

component site, containing an extensive scatter of late Middle to early-Late Woodland habitation debris, an Oneota mortuary component, and some recent Euro-American historic debris. The presence of Woodland materials that are not water worn and appear to represent an in situ camp, suggests that the Missouri River abandoned the channel, represented by this sand bar, no less than 1500 years ago. The human remains and some of the associated funerary objects were removed from the Oneota component. All burials were in a line and similarly oriented, are reasonably believed to be from a single small cemetery, and are therefore of the same cultural affiliation.

The Utlaut site is nearly equidistant between Gumbo Point site (23SA4), a Late Missouri Indian village, and the Plattner site (23SA3), a Little Osage village. Gumbo Point is a Missouri Indian village with an estimated occupation of A.D. 1727–1777; Plattner is a contemporaneous Osage Indian village. Both villages are documented in the historic literature, so their cultural affiliations are known. Previously excavated burials from each site are described as extended and supine, as are most of the Utlaut site burials. Pottery found with the human remains at Gumbo Point is Missouri (Chapman 1959:63–64) and closely resembles the pottery in size, form, and decoration removed from the Utlaut site. The dates of manufacture for the pottery vessels and beads found at Utlaut are consistent with the known date of occupation of the Gumbo Point and Plattner sites. Based on associated funerary objects, burial context, geographic location, and historical records, it is reasonably believed that the Utlaut site is a Missouri mortuary site and therefore, culturally affiliated with the present-day Otoe-Missouria Tribe of Indians, Oklahoma.

Officials of Kansas State University have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of nine individuals of Native American ancestry. Officials of Kansas State University also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 223 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 Kansas State University 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

Otoe-Missouria Tribe of Indians, 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. Jacque E. Gibbons, Department of Sociology, Anthropology and Social Work, 204 Waters Hall, Kansas State University, Manhattan, KS 66506–4003, telephone (785) 532–4976, before October 11, 2006. Repatriation of the human remains and associated funerary objects to the Otoe-Missouria Tribe of Indians, Oklahoma may proceed after that date if no additional claimants come forward.

Kansas State University is responsible for notifying the Osage Tribe, Oklahoma and Otoe-Missouria Tribe of Indians, Oklahoma that this notice has published.

Dated: August 23, 2006

C. Timothy McKeown,

Acting Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Museum of Northern Arizona, Flagstaff, AZ

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 Museum of Northern Arizona, Flagstaff, AZ. 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 the Museum of Northern Arizona professional staff in consultation with representatives of the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Colorado River Indian Tribes

of the Colorado River Indian Reservation, Arizona and California; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Pascua Yaqui Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1978 and 1979, human remains representing a minimum of 83 individuals were removed from the Cashion site (NA 14690), Maricopa County, AZ, during archeological investigations conducted by the Museum of Northern Arizona on behalf of the Arizona Nuclear Power Project. The investigations took place prior to the construction of a wastewater conveyance system to cool the Palo Verde Nuclear Generating Station. The Cashion site is a large Hohokam settlement south of the town of Cashion and north of the confluence of the Salt and Gila Rivers in central Arizona. No known individuals were identified. The 796 associated funerary objects are 325 pottery and ceramic fragments; 102 jewelry items and fragments; 1 reed mat; 121 soil, faunal bone, C-14, pollen, and wood samples; and 247 tools and implements.

Based on archeological evidence, associated funerary objects, and geographic location, the human remains are determined to be Native American. Archeological evidence indicates that the Salt River area of central Arizona was occupied approximately A.D. 700–900 by the Hohokam people, for whom cremation was a common mortuary practice. Many of the individuals removed from the Cashion site were cremations.

Archeological, historical, and oral tradition evidence indicate that there is a relationship of shared group identity between the Hohokam people and the present-day Piman and O'odham cultures, represented by 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. According to oral traditions of the Hopi and Zuni, segments of the prehistoric Hohokam population migrated to areas that were occupied by Hopi and Zuni and were assimilated into the resident populations. Therefore, there is also a

relationship of shared group identity between the Hohokam and the Hopi Tribe of Arizona and Zuni Tribe of the Zuni Reservation, New Mexico.

Officials of the Museum of Northern Arizona have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 83 individuals of Native American ancestry. Officials of the Museum of Northern Arizona also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 796 objects described above are reasonably believed to have been placed with the individual human remains at the time of death or later as part of the death rite or ceremony. Lastly, officials of the Museum of Northern Arizona 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 Gloria Lomahaftewa, Museum of Northern Arizona, 3101 North Fort Valley Road, Flagstaff, AZ 86001, telephone (928) 774-5211, extension 228, before October 11, 2006. 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; or Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Museum of Northern Arizona is responsible for notifying the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Pascua Yaqui Tribe of Arizona; Salt River Pima-Maricopa

Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: August 21, 2006

C. Timothy McKeown,

Acting Manager, National NAGPRA Program.

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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 and associated funerary objects in the possession of the University of Colorado Museum, Boulder, CO. The human remains and associated funerary objects were removed from Montezuma County, CO.

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 and associated funerary objects 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.

Between 1954 and 1990, human remains representing a minimum of 229 individuals were removed from three sites near Yellow Jacket Pueblo (5MT1, 5MT2, and 5MT3), Montezuma County, CO, during legally conducted excavations by Dr. Joe Ben Wheat and students participating in University of Colorado Museum sponsored archeological field schools. Human remains and associated funerary objects were physically transferred to the museum at the end of each field season through 1990. No known individuals were identified. The 488 associated funerary objects are 166 ceramic vessels (whole and fragmentary), some of which have black-on-white designs, human figures, animal figures, or are gray ware; 45 lots of sherds, including 17 single sherds; 5 lots of unmodified animal bone; 45 ground stone tools and slabs, including manos, hammerstones, axes, tchamahias, and mauls; 17 bone tools, including awls, scrapers, and whistles; 16 matting fragments; 8 beads, pendants, and ornaments; 28 lots of stone cores and flakes; 1 lot of gizzard stone; 125 soil samples; 15 lots of organic material; 13 flaked stone tools, including projectile points; 1 sample of adobe material; and 3 pieces of ochre.

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 (5MT5). 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.