Century Wampanoag Burial Ground in Warren, Rhode Island*, 1980. Wampanoag presence has also been demonstrated in the Massachusetts Historical Commissions two volumes on

Cape Cod and Southeastern Massachusetts (*Massachusetts Historical Commission 1982 Historic and Archaeological Resources of Southeast Massachusetts*, and 1987 *Historic and Archaeological Resources of Cape Cod and the Islands*).

Other critical sources that identify the Mashpee Wampanoag Tribe as the present-day descendants of these people include Russell Peters, *The Wampanoags of Mashpee*, 1987; William S. Simmons, *Spirit of the New England Tribes: Indian History and Folklore*, 1620–1984, 1986; and Jack Campisi, *The Mashpee Indians: Tribe on Trial*, 1991. Writing about the numerous Wampanoag communities throughout southeastern Massachusetts, William Simmons explains, "(F)rom the late seventeenth century to the early twentieth century, many of these enclaves either coalesced with others or simply died out, leaving two principal concentrations of Wampanoag at Gay Head on Martha's Vineyard and at Mashpee." Russell Peters' text is an important document from the perspective of the Mashpee community documenting their continued existence as a tribe.

The Mashpee Wampanoag Tribe; Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts; Assonet Band of the Wampanoag Nation, a non-federally recognized Indian group, and Wampanoag Repatriation Confederation, a non-federally recognized Indian group; provided verbal evidence during consultations for the Rich Site to have existed within the ancestral area of the Wampanoag.

Officials of the Robert S. Peabody Museum of Archaeology have found, based on the preponderance of the evidence, including consultation evidence and scholarship, that a shared group identity can be reasonably traced between the inhabitants of the Rich site (19–BN–163) for the periods represented in the museum's collections and the present-day Wampanoag Tribes of Massachusetts.

Officials of the Robert S. Peabody Museum of Archaeology have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remain described above represent the physical remains of one individual of Native American ancestry. Officials of the Robert S. Peabody Museum of Archaeology 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 Mashpee Wampanoag Tribe and Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts.

Furthermore, officials of the Robert S. Peabody Museum of Archaeology have determined that there is a cultural relationship between the Native American human remains and the Assonet Band of the Wampanoag Nation, 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 Malinda S. Blustain, Director, Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA 01810, telephone (978) 749–4490, before June 30, 2008. Repatriation of the human remains to the Wampanoag Repatriation Confederation on behalf of the Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts, Mashpee Wampanoag Tribe, and Assonet Band of the Wampanoag Nation, a non-federally recognized Indian group may proceed after that date if no additional claimants come forward.

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

Dated: April 18, 2008

Sherry Hutt,

Manager, National NAGPRA Program.

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BILLING CODE 4312–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, 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 and associated funerary objects in the possession of the Robert S. Peabody Museum of Archaeology at Phillips Academy, Andover, MA. The human remains and associated funerary objects were removed from Maricopa County, AZ.

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 Robert S. Peabody Museum of Archaeology professional staff in consultation with representatives of the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Navajo Nation of Arizona, New Mexico & Utah; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1898, human remains representing a minimum of three individuals were removed from Kalfus Ruins, Maricopa County, AZ, by Warren K. Moorehead for Robert S. Peabody, whose collection later became the basis for the Robert S. Peabody Museum of Archaeology at its founding in 1901. No known individuals were identified. The two associated funerary objects are one red and black slipped bowl and one black-on-red cremation jar in which the human remains were found.

Archeological evidence indicates Kalfus Ruins is a classic period Hohokam site in the center of what is commonly known as the heart of Hohokam occupation. Archeological evidence is supported by architectural forms, burial practices, and the associated funerary objects.

