

The Irene site consists of a mound, village, and mortuary complex located near Savannah, GA. Two mounds were constructed at the site: a large, seven-stage ceremonial flat-topped mound used during the Savannah phase (A.D. 1200–1325) and Irene phase (A.D. 1325–1700), and a conical shell burial mound used during the Irene phase. The mortuary structure consisted of a circular building in which residents placed urn burials. The human remains and associated funerary objects date to the Irene Phase (A.D. 1325–1700) on the basis of archeological context and mortuary practices.

The first recorded European contact in the Savannah area occurred in the summer of A.D. 1526 when settlers under Lucas Vasquez de Ayllon briefly established a colony along the “Gualdape” river (believed to be the present-day Savannah River). Ayllon’s settlement is thought to have been in or near the territory of the Cusabo. Sometime in the late 1600s, a portion of the Cusabo joined the emergent Creek Confederacy. Ayllon’s name for the river also may refer to Guale residents of the area. By 1700, many of the Guale had relocated south to Florida. However, some of the remaining Guale population joined with the Tama to form the Yamassee Tribe. Other Guale fled inland to settle with the emergent Lower Creek towns on the Ocmulgee and Chattahoochee Rivers. When he landed at Savannah in 1733, Governor Oglethorpe encountered members of the Yamacraw band, thought to be a Yamassee tribal town that had joined the Creek Confederacy. In 1736, Moravian missionaries established a mission on the Irene site itself, which was, by then, unoccupied by native peoples, although a small unidentified American Indian village was located nearby. The Irene site is located within the historically-recognized territories of the Cusabo, Guale, and Yamassee tribes in the time range when individuals were buried at Irene. Subsequent to the burials, subsets of the Cusabo, Guale and Yamassee were incorporated into the Creek Confederacy. Descendants of the Creek Confederacy are members of the federally-recognized tribes of the Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations); and Thlopthlocco Tribal Town, Oklahoma. Analysis of the Irene ceramic complex

indicates a close affinity with various Muskogean-speaking and proto-Creek Confederacy tribes in Georgia.

Additionally, the Irene site is located less than 50 miles from the Newberry site, or Cofitachique as it was referred to by the chroniclers of Hernando de Soto in 1540. The modern Catawba tribe is derived, at least in part, from “the people of the province of Cofitachique as well as lesser societies.” Ancestors of modern Catawba tribal members may have included residents of the Irene site.

Officials of the Southeast Archeological Center have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of five individuals of Native American ancestry. Officials of the Southeast Archeological Center also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 119 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 Southeast Archeological Center 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; Catawba Indian Nation (aka Catawba Tribe of South Carolina); Kialegee Tribal Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations); 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 Bennie Keel, Ph.D., Director, Southeast Archeological Center, National Park Service, 2035 E. Paul Dirac Drive, Johnson Building, Suite 120, Tallahassee, FL 32310, telephone (850) 580–3011, before March 26, 2008. Repatriation of the human remains and associated funerary objects to the Alabama-Quassarte Tribal Town, Oklahoma; Catawba Indian Nation (aka Catawba Tribe of South Carolina); Kialegee Tribal Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida (Dania, Big Cypress, Brighton,

Hollywood & Tampa Reservations); and Thlopthlocco Tribal Town, Oklahoma may proceed after that date if no additional claimants come forward.

The Southeast Archeological Center is responsible for notifying the Absentee-Shawnee Tribe of Indians of Oklahoma; Alabama-Coushatta Tribes of Texas; Alabama-Quassarte Tribal Town, Oklahoma; Catawba Indian Nation (aka Catawba Tribe of South Carolina); Cherokee Nation, Oklahoma; Chickasaw Nation, Oklahoma; Choctaw Nation of Oklahoma; Coushatta Tribe of Louisiana; Eastern Band of Cherokee Indians of North Carolina; Eastern Shawnee Tribe of Oklahoma; Jena Band of Choctaw Indians, Louisiana; Kialegee Tribal Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Mississippi Band of Choctaw Indians, Mississippi; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations); Shawnee Tribe, Oklahoma; Thlopthlocco Tribal Town, Oklahoma; and United Keetoowah Band of Cherokee Indians in Oklahoma that this notice has been published.

Dated: January 22, 2008.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E8–3446 Filed 2–22–08; 8:45 am]

BILLING CODE 4312–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Reclamation, Upper Colorado Region, Salt Lake City, UT; Utah Department of Natural Resources, Division of Parks and Recreation, Salt Lake City and Vernal, UT; and Utah Museum of Natural History, University of Utah, Salt Lake City, UT

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 U.S. Department of the Interior, Bureau of Reclamation, Upper Colorado Region, Salt Lake City, UT and Utah Department of Natural Resources, Division of Parks and Recreation, Salt Lake City and Vernal, UT, and in the possession of the Utah

Museum of Natural History, Salt Lake City, UT. The human remains and associated funerary objects were removed from Box Elder and Uintah Counties, UT.

