

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; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: August 24, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E6-14933 Filed 9-8-06; 8:45 am]

BILLING CODE 4312-50-S

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: 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. 3003, of the completion of an inventory of human remains in the possession of the University of Colorado Museum, Boulder, CO. The human remains were removed from 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 University of Colorado Museum professional staff in consultation with representatives of the Hopi Tribe of Arizona; 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; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1939, human remains representing a minimum of three individuals were removed from near Pecos Pueblo, San Miguel County, NM, by an unknown individual. The human remains were donated to the University of Colorado Museum by the Peabody Museum of Archaeology and Ethnography (Peabody Museum), Harvard University, Cambridge, MA, and cataloged into museum collections (Catalog numbers 6273-1, 6273-2, and 6274). No known individuals were identified. No associated funerary objects are present.

Based on proximity to Pecos Pueblo and analysis by the Peabody Museum, the human remains are Native American. Based on the ceramic types and architecture, Pecos Pueblo was occupied from approximately A.D. 1100-1700. Historic records document occupation at the site until approximately A.D. 1838 when the last inhabitants left the Pecos Pueblo and moved to the Pueblo of Jemez.

In 1936, an Act of Congress recognized the Pueblo of Jemez as a "consolidation" and "merger" of the Pecos Pueblo and Pueblo of Jemez. All property, rights, titles, interests, and claims of both Pueblos were consolidated under the Pueblo of Jemez. Additional evidence supporting a shared group identity between the descendants of the Pecos and Jemez pueblos emerges in numerous aspects of present-day Jemez life and are documented in a 1992-1993 study, entitled "Pecos Ethnographic Project." Furthermore, during consultation, official representatives of the Pueblo of Jemez provided oral testimony supporting a shared group identity between the two pueblos. Based on archeological, historical documents, Federal legislation, consultation, and ethnographic evidence the descendants of the Pecos Pueblo are members of the Pueblo of Jemez, New Mexico.

Officials of the University of Colorado Museum have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of three individuals of Native American ancestry. 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 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 Steve Lekson, Curator of Anthropology, University of Colorado Museum, Henderson Building, Campus Box 218, Boulder, CO 80309-0218, telephone (303) 492-6671, before October 11, 2006. Repatriation of the human remains to the Pueblo of Jemez, New Mexico may proceed after that date if no additional claimants come forward.

University of Colorado Museum is responsible for notifying the Hopi Tribe of Arizona; 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; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: August 23, 2006

**C. Timothy McKeown,**

*Acting Manager, National NAGPRA Program.*

[FR Doc. E6-14934 Filed 9-8-06; 8:45 am]

BILLING CODE 4312-50-S

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: University of North Carolina at Chapel Hill, Research Laboratories of Archaeology, Chapel Hill, NC

**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 control of the University of North Carolina at Chapel Hill, Research Laboratories of Archaeology, Chapel Hill, NC. The human remains and associated funerary objects were removed from Gaston, Randolph, Rockingham, and Stokes Counties, NC, and Henry County, VA.

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 University of North Carolina at Chapel Hill, Research Laboratories of Archaeology professional staff in consultation with representatives of the Catawba Indian Nation; Cherokee Nation, Oklahoma; Eastern Band of Cherokee Indians of North Carolina; North Carolina Commission of Indian Affairs; Tuscarora Nation of New York; and United Keetoowah Band of Cherokee Indians in Oklahoma.

In 1938, human remains representing a minimum of two individuals were removed from the Brick Yard site (31Rd3) on Cable Creek near Asheboro, Randolph County, NC, during a salvage excavation by an archeologist from the University of North Carolina at Chapel Hill, Research Laboratories of Archaeology. No known individuals were identified. The nine associated funerary objects are two lots of glass beads, one lot of copper fragments, one chipped stone drill, two fragmented bone tools, two chipped stone blades, and one lead ball.

Based on archeological context, the human remains have been identified as Native American. Associated artifacts and the geographic location of the human remains indicate that they belong to the Caraway phase, approximately A.D. 1450–1710, which is associated with the Keyauwee tribe, which merged with the Catawba in the 18th century. The human remains are identified as likely culturally affiliated with the present-day Catawba Indian Nation.

In 1966, human remains representing a minimum of two individuals were removed from the Hardins site (31Gs29) on the South Fork Catawba River near Hardins, Gaston County, NC, during highway salvage excavations by an

archeologist from the University of North Carolina at Chapel Hill, Research Laboratories of Archaeology. No known individuals were identified. Four associated funerary objects were retained by the landowner and the highway project supervisor. The remaining two associated funerary objects are one stone discoidal and one stone spud.