In 1898, human remains representing a minimum of three individuals were removed from Ruins Five Miles South of Phoenix, Maricopa County, AZ, by Warren K. Moorehead for Robert S. Peabody. No known individuals were identified. The 109 associated funerary objects are 1 cremation jar, in which the human remains and the other associated funerary objects were found; 4 shark teeth; 1 lot of fragmentary faunal remains, some of which are calcined; 9 unmodified minerals; 1 possible slate palette fragment; 19 unmodified stones; 2 unmodified non-human teeth; 63 modified and unmodified shell fragments; 1 brachiopod fossil; 2 trilobite fossils; 2 crinoid stem fossils; 1 small ceramic cylinder; 1 possible projectile point stem; and 2 chert flakes.

The Ruins Five Miles South of Phoenix site is located in the center of what is commonly known as the heart of Hohokam occupation. Archeological

evidence is supported by architectural forms, burial practices, and the associated funerary objects.

In 1898, human remains representing a minimum of one individual were removed from Ruins near Phoenix, Maricopa County, AZ, by Warren K. Moorehead for Robert S. Peabody. No known individual was identified. The 70 associated funerary objects are 8 fragmentary faunal remains, 3 ceramic sherds, and 59 shell fragments some of which are possibly beads.

On an unknown date, human remains representing a minimum of one individual were found in a drawer of material from Southern Arizona which also contained shell beads from the "Ruins about Phoenix" site. It is reasonably believed to be the same site as "Ruins near Phoenix," which was one of a number of adobe sites outside of Phoenix surveyed and excavated by Warren K. Moorehead in 1898 for Robert S. Peabody. The exact location of the site is unclear. The ledger notes do not mention any human remains found with shell beads. It is likely this tooth was separated from the other human remains from Ruins near Phoenix collected by Mr. Moorehead. No known individual was identified. No associated funerary objects are present.

The Ruins near Phoenix site is located in the center of what is commonly known as the heart of Hohokam occupation. Archeological evidence is supported by architectural forms, burial practices, and the associated funerary objects.

A relationship of shared group identity can be reasonably traced between Hohokam culture, which dates from about A.D. 300 to A.D. 1450, and the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona. These four Indian Tribes are one cultural group known as the O'odham (anthropologically known as the Pima and Papago.) The Piipaash (anthropologically known as the Maricopa) are a separate and distinct culture that is present in two of the four tribes. The four groups are separated by political boundaries designated through the adoption/assignment of reservations by the Federal Government, not by any cultural differences.

The O'odham people commonly refer to their ancestors as "the Huhugam." The term "Huhugam" refers to all of the ancestors from the first of the O'odham people to walk the earth to those who

have perished during modern times. The term "Hohokam" is an English adaptation of the word Huhugam, and has become known in the larger society as an archeological culture. The term Huhugam is often mistaken for the word Hohokam, although the terms do not have the same meaning and are not interchangeable. The four O'odham Indian tribes claim cultural affiliation to the Hohokam archeological cultures, as well as to all others present in their aboriginal claims area during the time before European contact in what is known today as Arizona and Mexico. These affiliations include several other archeological cultures including (but not limited to) the Archaic, Paleo-Indian, Salado, Patayan, and Sinagua.

A written report, "The Four Southern Tribes and the Hohokam of the Phoenix Basin," provided to the museum by the Salt River Pima-Maricopa Indian Community provides a preponderance of evidence for a relationship of shared group identity between the Hohokam culture and the present-day O'odham. The evidence in the report is archeological, linguistic, oral tradition, ethnography, kinship, and biological. Linguistic evidence indicates that all the O'odham speak different dialects of the same Uto-Aztec language. O'odham communities were historically recorded as living in the Gila River area by Jesuit missionaries in A.D. 1687. In the 1700s, when written records about the O'odham began, they occupied at least seven rancherias. At the time of European contact, the O'odham, who occupied land previously inhabited by the Hohokam, mirrored the Hohokam in many ways. The Hohokam were desert agriculturalists who developed an elaborate system of irrigation canals to irrigate their crops. At European contact the O'odham were documented to also be desert agriculturalists who utilized irrigation canals and rivers. Based on scientific evidence, scholars view the complex irrigation systems of the O'odham and the Hohokam as evidence for a cultural continuity between the two that involved the ability to control mass labor in order to construct and maintain these canals. The Hohokam had a distinct settlement pattern that consisted of small farmsteads scattered throughout the landscape. The O'odham practiced this same type of settlement pattern. There was a general architectural style through the Hohokam Period to the historic O'odham Period that exhibited a trend from quadrangular to round structures through time.