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 the U.S. Department of Interior, Bureau of Reclamation and Utah Division of Parks and Recreation professional staff, as well as by contracted specialists, in consultation with representatives of the Hopi Tribe of Arizona; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Northwestern Band of Shoshoni Nation of Utah; Paiute Indian Tribe of Utah; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Zia, New Mexico; Skull Valley Band of Goshute Indians of Utah; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1959, human remains representing a minimum of four individuals were removed from site 42UN128 in or near Steinkjer Reservoir, Uintah County, UT. The human remains are curated by the Utah Museum of Natural History. No known individuals were identified. No associated funerary objects were present.

In 1960, human remains representing a minimum of 27 individuals were removed from Uintah County, UT. The human remains are curated by the Division of Parks and Recreation, Utah Field House of Natural History State Park. No known individuals were identified. The three associated funerary objects are two mats and one cloak.

In 1990, human remains representing a minimum of one individual were removed from site 42UN1671 in Steinkjer Reservoir, Uintah County, UT. The human remains are housed by the Bureau of Reclamation. No known individual was identified. No associated funerary objects are present.

The 32 individuals and 3 associated funerary objects from Uintah County, UT, are classified as Uinta Fremont based on inferences from physical anthropology, archeology, and location.

In 1959, human remains representing a minimum of one individual were removed from site 42BO30 (Willard

Mounds) near the Great Salt Lake, Box Elder County, UT. The human remains are curated by the Utah Museum of Natural History. No known individual was identified. No associated funerary objects are present.

In 1961, human remains representing a minimum of one individual were removed from site 42BO76 in or near the Great Salt Lake, Box Elder County, UT. The human remains are curated by the Utah Museum of Natural History. No known individual was identified. No associated funerary objects are present.

The above two individuals from Box Elder County, UT, are classified as Great Salt Lake Fremont based on inferences from physical anthropology, archeology, and location.

Detailed information about the cultural items, their identification as Great Salt Lake and Uinta Fremont, and the lines of evidence for cultural affiliation, is on file at the Bureau of Reclamation, Upper Colorado Regional Office, Salt Lake City, UT. Additional human remains and associated funerary objects removed from sites in Box Elder and Uintah Counties, as well as Weber County, after November 16, 1990 have also been identified as Great Salt Lake and Uinta Fremont and will be described in a Notice of Intended Disposition to be published by the Bureau of Reclamation, Upper Colorado Regional Office in a newspaper of general circulation, pursuant to 43 C.R.F. 10.6 (c).

While craniometric analysis indicates that the Great Salt Lake Fremont and Uinta Fremont were two biologically distinct populations, comparison of basketry and other material culture associated with sites from the two traditions evidences a similar pattern of material cultural manufacture and distribution methods sufficient to identify a single earlier group for purposes of determining cultural affiliation. This earlier group is identified as the Northern Fremont.

Craniometric analysis shows the closest biological relationship is between the Northern Fremont and the Zuni Tribe of the Zuni Reservation, New Mexico. Officials of the Bureau of Reclamation, Upper Colorado Regional Office and the Utah Division of Parks and Recreation find the preponderance of the evidence for cultural affiliation with the Northern Fremont to be with the Zuni Tribe of the Zuni Reservation, New Mexico.

Officials of the Bureau of Reclamation, Upper Colorado Regional Office and Utah Division of Parks and Recreation have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above

represent the physical remains of 34 individuals of Native American ancestry. Officials of the Bureau of Reclamation and Utah Division of Parks and Recreation also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the three funerary 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 Bureau of Reclamation and Utah Division of Parks and Recreation 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 Nancy Coulam, Reclamation, 125 South State Street, Room 6103, Salt Lake City, UT 84138–1147, telephone (801) 524–3684, before March 26, 2008. 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 Bureau of Reclamation, Upper Colorado Regional Office is responsible for notifying the Hopi Tribe of Arizona; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Northwestern Band of Shoshoni Nation of Utah; Paiute Indian Tribe of Utah; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Zia, New Mexico; Skull Valley Band of Goshute Indians of Utah; and the Ute Indian Tribe of the Uintah & Ouray Reservation, Utah that this notice has been published.

Dated: January 22, 2008

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E8–3452 Filed 2–22–08; 8:45 am]

BILLING CODE 4312–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

National Register of Historic Places; Notification of Pending Nominations and Related Actions

Nominations for the following properties being considered for listing or related actions in the National Register were received by the National Park Service before February 9, 2008. Pursuant to § 60.13 of 36 CFR Part 60