Based on archeological context, the human remains have been identified as Native American. The geographic location of the Hardins site is within the traditional territory of the Catawba; however, the associated artifacts indicate that the site was probably abandoned by A.D. 1500. Accordingly, the human remains are identified as likely culturally affiliated with the present-day Catawba Indian Nation.

In 1966 and 1967, human remains representing a minimum of 51 individuals were removed from the Madison Cemetery site (31Rk6) on the Dan River near Madison, Rockingham County, NC, during excavations by avocational archeologists. In 1983, the human remains and associated funerary objects were donated to the University of North Carolina at Chapel Hill, Research Laboratories of Archaeology. No known individuals were identified. The 102 associated funerary objects are 36 lots of glass beads and bead fragments, 27 lots of tubular copper beads and tinklers, 10 lots of twine and sinew, 7 copper ornaments, 4 lots of sheet-copper fragments, 3 lots of shell beads, 3 fragments of split-cane matting, 3 clay pots, 2 clay pipes, 1 stone cup, 1 stone pipe, 1 stone discoidal, 1 iron tool, 1 gun sideplate, 1 iron spike, and 1 unidentifiable fragmented metal object.

Between the 1960s and 1981, human remains representing a minimum of 21 individuals were removed from Early Upper Saratown (31Sk1) on the Dan River near Walnut Cove, Stokes County, NC. Seven of the individuals were found in the late 1960s by avocational archeologists and given to the University of North Carolina at Chapel Hill in 1983. The remaining 14 individuals were removed during the course of a long-term excavation by archeologists from the University of North Carolina at Chapel Hill, Research Laboratories of Archaeology. No known individuals were identified. The 73 associated funerary objects are 36 lots of shell beads, 17 lots of bone beads, 2 lots of glass beads, 2 lots of copper beads, 1 lot of pearl beads, 1 lot of mica disks, 1 lot of cane matting fragments, 3 shell gorgets, 3 clay pots, 3 bone awls, 1 copper ornament, 1 shell scraper, 1 clay pipe fragment, and 1 bead-making kit.

In 1964, human remains representing a minimum of three individuals were removed from the Rea No. 2 site (44Hr18) on the North Mayo River near Spencer, Henry County, VA, by members of the Patrick Henry Chapter of the Archeological Society of Virginia. In 1983, the human remains and associated funerary objects were donated to the University of North Carolina at Chapel Hill, Research Laboratories of Archaeology. No known individuals were identified. The three associated funerary objects are two clay pots and one lot of shell bead fragments.

Based on archeological context, the human remains have been identified as Native American for the three sites described above. Associated artifacts and the geographic location of the Madison Cemetery, Early Upper Saratown, and Rea No. 2 sites indicate that the three sites belong to the Saratown phase, approximately A.D. 1450–1710. The Saratown phase is associated with the Sara tribe, which merged with the Catawba in the 18th century. Because the human remains are not from a historically identified Sara village, they are identified as likely culturally affiliated with the present-day Catawba Indian Nation.

Between 1972 and 1981, human remains representing a minimum of 105 individuals were removed from Upper Saratown (31Sk1a) on the Dan River near Walnut Cove, Stokes County, NC, during a long-term excavation by archeologists from the University of North Carolina at Chapel Hill, Research Laboratories of Archaeology. No known individuals were identified. The 488 associated funerary objects are 305 lots of glass beads, 30 lots of copper beads, 24 lots of shell beads, 23 lots of copper bells and bell fragments, 11 lots of copper fragments, 10 lots of bark or leather fragments, 8 lots of copper ornaments and ornament fragments, 8 lots of matting fragments, 6 lots of copper rings and ring fragments, 4 lots of copper hairpipes, 2 lots of bone beads, 2 lots of glass fragments, 1 lot of wood fragments, 11 clay pipes, 6 copper gorgets, 4 clay pots, 3 animal bones, 3 iron objects, 4 shell pins, 2 cordage fragments, 2 ground stones, 2 iron knives, 2 iron scissors, 2 metal spoons, 1 soil pedestal with preserved beadwork, 1 bone pin, 1 clay dipper, 1 unidentifiable copper and wood object, 1 copper button, 1 iron hoe, 1 lead shot, 1 mouth harp (fragmented), 1 safety pin fragment, 1 scraper, 1 stone celt, 1 stone drill, and 1 turtle shell cup.