A relationship of shared group identity can also reasonably be traced between Hohokam culture and the Hopi

Tribe, as well as the Zuni Tribe. Based on O'odham oral tradition, some of the people occupying the Hohokam area migrated north and joined the Zuni and Hopi ("The Four Southern Tribes and the Hohokam of the Phoenix Basin"). On May 23, 1994, the Hopi Tribal Council issued Resolution H-70-94 declaring its formal cultural affinity and affiliation with the Hohokam cultural group. On June 26, 2006, official representatives of the Hopi Tribe restated Hopi's shared group identity with Hohokam culture. On July 11, 1995, the Zuni Tribe issued a "Statement of Cultural Affiliation with Prehistoric and Historic Cultures." In the statement, the Zuni Tribe stated a relationship of shared group identity with Hohokam culture based on oral teachings and traditions, ethnohistoric documentation, historic documentation, archeological documentation, and other evidence. On June 19, 2006, official representatives of the Zuni Tribe described migration routes which may cross the Hohokam occupation area.

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 eight 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 181 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 Robert S. Peabody Museum of Archaeology 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 associated funerary objects and the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; 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 Malinda Blustain, Director, Robert S. Peabody Museum of Archaeology, Phillips Academy, 175 Main Street, Andover, MA 01810, telephone (978) 749-4493, before June

30, 2008. Repatriation of the human remains and associated funerary objects to the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Robert S. Peabody Museum of Archaeology is responsible for notifying the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Navajo Nation of Arizona, New Mexico & Utah; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: April 24, 2008

Sherry Hutt,

Manager, National NAGPRA Program.

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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, 25 U.S.C. 3003, of the completion of the 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 the Spiro site, 41LF42, LeFlore County, OK.

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 the Texas

Archeological Research Laboratory, The University of Texas at Austin professional staff and representatives of the Caddo Nation of Oklahoma and Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma.

At an unknown date, human remains representing a minimum of one individual were removed from Craig Mound at the Spiro Site, 41LF42, LeFlore County, OK. The date and circumstances surrounding the removal is unknown, but probably relate to the looting of the site that was occurring at the time. In 1936, the human remains were donated to the Texas Memorial Museum at The University of Texas at Austin by W.A. Rikard. At an unknown date, the human remains were transferred to the collections at the Texas Archeological Research Laboratory. No known individual was identified. No associated funerary objects are present.

It is believed by many archeologists that the Caddo and Wichita were both culturally descended from the Spiro peoples. The site is located within an area archeologically and ethnographically considered to have been occupied by a group ancestral to both the Caddo and Wichita. Based upon geographical, biological, archeological, historic evidence, and expert opinion, officials of the Texas Archeological Research Laboratory reasonably believe the Caddo and Wichita are culturally affiliated with the human remains. Descendants of the Caddo are members of the Caddo Nation of Oklahoma. Descendants of the Wichita are members of the Wichita and Affiliated Tribes, Oklahoma.

Officials of the Texas Archeological Research Laboratory 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 Texas Archeological Research Laboratory 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 Caddo Nation of Oklahoma and Wichita and Affiliated Tribes, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Darrell Creel, Director, Texas Archeological Research Laboratory, The University of Texas at Austin, 1 University Station R7500, Austin, TX 78712-0714, telephone (512) 471-6007, before June 30, 2008. Repatriation of the human remains to the Caddo Nation of Oklahoma and