In 1967, human remains representing a minimum of three individuals were removed from the William Kluttz site (31Sk6), Stokes County, NC, during an

archeological reconnaissance by archeologists from the University of North Carolina at Chapel Hill, Research Laboratories of Archaeology. The site had undergone looting and the archeological reconnaissance was conducted to assess the extent of damage at the site. No known individuals were identified. There is no evidence that the cultural items collected from the William Klutz site were found in direct association with any of the removed human remains, but it is reasonable to believe that they are funerary objects. The six funerary objects are two lots of glass beads, one lot of shell beads, and three wire bracelets.

In 1988, human remains representing a minimum of 14 individuals were removed from the William Klutz site (31Sk6), Stokes County, NC, during excavations by archeologists from the University of North Carolina at Chapel Hill, Research Laboratories of Archaeology. No known individuals were identified. The 36 associated funerary objects are 9 lots of glass beads, 5 lots of shell beads, 6 lots of brass buttons, 3 lots of unidentified iron objects and fragments, 3 leather fragments, 2 lead shot, 2 iron nails, 2 iron knives, 1 wire bracelet, 1 glass fragment, 1 brass buckle and loop, and 1 flintlock pistol.

In 1988, human remains representing a minimum of one individual were removed from Lower Saratow (31Rk1), on the Dan River near Eden, Rockingham County, NC, during an excavation by archeologists from the University of North Carolina at Chapel Hill, Research Laboratories of Archaeology. No known individual was identified. The four associated funerary objects are three lots of copper beads and one lot of shell beads.

Based on archeological context, the human remains from the three sites above have been identified as Native American. Associated artifacts and the geographic location of the Upper Saratow, William Klutz, and Lower Saratow sites indicate that the sites belong to the Saratow phase, approximately A.D. 1450–1710, and are historically documented villages of the Sara tribe, which merged with the Catawba in the 18th century. Accordingly, the human remains are identified as culturally affiliated with the present-day Catawba Indian Nation.

Officials of the University of North Carolina at Chapel Hill have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of a minimum of 202 individuals of Native American ancestry. Officials of the

University of North Carolina at Chapel Hill also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 723 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 North Carolina at Chapel Hill 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 Catawba Indian Nation.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Vincas P. Steponaitis, Director, Research Laboratories of Archaeology, University of North Carolina at Chapel Hill, Chapel Hill, NC 27599–3120, telephone (919) 962–3846, before October 11, 2006. Repatriation of the human remains and associated funerary objects to the Catawba Indian Nation may proceed after that date if no additional claimants come forward.

The University of North Carolina at Chapel Hill is responsible for notifying the Catawba Indian Nation; Cherokee Nation, Oklahoma; Eastern Band of Cherokee Indians of North Carolina; North Carolina Commission of Indian Affairs; Tuscarora Nation of New York; and United Keetoowah Band of Cherokee Indians in Oklahoma that this notice has been published.

Dated: August 21, 2006

**C. Timothy McKeown,**

*Acting Manager, National NAGPRA Program.*  
[FR Doc. E6–14935 Filed 9–8–06; 8:45 am]

**BILLING CODE 4312–50–S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects from LaCrosse, Wisconsin, in the Possession of the State Historical Society of Wisconsin, Madison, WI; Correction**

**AGENCY:** National Park Service, Interior.  
**ACTION:** Notice; correction.

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 State Historical

Society of Wisconsin (also known as Wisconsin Historical Society), Burial Sites Office, Madison, WI. The human remains and cultural items were removed from LaCrosse County, WI.

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.

This notice corrects a previously published notice by increasing the number of human remains from 46 to 48 and the number of associated funerary objects from 38 to 39.

In the **Federal Register** of March 26, 1999, FR Doc. 99–7502 (pages 14757 and 14758), paragraph number three is corrected by substituting the following paragraph:

During 1989–1991, human remains representing a minimum of 48 individuals were recovered from the Gunderson Clinic site (47–Lc–0394) by field crews of the Mississippi Valley Archeological Center during parking lot expansion of the Gunderson Clinic, LaCrosse, WI. No known individuals were identified. The 39 associated funerary objects are 8 ceramic pots and sherds; 10 projectile points; 13 tools, including knives, scrapers, awls, and modified flakes; 3 shells; 2 copper fragments; 1 mammal bone; and 2 burned wood fragments.

Paragraph number five is corrected by substituting the following paragraph:

Officials of the Wisconsin Historical Society have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 48 individuals of Native American ancestry. Officials of the Wisconsin Historical Society also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 39 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 Wisconsin Historical Society 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 Ho-Chunk Nation of Wisconsin and Iowa Tribe of Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and